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To

The Rev Gurdon Robins and
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On the Fiftieth Anniversary

Of their Wedding

By

A few of his Old Friends and
Brethren of the First Bap-
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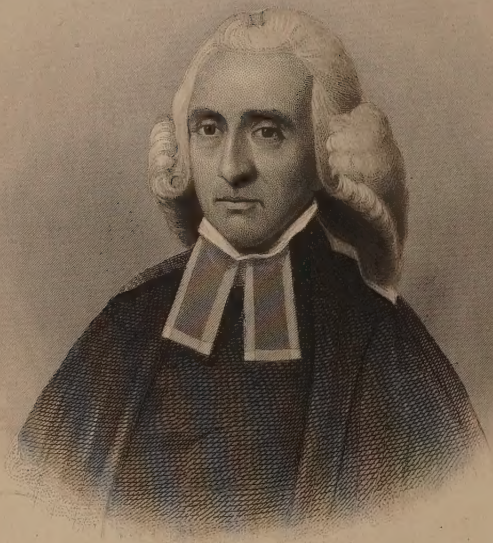
Oct. 7 – 1859



Engd by A.H. Ritchie.

SAMUEL STILLMAN D.D.

ANNALS

OF THE

AMERICAN BAPTIST PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED CLERGYMEN

OF THE

BAPTIST DENOMINATION IN THE UNITED STATES,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH AN HISTORICAL INTRODUCTION.

REFERENCE BOOK

BY WILLIAM B. SPRAGUE, D. D.

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THIS VOLUME

MAKES THE SIXTH IN THE SERIES

OF THE

"ANNALS OF THE AMERICAN PULPIT."

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PREFACE.*

From the commencement of this work, I have been quite aware that nothing pertaining to it involves more delicacy than the selection of its subjects, and that no degree of care and impartiality can be a full security against mistakes. There is one reason why there seems likely to exist a greater difference of opinion in regard to the selection for this volume than any preceding one—it is that it has been necessarily determined, to a considerable extent, from mere native vigour of mind, strength of purpose, and untiring and successful devotion to the cause of Christ, without much respect to high intellectual culture. It is well known that, during a long period, comparatively few of the Baptist ministers in this country enjoyed the advantages of a collegiate education—of nearly all who *were* thus favoured I have endeavoured to form some memorial where the material could possibly be obtained—but the selection has been mainly from the ranks of those who probably never saw a College. Very few of the individuals here commemorated have been personally known to me; and though I am nominally responsible for the selection, it has really been the result of the combined judgment of distinguished living Baptist ministers in almost every part of the country. It is due to them, however, to state that they have furnished a goodly number of names as worthy, in their judgment, of

* Some things will be found in the Preface to this and some other of the volumes, which are substantially a repetition of what has already been said in the General Preface. This is rendered necessary from the fact that, as each denomination is supposed to be interested chiefly in the biographies of its own ministers, it is presumed that the General Preface will meet the eye of comparatively few except those who patronize exclusively the Congregational volumes.

being embalmed, concerning which I have been able to gather little beyond mere vague and doubtful traditions; and it has seemed more fitting to omit altogether even an honoured name, than to run the hazard of making it the subject of apocryphal statements. In regard to not a small number of deceased ministers of highly respectable standing in their day, after pursuing my inquiries to a great length, I have been forced to the conclusion that, though their record is doubtless in Heaven, they have left no record on earth out of which it is possible to frame such a memorial as they were entitled to.

The sources from which the materials for these sketches are drawn, are sufficiently indicated in the margin. It will there be seen that, in addition to the various Baptist periodicals published since the commencement of the present century, large use has been made of Backus' History of the Baptists in New England; Benedict's History of the Baptists; Morgan Edwards' Materials towards a History of the Baptists in Pennsylvania; Semple's History of the Rise and Progress of the Baptists in Virginia; Taylor's Lives of Virginia Baptist Ministers; Campbell's Georgia Baptists; Millet's History of the Baptists in Maine; Wright's History of the Shaftsbury Baptist Association; Peck and Lawton's Historical Sketch of the Baptist Missionary Convention of the State of New York; and various Biographies of greater or less extent which have appeared in almost every part of the country. It is due to candour to state, in respect to the third sketch in this volume,—that of John Clarke,—that while the statements are in accordance with the acknowledged authorities, I am assured by a distinguished Baptist clergyman, whose opinion is entitled to the highest respect, that, as the result of a somewhat extended research—not yet completed—into the life

of this veteran minister, he is likely to reach certain conclusions somewhat different from what has hitherto been accepted as veritable history.

Somewhat less of definiteness has been reached in respect to the period when many of the subjects of this volume began their ministry than could be desired,—owing especially to the fact that they were often in the "exercise of their gifts" before a regular license was conferred. The figures on the left hand, beneath the name of each subject, at the commencement of the sketch, always denote the year when the individual was licensed to preach, where it is known; in other cases, the year of his ordination; in other cases still, the earliest ascertained date of any of his public labours. Mistakes are more likely to have occurred at this point than perhaps any other; though the utmost care and effort have been used to prevent them.

It has been found necessary, in this volume, to depart slightly, in two or three particulars, from the plan of the work as announced in the General Preface, or as hitherto developed. It was stated in the General Preface that the order of the denominations would be determined by the number of subjects which they should respectively supply. When the Episcopal volume was published, I had no doubt that it embraced many more names than could be legitimately gathered from among the Baptists; but the result of a more extended examination has been to swell the list of the Baptist ministers a little beyond that of the Episcopal; and it has seemed better to dispense with a rule that was adopted for convenience, than to adhere to it at the expense of omitting really deserving names. One exception also has been made from the rule that places each subject in the denomination in which he closed his career—that exception is Roger Williams—for though his connection

with the Baptist denomination continued but a few months, yet, as he was really the father of the denomination in this country in the sense of being the founder of the first Baptist Church, and as his subsequent anomalous position would, in a strict adherence to my rule, exclude him altogether, there has seemed no alternative but that his place should be among the Baptists. The arrangement of the subjects in each denomination is designed to be strictly chronological; but from this rule also there will be found in the present volume a single exception. Owing to peculiar circumstances, no account of any of the departed Baptist worthies in Tennessee was obtained until the printing was too far advanced to allow of its finding its proper chronological place; and rather than seem to ignore that respectable State, with whose history, from a very early period, the Baptists have been identified, a sketch of one of their venerable ministers (which, however, really includes three of them) is introduced at the close of the volume. There is little reason to apprehend that any who read the sketch will regret its insertion, even though it be a little out of place.

It will be observed that the titles *Elder* and *Reverend* are used indiscriminately, though the latter is of much more frequent occurrence. The reason is, partly that this diversity has existed among my contributors, whose taste on the subject I have felt bound to consult, and partly that it has seemed necessary, in order fairly to represent the different usages that have prevailed, and still prevail, in the denomination.

It is quite impossible for me to do justice to my sense of obligation not only for the measure of public favour—far greater than I had ventured to hope for—with which the several preceding volumes of this work have been met,

but especially for the prompt and cordial aid contributed by so many worthy and honoured individuals towards the present volume. I am forbidden, as on former occasions, by the great number who have assisted me, to attempt to give a list of them; and yet I cannot forbear to mention particularly, even at the hazard of seeming invidious, the Rev. Henry Jackson, D. D., of Newport, distinguished for his successful researches into the history of the denomination in Rhode Island; the Rev. David Benedict, D. D., the well known veteran Historian, the vigour of whose faculties and the warmth of whose affections, four score years have in no degree abated; the Rev. Abial Fisher, D. D., of Massachusetts, who has not only closely observed but largely shared in all the important movements of the Baptists, especially in his own State, during an unusually protracted ministry; Horatio Gates Jones, Esq., of Philadelphia, who, amidst the pressure of professional engagements, has appropriated to me most freely and largely from the results of his indefatigable labours in this department of Biography; the Rev. Sewall S. Cutting, D. D., Professor in the University of Rochester, whose taste and studies have enabled him, as his kindly interest in my work has inclined him, to respond most satisfactorily to my numerous inquiries; the Rev. Dr. Mallary, of Georgia, who has allowed me often to put in requisition his valuable services in regard to Baptist Ministers of the South; the Rev. William Carey Crane, President of Semple Broaddus College, in Mississippi, and the Rev. S. H. Ford, of Louisville, Ky., both of whom have generously imparted to me from their ample stores of information in regard to ministers of the Southwest; the Rev. R. H. Neale, D. D., of Boston, who, in addition to other favours, has kindly furnished the original portrait

from which the engraving at the commencement of this volume has been made; and the Rev. Rufus Babcock, D. D., whose excellent judgment as well as minute and extensive knowledge I have been allowed to avail myself of at pleasure. Not only for Dr. Babcock's contributions, which are so numerous as to constitute a prominent feature of this volume, but for the promptness with which he has met my almost innumerable requests, and the fraternal and genial tone by which all his communications have been marked, I beg to offer him my best thanks; at the same time assuring the public that to his untiring efforts to serve me are they indebted for no small degree of the interest that pertains to this department of the work.

In taking leave of my Baptist brethren, I cannot forbear to say that my intercourse with them in connection with the preparation of these sketches, has been a source of rich gratification to me, as I am sure it will always be a subject of grateful recollections. I heartily congratulate them that, as a denomination, they have so many bright memorials in the past, so much that is auspicious of progress and enlargement in the future. If this volume, to the production of which they have themselves been so largely auxiliary, should in any degree subserve their mission in helping forward the great cause of our common Lord and Master, my highest wish in respect to it will be answered.

W. B. S.

Albany, *August*, 1859.

HISTORICAL INTRODUCTION.*

The history of the Baptist denomination in the United States, like that of the other denominations, is so fully developed in the lives of its prominent ministers, that it is impossible to construct even the most general outline of the former without drawing upon material that must necessarily be embodied in the latter. The present brief sketch is framed with a view to prevent, as far as possible, repetition in the body of the work.

When the first Baptists came to this country, or who they were, it is impossible now to ascertain; though Cotton Mather says "many of the first settlers in Massachusetts were Baptists;" and he adds that "they were as holy, and watchful, and fruitful, and heavenly a people as perhaps any in the world." It may not be uninteresting to note the rise and progress of the denomination, as indicated by its introduction into the several Colonies and States, or rather by the date of the origin of the first Baptist Church in each Colony or State, in chronological order.

The first Baptist church in *Rhode Island*—which was also the first in America—was constituted by Roger Williams, at Providence, in 1636. The first in *Massachusetts* was in Swansea, and was organized in 1663, though it had been commenced by Obadiah Holmes, and others, about thirteen years before. The first in *New York*, which was the predecessor of the present Broome Street Baptist Church in the city of New York, was a General or Arminian Baptist Church, and was founded at least as early as 1669; but it seems to have existed for only a short period. About the year 1702, the Baptist interest was revived here, and in 1724 the present Broome Street Church was formed under Valentine Wightman, of Groton, and Daniel Wightman, of Newport. The first church in *Maine* was formed at Kittery in 1682, but was soon broken up and scattered, and it had no successor in the Province until 1768, when another church was constituted at Berwick, by the Rev. Hezekiah Smith, of Haverhill, Mass. The first church in *South Carolina* was the church in Charleston, founded in 1683 by the Rev. William Screven, from two separate colonies, one of which came from the West of England, the other from the District of Maine; but the early progress of the denomination in the Province was slow, as was indicated by the fact that when the Charleston Association was formed in 1751, there were only four rather small churches to compose it. The first church in *Pennsylvania* was founded at a place called Cold Spring, in Bucks County,

* Backus' and Benedict's Histories.—Hovey's Life and Times of Isaac Backus.—Baptist Family Magazine, 1859.—MSS. from Rev. Dr. Babcock, Professor Cutting, and H. G. Jones, Esq.

by Thomas Dungan,* who removed thither from Rhode Island in 1684. This church became extinct in 1702; but in 1688 another church—now the oldest in Pennsylvania—was formed at Pennepek or Lower Dublin, consisting chiefly of emigrants from Wales, but with a slight intermingling of English and Irish,—of which the Rev. Elias Keach † became Pastor. The first church in *New Jersey* was that at Middletown, founded in 1688, and its first settled Pastor was the Rev. John Brown ‡—the second was the Piscataway Church, organized in 1689, of which the Rev. John Drake was the first Pastor; and the third was the Cohansey Church, organized in 1690, of which the Rev. Thomas Killingsworth § was the first Pastor. The first church in *Delaware* was the Welsh Tract Church, which was formed in Wales in 1701; migrated as a colony to America, and, after lingering a while in the neighbourhood of Philadelphia, became fixed in Newcastle County, De., in 1703, being under the pastoral care of the Rev. Thomas Griffiths,‖ also an emigrant from Wales. The first church in *Connecticut* was organized at Groton in 1705, by the Rev. Valentine Wightman, who also became its Pastor—the second was gathered in New London in 1726, by the Rev. Stephen Gorton, but after a few years he disgraced himself by immoral conduct, and the church became extinct. In *Virginia*, the Baptist denomination has a triple origin. The first church was formed of emigrants from England, in 1714, at a place called Burley, in the County of the Isle of Wight, and the first Pastor was the Rev. Robert Nordin,¶ who was ordained in London with special reference to this mission. This church, and another formed shortly after in the County of Surrey, (both of

* Of Thomas Dungan nothing more can be ascertained, except that he died at Cold Spring in 1688, was the father of nine children, and is still represented by a numerous posterity in Pennsylvania.

† Elias Keach, a son of Benjamin Keach, came from London to this country, a wild and giddy youth, about the year 1686. On his arrival here, he assumed the clerical dress, with a view to pass for a minister. The project succeeded so far that large numbers were attracted to hear him. In the course of his sermon he stopped abruptly, and seemed greatly confused,—which led his audience to suppose that he had been suddenly seized by some alarming malady. Greatly to their surprise, he immediately, and with many tears, acknowledged himself an impostor; but the distress into which he was now thrown, terminated in his hopeful conversion. Having been, shortly after, baptized and ordained by Mr. Dungan, he went to Pennepek, and established the church there, and then travelled through Pennsylvania and New Jersey, preaching wherever he went with great success. In the spring of 1692, he returned to England, and afterwards became a successful minister in London.

‡ Of John Brown nothing more is known than that he was not ordained, and that he gave the lot on which the first meeting-house in the place was built.

§ Thomas Killingsworth took the oversight of this church at its organization, and continued his connection with it till his death in 1708. He is supposed to have been a native of Norwich, in England, and to have been an ordained minister before he arrived in this country; for he was exercising his ministerial functions at Middletown as early as 1688. He was at one time a Judge of the Salem Court.

‖ Thomas Griffiths was born in Lauvernach parish, in the County of Pembroke, Wales, in 1645, came to this country with the persons who originally composed his church, and, after a faithful ministry of twenty-four years, died at Pennepek, July 25, 1725.

¶ Mr. Nordin continued preaching at Burley and other places in Virginia until his death, which occurred in 1725.

which were of the General Baptist order,) seem not to have prospered, and most of the members subsequently removed to North Carolina. About the year 1743, a church was formed on Opeckon Creek, which was shortly after followed by two others in the same neighbourhood, consisting of emigrants from Maryland, who had been members of the General Baptist Church at Chestnut Ridge. In 1754, the Rev. Daniel Marshall and the Rev. Shubael Stearns, who had been connected with the Separates in New England, but afterwards became Baptists, went to the South, and stopped long enough in Virginia to leave a broad mark upon the character of the denomination in that State. In *North Carolina* there were a few Baptists as early as 1695; but the first church was gathered about the year 1727, by Paul Palmer,* at a place called Perquimans, towards the Northeast corner of the State, and consisted chiefly of those who had been members of the Church at Burley, Va. In *Maryland* there were a few Baptists, who had removed thither from England as early as 1709; but the first Baptist church in the Colony was founded by Henry Slator, a layman, and a General Baptist, in 1742. In *New Hampshire*, though Hansard Knollys, who was probably the first Baptist preacher who came to America, laboured there for some time, it does not appear that there was any church established until 1755, when there was one gathered at Newtown, of which the Rev. Walter Powers became Pastor. The first Baptist organization of any kind in *Georgia* was in connection with Mr. Whitefield's Orphan House, in 1757,—the leader being one Nicholas Bedgewood, who had come from England as an Agent for the Institution. Another colony began its operations higher up the country about 1771, under the Rev. Edmund Botsford, Rev. Benjamin Stirk, and others. And this ultimately coalesced with a third, consisting of Daniel Marshall and other New Lights from New England, of whom the Kiokee Church was constituted in 1772. The first Baptist church in *Vermont* was gathered at Shaftsbury in 1768; the second at Pownal in 1773; and these were the only churches in the State previous to 1780. In *Kentucky* the Rev. William Hickman, a minister from Virginia, commenced his labours as early as 1776; and a large number of Baptists removed thither from Virginia in 1780; but the first organized church—that of Gilbert's Creek—

* Paul Palmer is said to have been a native of Maryland, and was baptized at Welsh Tract in Delaware, by Owen Thomas, the Pastor of the church in that place; was ordained in Connecticut; and, having exercised his ministry for some time in New Jersey, and then in Maryland, he removed to North Carolina, where he gathered the church above mentioned, and remained there, not, however, without some difficulties, till his death. His character was not entirely without spot.

Owen Thomas, above mentioned, was born at a place called Gwrgodilys, in the County of Pembroke, Wales. He came to America in 1707; took the pastoral care of the Welsh Tract Church, at the decease of the Rev. Abel Morgan, in which office he continued until 1748, when he resigned it to go to Yellow Springs, where he died November 12, 1760. He left behind the following singular memorandum:—"I have been called upon three times to anoint the sick with oil for recovery—the effect was surprising in every case, but in none more so than in the case of our brother, Rynallt Howel: he was so sore with the bruises he received by a cask falling on him from a wagon, that he could not bear to be turned in bed; the next day he went to meeting."

dates to 1781. In *Tennessee*, two churches are said to have been gathered some time after the year 1765, and broken up by the Indian War in 1774; but the first permanent Baptist organization here was about the year 1780, when several ministers and private members of the Church emigrated from Virginia, and were shortly after followed by an emigration from the church at Sandy Creek, in North Carolina, which, as a branch of the mother church, settled on Boone's Creek. The first church in *Ohio* was organized by the Rev. Stephen Gano, in 1790, at the mouth of the Miami River, where the town of Columbus now stands. The first church in *Illinois*—the New Design Church—was constituted in May, 1796, by the Rev. Daniel Badgley, from Virginia; and an Association called the Illinois Union was organized in 1807. The first church in the *District of Columbia* was constituted in Washington City in 1802, and the Rev. Obadiah B. Brown became its first Pastor. In the territory now included in the State of *Indiana*, several small churches were organized along the Whitewater, bordering on the State of Ohio, the first of which was in 1802. The Wabash Church, near Vincennes, was formed in 1806; and the Bethel Church, in a settlement farther down the Wabash River, was formed the same year. In *Missouri*, (then Upper Louisiana,) there were a number of Baptist families living, who had migrated thither from the Carolinas and Kentucky as early as 1796–97; and they enjoyed, during a part of the time, the labours of the Rev. John Clark; but the first Baptist, or indeed Protestant, church in the Territory was organized in 1804, under the name of Tywappity, in Cape Girardeau County. The next year, a church called Bethel was constituted near where Jackson now stands. In *Mississippi*, there were a few Baptist families in the region of Natches soon after the beginning of the present century—*when* the first church was established I cannot ascertain; but the Mississippi Association was formed in 1807. The first church in *Alabama* was organized by the Rev. J. Courtney, in Clarke County, in 1810; but there was but little increase of the denomination till 1816. In *Louisiana*, the oldest churches are those of Calvary, 1812; of Beulah, 1816; and of Aimswell, 1817. In *Michigan*, the oldest Baptist church is that of Pontiac, organized in 1822, by the Rev. Elon Galusha, who visited Michigan under the patronage of the New York Missionary Society. The first church in *Iowa* was that of Big Creek,—organized in August, 1836. The first in Wisconsin was organized in Rochester, in 1837. The first Baptist Association in *Texas* was organized in Travis, Austin County, October 8, 1840, and embraced the three churches of Travis, Independence, and Lagrange. In *Florida*, the Florida Association was formed in 1842, consisting partly of churches from the neighbouring States of Georgia and Alabama.

The "Great Awakening" which took place in connection with the labours of Whitefield, about the year 1740, gave rise to many new churches in different parts of New England, under the name of *Separate Churches*. These were formed by a secession from the regular Congregational Body, and their members claimed to hold a purer faith, as well as adopt a higher

standard of Christian feeling and action, than those with whom they had previously been associated. Some of them fell into great extravagances of both doctrine and practice, but there is reason to believe that, notwithstanding the fanatical tendencies with which they may have been chargeable, they were generally sincere and devout Christians. Many of these became Baptists, among whom were Backus, of Middleborough, Hastings, of Suffield, and Marshall and Stearns, who settled in the South,—all of whom may be reckoned among the early lights of the denomination.

Several of the sketches in this volume show what has long since become matter of authentic history,—that the early Baptists in this country were emphatically a suffering people. In those Colonies or States in which Church Establishments existed, whether the form was Episcopal or Congregational, the Baptists were not only denied rights which are now universally conceded to all, but were the subjects of wrongs which none would now attempt to justify. It is not, however, to be inferred from this that either Episcopacy or Congregationalism is essentially intolerant; but only that each happened to be the medium through which the spirit of the age,—partaking, in a greater or less degree, of the darkness and severity of a yet earlier period,—acted itself out. The great doctrine of "soul freedom," of which Roger Williams was so illustrious an example and exponent, and for which the Baptists, as a denomination, have always so earnestly contended, not only frowns upon open persecution, but forbids the least violation of the rights of conscience.

It is not strange, considering the peculiar circumstances in which the Baptists were placed before and even since the Revolution, that their numerical increase should have been slow; but since the civil impediments have been removed, and the principle of universal toleration has come to be everywhere practically acknowledged, they have increased with a rapidity almost unparalleled; so that, with a single exception, they now form the largest denomination in the United States. They are spread through every State and Territory; and differ in nothing but their position in regard to Slavery. Owing to this difference, the Southern Baptists, in 1845, formed separate organizations for conducting their benevolent enterprises; and, by this means, altercations and collisions have been prevented, and thus the general efficiency of the denomination increased. In 1784, they had four hundred and seventy-one churches, four hundred and twenty-four ministers, and thirty-five thousand, one hundred and one members. In 1857, they had eleven thousand, six hundred churches, seven thousand, one hundred and forty-one ministers, and nine hundred and twenty-three thousand, one hundred and ninety-eight members.

The Baptists, as a denomination, have always attached little importance to human learning as a qualification for the ministry, in comparison with those higher, though not miraculous, spiritual gifts, which they believe it is the province of the Holy Ghost to impart; and some of them, it must be acknowledged, have gone to the extreme of looking upon high intellectual

culture in a minister as rather a hindrance than a help to the success of his labours. But, if I mistake not, many of the sketches contained in this volume will show that the Baptists have had less credit as the friends and patrons of learning than they have deserved. Not a few of their preachers have been eminently accomplished as well as useful men; and some who have long since passed away, have left enduring memorials of both their scholarship and eloquence. A little after the middle of the last century, they founded Rhode Island College—this is said to have been the result of educational movements in the Philadelphia Association, continued through a number of years; and it was established in Rhode Island because that was supposed to be the only Colony in which Baptists could obtain a charter. Within a comparatively recent period, a new impulse has been given to the spirit of literary and theological improvement among them. They number at present thirty-three Colleges and Universities, more than one hundred Academies and Female Seminaries, and eleven Theological Schools. They have Publication Societies at Philadelphia, Charleston, and Nashville. They maintain forty-two periodical organs, two of which are Quarterly Reviews.

With the progress of the means of mental culture in this denomination there has been a proportional increase of the spirit of Christian and benevolent enterprise. The American Baptist Missionary Union, the American and Foreign Bible Society, the Southern Baptist Board of Foreign and Domestic Missions, the Baptist Home Mission Society, and the Bible Union, which was originated and has been chiefly sustained by Baptists, are so many several witnesses of devotion to the cause of Christ, and zeal for the diffusion of evangelical truth. Their Missions are planted in Canada, Oregon, California, New Mexico, Hayti; in France, Germany, Denmark, Sweden, Norway; in Western and Central Africa, in Southern India, Assam, Burmah, Siam, and China. The whole income of the above Societies, in 1857, was three hundred thousand dollars.

The Government of the Baptist Churches is strictly independent. Each separate church claims and exercises the right of granting license to preach the Gospel, and of ordaining Elders or Presbyters to the full work of the ministry; though this is not actually done except by the concurrence of Councils or Presbyteries. A large majority of the churches are associated in District Associations and State Conventions, which hold an annual meeting of a fraternal character for purposes of general co-operation in aid of evangelical enterprises, but have no power, legislative or judicial. In 1814, was established the Baptist General Convention, which met triennially, with exclusive reference, after the first few years, to the promotion of Foreign Missions; but that has now given place to two Conventions or Societies, one in the North, the other in the South.

The prevailing Theology of the Baptists is Calvinism—generally of the type of Andrew Fuller, but occasionally rising to that of Dr. Gill. The Philadelphia Confession,—so called from its having been adopted by the

Philadelphia Association,—the oldest Association in the country, and which agrees substantially with the Westminster, except on questions of Church constitution and Church order, has generally been regarded by the Baptists, especially in former years, as a faithful expression of their denominational belief. Somewhat more than twenty years ago, the Baptist Convention of New Hampshire adopted a Declaration of Faith, which has been extensively, though not universally, approved by the denomination. It consists of eighteen articles, all of which are in harmony with the faith of the other denominations commonly called Evangelical,* with the exception of the article on Baptism, which is as follows:—"Christian Baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Ghost, to show forth a solemn and beautiful emblem of our faith in a crucified, buried and risen Saviour, with its purifying power," and "is a prerequisite to the privileges of a Church relation." While the Philadelphia Confession is objected to by some as too severely Calvinistic, the New Hampshire is objected to by others as at least too indefinite. Nearly all the Baptist churches in this country adopt the principle of Strict Communion, so far as regards the ordinance of the Lord's Supper; while, in other respects, they mingle freely with their brethren of other denominations.

The Rev. Dr. Baird, in his work entitled "Religion in America,"—a work distinguished alike for the judiciousness, thoroughness, and authenticity of its details, and the high tone of candour and impartiality that pervades it,—thus concludes his account of the Baptists—"Although not a third, perhaps, of the ministers of this denomination of Christians have been educated at Colleges and Theological Seminaries, it comprehends, nevertheless, a body of men, who, in point of talent, learning, and eloquence, as well as devoted piety, have no superiors in the country. And even among those who can make no pretensions to profound learning, not a few are men of respectable general attainments, and much efficiency in their Master's work."

* Curtis, in his "Progress of Baptist Principles," presents his views of the difference between Baptists and other denominations, in four chapters: 1. "The command to baptize a command to immerse." 2. "The importance of Believer's Baptism." 3. "Infant Baptism injurious." 4. "Mixed communion unwise and injurious."

CHRONOLOGICAL INDEX.

[On the left hand of the page are the names of those who form the subjects of the work—the figures immediately preceding denote the period, as nearly as can be ascertained, when each began his ministry. On the right hand are the names of those who have rendered their testimony or their opinions in regard to the several characters. The names in Italics denote that the statements are drawn from works already in existence—those in Roman denote communications especially designed for this work—those with a star prefixed, denote either mere *extracts* from letters or discourses not before printed, or communications not addressd to myself.]

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HANSARD KNOLLYS.

1638*—1641.

FROM THE REV. J. NEWTON BROWN, D. D.

PHILADELPHIA, January 13, 1859.

Dear Sir: The sketch which I am about to furnish you of one of the earliest pioneers of Baptist principles, was originally prepared for the New Hampshire Historical Society, and in its original form appeared in one of the volumes of their Collections. I have since found new materials, of which I have availed myself, to make it more perfect, and am not aware of any remaining sources of information, which I have not explored.

The name of HANSARD KNOLLYS is eminent among the English Baptists of the seventeenth century. Of late years it has been widely spread, in connection with the issues of the Baptist "Hansard Knollys Society," a Historical Society in London, which has felt itself honoured by the selection of his name, and which, since 1845, has been nobly engaged in publishing, by subscription, accurate and annotated editions of the first Tracts on Liberty of Conscience, and other rare Baptist works of that early period,—works rarer and more precious than the purest pearls of ocean.

The life of Hansard Knollys embraced nearly a whole century,—from 1598 to 1691; and that century is the most interesting and momentous in English Annals. With most of the religious movements of that remarkable age, his biography is inwoven. His influence, like that of his great contemporary, Roger Williams, was felt both in England and America. In many points a striking resemblance might be traced, were this the place and time. One point of difference among others, is, that while the chief obscurity in the biography of Williams rests on his residence in England, the chief obscurity in that of Knollys rests on the years of his residence in America. My object, in this communication, is to throw light upon this dark period of his history.

Some preliminary statements may be necessary to do this effectually. It is important to know what he was before he came to this country; and, happily, Crosby has preserved all the facts necessary.† Mr. Knollys was born in Chalkwell, Lincolnshire, 1598. His parents were pious. They "took good care," as Crosby says, "to have him trained up in good literature, and instructed betimes in the principles of religion." While at the University of Cambridge, he was converted, and his Christian character became of the highest order. "Happy would it be for this nation," says Crosby, "if our Universities and private Academies were filled with such students." After his graduation he was chosen master of the free school at Gainsborough. In June, 1629, he was ordained as a Deacon, and then as a Presbyter, of the Church of England, and the Bishop of Lincoln gave him the living at Humberstone. His diligence was great. He preached

* The sketch will show that this date is assumed on *probable* grounds only.
† Crosby I. 334-344.

three and four times a day on the Sabbath at Humberstone and Holton, besides other seasons, as well to the poor as to the rich. About 1632, he began to doubt the lawfulness of conformity to the Church of England, and resigned his living; but continued to preach several years longer, with the consent, or rather connivance, of the good Bishop, though without surplice or prayer book. In 1636, he was arrested at Boston, in his native county of Lincoln, by a warrant from the odious High Commission Court, and thrown into prison; but his keeper being conscience-stricken, connived at his escape, and he went up to London to find a passage to America. There he was detained so long, with his wife and child, that, when he embarked, as he tells us himself, "he had but just six brass farthings left, and no silver or gold." A little money of his wife paid their passage. They arrived in Boston, Massachusetts, early in 1638. As he returned to London about Christmas, 1641, his residence in America must have been somewhat less than four years. But he was no common man. He was in the full vigour of life,—from the fortieth to the forty-fourth year of his age. Where did he spend these four years, and how? What influence did he exert? What character did he sustain? Why did he return? Did he leave his mark on the rising institutions of this country, and engrave his name on the foundations of American History? These are the questions I shall attempt briefly to answer.

All the early historians of New England mention Hansard Knollys. Winthrop, Morton, Hubbard, Hutchinson, Mather, Prince, Neal, Backus, Belknap, Eliot, Adams, Winslow, though the last four or five are comparatively modern. Opinion is divided about him. We must sift the facts out of them all, and make due allowance for the diversity of opinion. Some hints may be gleaned from his brief Autobiography, and some from the early New Hampshire Court Records, preserved at Exeter, in that State, to which, through the courtesy of a friend, John Kelly, Esq., I have had access.

Mr. Knollys arrived at Boston, a persecuted fugitive, in a state of utter destitution. He had sacrificed every thing for conscience sake. His child had died on the passage. His wife's money was all expended. Governor Winthrop calls him a "poor man." Hubbard, who generally copies Winthrop, has ventured to translate this "a mean fellow." This shows the prejudices of the time in a minister of the Pilgrims. Knollys himself says, "Being very poor, I was necessitated to work daily with my hoe for the space of almost three weeks. The magistrates were told by the ministers that I was an Antinomian, and desired they would not suffer me to abide in the patent." At that time all Boston was in a ferment on the question of Antinomianism, and hence the readiness to attach suspicion even to Cotton and Vane, much more to all new comers. This was at the very year that Mrs. Ann Hutchinson, and her brother, the Rev. John Wheelwright, with their friends, were banished on the same charge. Providence interposed to save Mr. Knollys from perishing under this chilling reception from the Puritans—among whom, at the very head of the ministers indeed, was John Cotton, from that very Boston in Lincolnshire, where Knollys was first arrested for preaching the Gospel of the Son of God. God had a work for Mr. Knollys to do in America. Two gentlemen from

Dover, N. H., (then a new settlement called *Piscataway*,* of fifteen years standing,) being at that time in Boston, invited Mr. Knollys to go with them, and preach in Dover. He, accordingly, went, but, on his arrival there, Capt. Burdet, who had usurped the government, forbid him to preach. He meekly submitted to this tyrannical interdict, and resorted to manual labour again for his subsistence. But, on Burdet's removal in September, "the people," says Winthrop, "called Mr. Knollys, and, in a short time, he gathered some of the best minded into a church body, and became their Pastor."† This was about the time that Roger Williams was baptized at Providence.

Were it certain that Hansard Knollys was a decided Baptist, when he gathered the First Church in Dover, it might be maintained with some reason that he was the first Baptist Minister in America. But there is room now to doubt. True, he is called an "Anabaptist" by Mather and Belknap, but they were not contemporary, and Winthrop, who was contemporary, neither affirms nor denies it at the time. This makes it most probable that he was not a Baptist when he arrived in Dover. Indeed we know not where, when, or by whom he was baptized. In the absence of direct testimony, it may be inferred, from various circumstances, that he became a Baptist while in Dover. It is, however, possible, that he embraced Baptist sentiments, and was baptized in London, while waiting for a passage to America.

We have seen, from Winthrop's Journal, that the Church in Dover was founded by Mr. Knollys, soon after September, 1638. This was the first Church in Dover, if not in New Hampshire. It was then a Congregational Church. The First Congregational Church in Exeter, founded by John Wheelwright, claims the priority by a few months, and is probably right in doing so.‡ This would make Knollys' Church the second in New Hampshire.

Mr. Knollys continued in the peaceful discharge of his duties as a Christian Pastor at Dover for about two years, without interruption. The settlement, during that period, in consequence of Capt. Mason's death, and the giving up of his patent by his widow, was a little independent Republic, of which Mr. Knollys was, beyond doubt, the most enlightened and accomplished citizen,—aiding, by his fine powers, in moulding its principles and institutions at the foundation. Up to this period his character appears to be established as that of a pious, learned, laborious minister of the Gospel, willingly suffering poverty, imprisonment, exile, and reproach for Christ's sake, and for conscience sake. He appears, also, to be a man of peace. He did, indeed, write a letter from Boston, soon after his arrival there, reflecting severely upon the manner in which things were then managed in Church and State; but, for the severity of this letter, he afterwards made an ingenuous and satisfactory confession. Few living men now would blame him for writing sharply to his friends of the oppressive system under which he suffered on his first arrival in Boston. There is yet another charge of this nature, which is not true. Both

* This is the original orthography. It was afterwards written *Piscataqua*, which name the river still bears.
† Winthrop, I. 326.
‡ Winthrop, I. 211.

Governor Hutchinson and Dr. Belknap have, by mistake, imputed to Mr. Knollys the insolent language of Capt. Underhill, as recorded by Winthrop.* This blot does not belong to the character of Hansard Knollys, and should be wiped away from his history.

The arrival of Mr. Thomas Larkham at Dover, in 1640, changed the peaceful current of affairs, and put the peaceable character of Mr. Knollys to the strongest proof. Mr. Larkham had been a minister in Northam, England. He was a man of wealth, and popular talents. He soon formed a party, who determined to remove Knollys. Dr. Belknap says that "Knollys generously gave way to popular prejudice, and suffered Larkham to take his place." He further says that Larkham, when once in power, "soon discovered his licentious principles, by receiving into the church persons of immoral characters, and assuming, like Burdet, the civil as well as ecclesiastical authority. The better sort of people were displeased, and restored Knollys to his office, who excommunicated Larkham." Of course, this language of Dr. Belknap can only mean that the church under Mr. Knollys excommunicated Mr. Larkham for his disorderly course. Upon this, Larkham and his adherents raised a riot, in April, 1641, and, according to the reliable testimony of Winthrop, "laid violent hands upon Mr. Knollys." This was just before the union of New Hampshire with Massachusetts, which was already negotiating, and was ratified in the course of the following month. The whole town was thrown into confusion. In these exciting and critical circumstances, either the solicitation of his fellow-citizens, or his own sense of duty, impelled Mr. Knollys to appear in public at the head of a body of citizens, with a flying banner, seeking to restore order. Larkham's company sent down the river to Portsmouth for help, and a body of armed men came up, under Williams, and, without any legal authority, assumed control, sat as a Court, and pronounced sentence against Mr. Knollys, "fining him £100, and ordering him to depart the plantation."†

It is worthy of consideration here, how far Mr. Knollys' sentiments as a Baptist affected this question. That he was, at this time, (April, 1641,) a Baptist, is quite clear, not only from the language of Cotton Mather and Dr. Belknap, before referred to, but from the testimony of an unimpeachable witness, who visited Dover within a year of the time,—Mr. Thomas Lechford, an Episcopalian, who has left us some valuable information on the state of affairs throughout New England at that period. The origin of the controversy between Larkham and Knollys is attributed by Lechford chiefly to their different views on Baptism and Church membership. His own words are these: "They two fell out about baptizing children, receiving of members, &c." Winthrop says, "there soon grew sharp contention between him (Larkham) and Mr. Knollys, *to whom the more religious still adhered;* whereupon, they were divided into two churches."‡ This testimony is important and decisive. It proves that Mr. Knollys had embraced Baptist views, at least so far as Infant Baptism and the purity of church membership are concerned; that the more pious

* Vol. I. 292.
† Winthrop, II. 27.
‡ Winthrop, II. 27. Note by Judge Savage.

church members agreed with him; in short, that the First Church in Dover became a Baptist church, and that a second church was thereupon formed by the disaffected members, who, under the lead of Larkham, stirred up the prejudices of the people against Mr. Knollys, and even resorted to violent measures to put him down. And this testimony is further confirmed by the fact that, when commissioners were sent from Massachusetts, (which then claimed jurisdiction over Dover, both as included in their patent and now agreed to by the Colony,) they adjusted the difficulty by releasing Mr. Knollys from the fine and the censure of an illegal and *ex parte* Court, and requiring the church to revoke their sentence of excommunication against Larkham.*

The whole testimony, thus far, is in Mr. Knollys' favor. But at this juncture arose the cloud that, in this country, to a great extent, has overshadowed his fair fame. Both Winthrop and Belknap say that "a discovery was made of his failure in point of chastity," and that he himself confessed it before the church,—at least to the extent of some improper "dalliance" with two young women that lived in his family, and that on this account he was dismissed by the church and removed from Dover. This charge, against such a man, is a grave one. It has been reported by Hubbard in an exaggerated form; and more recently in a History of the First Church in Dover, published in 1830. I cannot, therefore, do less than examine it in this connection.

How much is meant by the term "dalliance," in the language of the Puritans of that age, we know not. But we do know that there are several circumstances which render the truth of this whole accusation very doubtful. In the first place, it rests altogether upon the testimony of prejudiced historians, who regarded him, to use the language of Dr. Belknap, as "an Anabaptist of the Antinomian cast." Even Winthrop, with all his general candour, was not free from this prejudice, and his knowledge of the case was wholly second-hand,—perhaps from the Massachusetts Commissioners, perhaps only from vague and prejudiced reports of some of his enemies, glad of an opportunity to put down the then odious and dreaded Baptists. But, in the second place, (aided by an antiquarian friend, John Kelly, Esq., of Exeter,) I have had access to the Judicial Records of New Hampshire for 1641, and there find the name of Hansard Knollys entered as *plaintiff* in an action of slander, which, though never prosecuted, in consequence of his return to England, at least implies that he regarded himself as an injured man.† Thirdly, in the "Account of his own Life," published in England, he gives this as the immediate reason of his return—"Being sent for to England, by my aged father, I returned with my wife, and one child about three years old." Fourthly, Cotton Mather, who wrote within about fifty years after the time, when the first reports had been more thoroughly sifted, and having full access to Winthrop's Journal, where the accusation in question is found, expressly excepts Hansard Knollys from the number of "scandalous" ministers, and places him in a class "whose names," he says, "deserve to live in our book for their *piety*, although their particular *opinions* were such as to be disserviceable unto the

* Winthrop, I. 27.
† Exeter News Letter, May 1, 1832.

declared and supposed *interests* of our churches. Of these," he says, "were some godly Anabaptists, as namely, Mr. Hansard Knollys, of Dover, and Mr. Miles,* of Swansea." But what seems particularly to touch the point in hand, Mather adds, "Both of these have a respectful character in the churches of this wilderness."† And to crown all, in speaking of the then recent decease of Mr. Knollys in London, Mather says he died "a good man, in a good old age." We know that there are spots on the sun, and that even great and good men have sometimes fallen in an evil hour; but I think that he who duly weighs these facts and testimonies, and compares them with all the antecedent and subsequent life of Hansard Knollys, will be slow to credit any injurious imputation on his character during the time of his residence in America.

This is not the place to follow Mr. Knollys back to England, and trace his eventful life for the next fifty years, through the most agitated period of English History. The theme is most inviting, and, at some other time, might be pursued with the greatest pleasure and profit. We should see in him one of the brightest lights of his age, one of the ablest preachers of the Gospel, one of the most accomplished teachers of youth, one of the boldest pioneers of religious liberty, one of the meekest, yet most heroic, sufferers for the truth, one of the purest and best of men. We have the testimony of Neal, in his History of New England, that "he suffered deeply in the cause of Nonconformity, being universally esteemed and beloved by all his brethren."‡ We may be permitted to cite from a sermon preached at Pinner's Hall, London, on occasion of his death, (which took place September 19, 1691,) the following testimony to the eminent purity of his character,—a character which his long and venerable life had elevated above all suspicion. "I do not say," says Mr. Harrison, "that he was wholly free from sin: sinless perfection is unattainable in a mortal state; but yet he was one who carefully endeavoured to avoid it. He, with the Apostle Paul, did herein exercise himself to have always a conscience void of offence towards God and towards men. He walked with that caution, that his greatest *enemies* had nothing against him, save only in the matters of his God. That holy life which he lived, did command reverence even from those who were enemies to the holy doctrine which he preached. He was a preacher *out* of the pulpit as well as *in* it: not like those who press the form of godliness on a Lord's day, and as openly deny the power of it the remainder of the week; who pluck down that in their conversations, which they build up in their pulpits. . . . . He loved the image of God wherever he saw it. He was not a man of a narrow and private, but of a large and public, spirit: the difference of his fellow Christians' opinions from his, did not alienate his affections from them. . . . He embraced *them* in the arms of his love on earth, with whom he thought he should join in singing the song of the Lamb in Heaven. It would be

* JOHN MILES was the founder of a Baptist church in Swansea, in Wales, 1649, and was ejected from his place, by the "Act of Uniformity," in 1662. He came to this country in 1663, accompanied by several of the members of his church, who were, immediately after, organized as the First Baptist Church in Swansea, Mass. Of this church he continued the Pastor until his death, which took place in 1683. Tradition gives him the reputation of having been an eminently useful man.

† Magnalia I. Book III. p. 221.

‡ Neal, Vol. I. p. 216.

well," continues Mr. Harrison, "if not only private Christians, but also ministers, did imitate him therein: there would not then be that sourness of spirit which is too often (with grief be it spoken) found among them. He was willing to bear with and forbear others, and to pass by those injuries which he received from them."*

Such was Hansard Knollys. Is it wonderful that God blessed him? Short as was his residence in America, the fruit of his labours remains to this day. The church which he planted in Dover, though divided on Baptism, did not perish. The Pedobaptist body now flourishes in the large Congregational church of Dover, the fruitful mother of many others, with Baptist sisters side by side. The Baptist body, composed, as Winthrop says, of "the more religious," adhered to Mr. Knollys; and, to avoid the oppressive Church and State jurisdiction of Massachusetts, under which they now came, removed to Long Island in 1641. After Long Island fell under the power of the English, in 1664, and the Episcopal Establishment succeeded that of the Dutch, under Stuyvesant, they, as soon as possible, sold out their property there, and settled on the East side of the Raritan, N. J., opposite New Brunswick, where, under Lord Carteret, they could enjoy religious liberty. To the town which they here planted, they transferred the dear old name of Dover,—*Piscataway*, (according to the original orthography,) in memory of their first home in the wilderness, where they had enjoyed, for three years and more, the ministrations of their first loved Pastor, Hansard Knollys. The church, when fully organized, and favoured again with pastoral care, under Mr. Drake,† in 1689, flourished anew, bearing much and blessed fruit. So deeply did it strike its roots into the new soil, that, to this day, no better kind of Christians grow than in Piscataway; and not only do they fill the town, but, in the towns around it, new churches are continually springing as shoots from the parent tree, planted by Hansard Knollys, in America.‡

Affectionately yours in the Lord Jesus,

J. NEWTON BROWN.

* Crosby, I. 340.

† JOHN DRAKE laboured among this people from 1689 till his death in 1739. He sustained an excellent character. His descendants, who were numerous, claim kindred to Sir Francis Drake.

‡ Since the date of this communication, its author has found reason to modify somewhat the views here expressed, as will be seen by the following extract from a letter dated April 28, 1859, which he wrote in reply to an inquiry whether Knollys or Williams was the first Baptist minister in this country:

If the opinion of the Rev. Dr. Belcher, (to which I now incline,) could be proved, that Knollys was actually baptized in London, while awaiting his passage to America, it would settle the question of priority by some months in his favour. The chief probabilities for this opinion are that Baptist views were rapidly gaining ground in London, at the time, among the class with which Knollys would be thrown for sympathy and safety; that Dr. Belknap calls him an Anabaptist at the time of his arrival; that he took Baptist ground in the trouble with Larkham, and ever maintained it afterwards; and that we have no account of his Baptism after his return to this country, *nor while he was here*.

I have thought, hitherto, that it was a strong negative evidence against this view,—that neither Winthrop nor he himself should mention the fact, as the ground of his rejection by the Boston ministers and magistrates. But it now seems less unaccountable than formerly,—first, because the Antinomian controversy, raised by Mrs. Hutchinson, then overruled every other consideration; and second, that the clergy of Boston, in their reply to Mr. Saltonstall's remonstrance, claim to have "tolerated peaceable Anabaptists" from the beginning, (or something to that effect). Of course, if they regarded Mr. Knollys as belonging to the "Antinomian" side in that exciting controversy, they would put their objection to him on that ground *emphatically*, if not *solely*. The laws against "Anabaptists" were not enacted until 1644, that is, six years later.

It is, then, more than *possible*,—it is rather *probable*, on the whole,—that Mr. Knollys was already a Baptist on his arrival in America, in the spring of 1638; and if so, then he was the first

ROGER WILLIAMS.*

1639—1639.

Roger Williams, according to the traditions which have been preserved concerning him, was born in Wales, in the year 1599; but of the character or circumstances of his family, or the particular place of his birth, nothing can now be ascertained. His mind seems to have taken an early religious direction; for he says, near the close of his life,—"From my childhood, now above threescore years, the Father of lights and mercies touched my soul with a love to Himself, to his only begotten, the true Lord Jesus, and to his Holy Scriptures." He is said to have been educated at the University of Oxford, under the patronage of Sir Edward Coke; and that this was in consequence of Sir Edward's having observed his sedate appearance at church, and his taking notes of the sermon; but this is rendered somewhat improbable by the fact that Roger Williams' name does not appear on the rolls of Oxford University, and, in addition to this, Sir Edward himself received his education at Cambridge. It is, therefore, somewhat doubtful which of the two English Universities has the honour of claiming the great New England republican adventurer as an alumnus; though it is rendered certain, by some of his own writings, that he enjoyed the advantages of one or the other of these celebrated institutions.

On leaving the University, he is said to have entered on the study of the Law; but it proved incongenial with his tastes, and he soon abandoned it for the study of Theology. In due time, he was ordained as a clergyman of the Established Church, and it is said that he also took charge of a parish,—but of this no evidence is to be found in his writings. In the great contest which then convulsed the British nation, he not only identified himself fully with the interests of the Puritans, but became the staunch advocate of the largest religious liberty; and, under these circumstances and influences, he resolved to join the band of emigrants who were seeking a peaceful religious home on the shores of New England. Accordingly, he embarked at Bristol, on the 1st of December, 1630, in the ship Lion, Captain Pierce, and, after a tempestuous voyage of sixty-six days, arrived at Boston on the 5th of February, 1631. His arrival was hailed by the churches of the infant Colony of Massachusetts Bay, with great satisfaction; and Governor Winthrop, in referring to it in his journal, speaks of him as "a godly minister." He brought with him his wife, Mrs. Mary Williams, to whom he had been married a short time before, but of whose previous history nothing is now known.

Baptist minister in this country. But it is curious, if this were so, that Roger Williams did not hear of it from Clarke and others, who joined him that year from Boston. Yet, if he did know it at the time he himself was baptized by Holliman, he might not be able to reach him, or might not know where he had gone. Besides, he evidently regarded Holliman as sufficiently authorized by the vote of the Church to administer the ordinance in a case of necessity, on the same principle as Tertullian, or Thomas Aquinas and Zanchius, maintain the authority of Lay-baptism.

* Gammell's Life of Roger Williams.—Knowles' do.—Callender's Historical Discourse—Backus' History of New England, I.—Benedict's History of the Baptists, I.—American Baptist Magazine, I.—Winthrop's History of New England, I.

But Roger Williams soon discovered that his views of religious liberty were greatly in advance of those of the people among whom he came to settle. He found that they had come hither, rather to enjoy unmolested their own religious principles and modes of worship, than to practise a general toleration; while he, on the other hand, fully believed that every man has an inalienable right, in all matters pertaining to religion, to think and act for himself. His doctrine was that "the civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul." Hence, when he found that the magistrates insisted on the presence of every man at public worship, and that a decree had been passed that "no man should be admitted to the freedom of the body politic, but such as were members of some of the churches within the limits of the same,"—his judgment and heart both revolted; and he began to think that the end he had proposed to himself in coming to the new world was at best but very partially gained.

A few weeks after his arrival, Mr. Williams was invited to become Co-pastor with the Rev. Samuel Skelton of the Church in Salem; but the magistrates of the Colony, having heard of his opinions, interposed their remonstrances with the people of Salem to prevent his settlement. Their opposition, however, did not avail, and he was, accordingly, settled on the 12th of April, 1631. On the 18th of May following, he was admitted a freeman of the Colony, and took the usual oath of allegiance. Being now in the fullest sense of the word a citizen of the Colony, and a minister of its oldest church, and having secured, in an unusual degree, the confidence of the people of Salem, every thing seemed to give promise of continued and increasing usefulness.

But scarcely had his settlement here been effected, before it became manifest that causes were in operation that must soon lead to his removal. The Governor and General Court were offended that the church had disregarded their advice in calling him; and his peculiar opinions, which he did not attempt to conceal, had made him obnoxious to the elders and magistrates of the Colony; and these combined influences served to render his condition extremely uncomfortable. After the lapse of a few months, therefore,—probably in August, 1631, he removed from Salem, and sought a residence in the Colony of Plymouth, beyond the jurisdiction of the Court of Massachusetts Bay.

At Plymouth he was received with great respect and kindness, by the Governor and leading citizens, and, after being admitted to the church, was settled as Assistant to the Pastor, the Rev. Ralph Smith. Governor Bradford says,—"His teaching was well approved, for the benefit whereof," he adds, "I shall bless God, and am thankful to him even for his sharpest admonitions and reproofs, so far as they agreed with truth." But, though a more friendly disposition seemed to be manifested towards him than had been in the Colony of Massachusetts, it was not long before he discovered that he was still the object of suspicion, and that his views of religious liberty met with no response from those with whom he was now associated. His preaching, however, was so acceptable, and his life so exemplary, that he remained among them, with a good degree of comfort, for about two years. In the summer of 1633, he received an invitation from the people

to whom he had previously ministered at Salem, to come and supply them,—their Pastor, Mr. Skelton, being sick. He accepted their invitation, and the more readily from the fact that his former residence among them had greatly endeared them to him, and he and they still regarded each other with undiminished attachment.

Mr. Williams resumed his labours at Salem, probably in August, and, for a year, exercised his ministry, "by way of prophecy," as it was termed, before he was settled as Pastor of the church. This event took place on the death of Mr. Skelton, in the summer of 1634.

Soon after his return to Salem, we find him joining with his colleague, Mr. Skelton, in questioning the expediency of a certain meeting of ministers, which had been established in the Colony, for discussing theological questions, and for other purposes of mutual improvement. Governor Winthrop states that the ground of their objection was a fear "that it might grow in time to a Presbytery or Superintendency, to the prejudice of the Churches' liberties." It is not strange that the magistrates, who had already shared in the suspicions of his orthodoxy which had been awakened among the clergy, should have seen in this movement a fresh cause for alarm; and no doubt it was one of the circumstances that prepared the way for his final expulsion from the Colony.

But there were other and graver matters than this to bring him into collision with the civil authorities. During his residence at Plymouth, he had written a treatise on the nature of the right claimed by the monarchs of the several nations of Christendom to dispose of the countries of barbarous tribes, by virtue of discovery; and had presented it to the Governor and Council of the Plymouth Colony. In this treatise, says Governor Winthrop, "among other things, he disputed their right to the land they possessed, and concluded that, claiming by the King's grant, they could have no title, nor otherwise, except they compounded with the natives." This manuscript, though it had never been published, and was written in another Colony, he was required to deliver to the Governor for examination; and the result of a conference with the ministers was that he was summoned to appear at the next Court to receive censure. The Governor says that the treatise contained "three passages, whereat they were much offended. First, for that he chargeth King James to have told a solemn public lie, because, in his patent, he blessed God that he was the first Christian prince that discovered this land. Secondly, for that he chargeth him and others with blasphemy, for calling Europe Christendom, or the Christian world. Thirdly, for that he did personally apply to our present King Charles, these three places in the Revelations, viz."—The passages, unfortunately, are not quoted. It is not known that the offensive treatise was ever published—certainly it has not been preserved. Mr. Williams complied with the orders of the Court, and wrote letters to the magistrates, stating that his treatise had been written "only for the private satisfaction of the Governor of Plymouth;" and, with the expression of regret, if he had committed any wrong, and of loyalty to the King,—without, however, renouncing his opinions,—he offered his manuscript to be burned. The spirit which he evinced on this occasion was highly hon-

ourable to him ; and the historian, in recording the circumstance, says,—"they found the matters not to be so evil as at first they seemed."

It has already been intimated that Mr. Williams' second settlement at Salem was strongly opposed by the magistrates of the Colony. The Court sent in a decided remonstrance, and requested the Church not to ordain him ; but the Church felt that this was an infringement of their independence, and proceeded without any regard to it. This, of course, was too palpable an act of disrespect to the civil authorities to be passed without some signal expression of displeasure. Accordingly, when the Court met at Boston, a few months after, he was arraigned on the charge of having publicly called in question the King's patent, and "for usual terming the churches of England anti-christian." Again, in April, 1635, the Governor and Assistants summoned him to appear at Boston, to answer to the charge of having "taught publicly that a magistrate ought not to tender an oath to an unregenerate man, for that we thereby have communion with a wicked man in the worship of God, and cause him to take the name of God in vain." On this occasion, Governor Winthrop states that "he was heard before all the ministers, and very clearly refuted." The magistrates enacted a law, requiring every man to attend public worship, and to contribute to its support. This law Williams denounced as utterly at war with human rights, and as tending directly to cherish a persecuting spirit—"The civil power," he said, "extends only to the bodies, and goods, and outward estates of men"—with conscience and with religious opinions "the civil magistrate may not intermeddle even to stop a church from apostacy and heresy."

At this juncture, the people of Salem preferred to the Court a claim for a tract of land lying on Marblehead Neck; but the Court, by way of retaliation for the contempt of authority which the town had shown in settling Mr. Williams, refused the claim. Mr. W., regarding this as an act of flagrant injustice, induced the church to join with him in addressing letters to all the churches with which any of the magistrates were connected, urging them to admonish the magistrates for the wrong of which they had been guilty. This was regarded as little less than an act of open rebellion; and, at the next meeting of the Court, the deputies from Salem were denied their seats until they had apologized for the alleged indignity. Williams now addressed a letter to his own church, urging them to renounce all communion with the other churches in the Colony; but the power of the magistrates overawed them, and they refused any longer to second the views of their teacher.

But, notwithstanding he was left alone to maintain his views,—even his own wife, for the sake of peace, joining the multitude in protesting against his course,—yet so inwrought were these views with the very texture of his mind, that he stood forth with the most heroic firmness for their defence. The ministers, with Mr. Cotton and Mr. Hooker at their head, sent a committee to Salem to deal with him; but he utterly denied their jurisdiction, and declared himself "ready to be bound, and banished, and even to die in New England," rather than to yield his deliberate and matured convictions. The Court now requested the ministers to assemble, and consider his case, and state their opinion as to the course proper to be pursued. They

did so; and their judgment was that he deserved to be banished from the Colony, for maintaining the doctrine "that the civil magistrate might not intermeddle, even to stop a church from apostacy and heresy," and that the churches ought to request the magistrates to remove him.

In July, he was summoned to Boston, to answer to the General Court for holding the following dangerous opinions:—"First, that the magistrate ought not to punish the breach of the first table, otherwise than in such cases as did disturb the civil peace. Secondly, that he ought not to tender an oath to an unregenerate man. Thirdly, that he ought not to pray with such, though wife, child, &c. Fourthly, that a man ought not to give thanks after Sacrament, nor after meat." After a protracted and earnest debate, it was agreed to allow Mr. Williams and the Church in Salem "time to consider these things till the next General Court, and then either to give satisfaction, or to expect the sentence."

At the next General Court,—which was held in October, 1635,—Mr. Williams was present, in obedience to the summons, but his opinions remained unchanged. Though most of those who had at first made common cause with him, deserted his standard, he stood as firmly as ever,—not even seeming to falter in his adherence to the principles he had avowed. The Court accordingly decided, though not by a large majority, that he should depart out of their jurisdiction within six weeks. The sentence of banishment was passed on the 3d of November,—all the ministers but one approving of it. These proceedings awakened no little sympathy for Mr. Williams in the Colony, and especially among his old friends in Salem.

Complaints were made to the Court that he still persisted in promulgating and defending his opinions; that many people resorted to his house to listen to his teachings; and that he was preparing to withdraw with them from Massachusetts, and form a settlement upon Narragansett Bay. As they were not pleased with the prospect of having a new Colony in their neighbourhood, established upon such principles as he held, they determined to send him to England, by a ship then just about to sail. For this purpose, he received another summons to attend the Court at Boston. But he declined to obey it, alleging as a reason that he was suffering from ill health. The magistrates, resolved on accomplishing their object, now sent a small sloop to Boston, with a warrant to Captain Underhill to apprehend him, and carry him on board the ship, which was about to sail for England. He had, however, taken the precaution to make his escape three days before, though his wife and children were left behind. This was in the month of January, 1636.

It is difficult to conceive of a more forlorn condition, as far as external circumstances were concerned, than was that of Mr. Williams in the early part of the period of his exile. Though he has left no detailed account of his wanderings and sufferings, yet something may be inferred from occasional allusions to the subject in his writings, and especially from a letter to his friend, Major Mason, written thirty-five years afterwards, in which he speaks of still feeling the effects of what he then endured.—"I was sorely tossed," says he, "for fourteen weeks, in a bitter winter season, not knowing what bread or bed did mean."

When Mr. Williams was leaving Salem, Governor Winthrop, who, the year before, had been supplanted in the Chief Magistracy of the Colony, by Thomas Dudley, wrote to him "to steer his course to the Narragansett Bay and Indians," as a region not yet appropriated by any of the patents of the King. In accordance with this advice, he made his way through the forest to the lodges of the Pokanokets, who occupied the country North from Mount Hope, as far as Charles River. Massasoit, the famous chief of this tribe, who had known Mr. Williams, and received favours from him, during his residence at Plymouth, now welcomed him to the hospitalities of his cabin at Mount Hope, and extended to him the protection and aid which he needed. He granted him a tract of land on the Seekonk River, upon which, at the opening of spring, he commenced planting and building. A number of his friends at Salem now joined him, and he flattered himself that he should experience no further annoyance from the authorities of Massachusetts Bay.

But scarcely had he commenced his settlement here, before he received a letter from Governor Winslow of the Plymouth Colony, intimating to him that, as he was then within their bounds, and they were unwilling to incur the displeasure of their neighbours of the Bay, he had better remove to the other side of the river; and then he would be beyond the possibility of any molestation. He readily complied with this advice, and, abandoning the fields he had planted, and the dwelling he had begun to build, embarked in a canoe, upon the Seekonk River, in quest of another spot, where he might make his home, and plant a colony. He was accompanied by five others, who, having joined him at Seekonk, were more than willing still to share his fortunes. In due time, he landed at the mouth of Mooshausic River; and, upon the beautiful slope of the hill that ascends from the river, he began the settlement, which, on account of the gracious interposition of Heaven, he afterwards called *Providence.* This is supposed to have been in the latter part of June, 1636.

Mr. Williams still found that the acquaintance he had formed with the Indians, while a resident of Plymouth, was of great service to him, especially in procuring from the Sachems a grant of the land on which he settled. In all his dealings with them, he proceeded upon the principle for which he had always contended,—regarding them as the sole proprietors of the soil, and purchasing of them a clear title to the lands of which he took possession. In order to raise the funds necessary to this purpose, and for the removal of his family to their new home, he was obliged to mortgage his house and land in Salem. In the organization of the new Colony, he kept in view the great principle of religious liberty, for which he had contended in Massachusetts: he desired to offer "a shelter for persons distressed for conscience;" and all such who came to him he welcomed with open arms. Those who joined the settlement, bound themselves to conform to the principles on which it had been founded, and also to be subject to the will of the majority.

Mr. Williams was soon placed in circumstances in which he had an opportunity to render most important services to the Colony of Massachusetts, and, after the trials to which he had been subjected in that Colony, it evinced great magnanimity that he was disposed to avail himself of it.

The Pequot Indians, who had always manifested a bitter hostility to the English, had conceived the design of a universal insurrection, for the purpose of driving them from the lands they had acquired. In the summer of 1636, they attacked a party of traders in a sloop, near Block Island, and murdered John Oldham, one of the number; and, having made a treaty of peace with all the neighbouring tribes, they were endeavouring to unite them in a common effort for the extermination of the Colonies. As soon as Roger Williams became acquainted with these facts, he communicated them to the Governor of Massachusetts; and to him did the authorities of that Colony commit the work of conciliating the Indians, with a view to defeat the bloody purpose they had formed. Though the enterprise was one of extreme difficulty and peril, Mr. Williams executed it with the utmost skill, fidelity, and success. The Sachems yielded to his counsels, and he was enabled to effect a treaty of the English with the Narragansetts and Mohegans, against the Pequots. This treaty was ratified by the two contracting parties, at Boston, in October, 1636.

But Mr. Williams' service to the Massachusetts Colony did not end here. The Pequots, though foiled in their attempt to make a league with the other tribes, were still bent on executing their purposes of vengeance; and they resolved to rush at once upon their enemies, and, if possible, cut them off by one onset of savage barbarity. When this was known, the three Colonies of Plymouth, Massachusetts, and Connecticut resolved immediately to invade the territory of the Pequots, and, if possible, to effect their final extermination. The war continued nearly a year; and, during the whole period, Mr. Williams was the constant adviser of the Colonies, especially of the authorities of Massachusetts Bay, and the watchful guardian of all their interests in their relations with the friendly Indians. The war was terminated by the celebrated battle fought near the fort on Mystic River, in May, 1637; and it ended only in the complete extinction of the race. Notwithstanding the high obligations under which Mr. Williams had placed the Massachusetts Colony, by his most timely and important services, it seems strange enough that they not only never offered him the least acknowledgment, but did not even revoke their sentence of banishment.

Not long after his settlement at Providence, Mr. Williams, with several of his brethren, embraced the views of the Baptists. Wishing to be baptized by immersion, they were at first not a little embarrassed for want of a person whom they deemed qualified to administer the ordinance; and the result of considerable consultation on the subject was that, in March, 1639, they appointed Mr. Ezekiel Holliman, "a man of gifts and piety," to baptize Mr. Williams, who, in return, baptized Mr. Holliman and ten others. These were soon joined by twelve other persons, who came to the settlement for the sake of liberty of conscience. And thus commenced the first Baptist Church on this continent. With this church Mr. Williams continued to exercise his pastoral functions but about four months, when he resigned his charge on account of a change in his religious opinions. From having rejected Infant Baptism, he proceeded to discard all Baptism whatever, "because," as Governor Winthrop states, "not derived from the authority of the Apostles, otherwise than by the ministers of England,

whom he judged to be ill authority." Holding these views, he left the church which he had been instrumental in forming, and became what, in the History of New England, is denominated a *Seeker*. He regarded all the churches in Christendom as, in some sense, in a state of apostacy, and all the clergy as having lost their true apostolical authority. But these strangely erratic opinions did not abate at all his interest in the general truths of the Gospel, or his zeal in the conversion of others to the Christian faith. At a later period, when he had become more deeply involved in the affairs of the State, we find him often preaching to the Indians; and he is believed to have continued this almost to the close of his life. He was succeeded in the pastoral office at Providence by Mr. Brown* and Mr. Wickendon.†

In 1643, Mr. Williams went to England to procure a charter for his Colony; but, notwithstanding his magnanimous treatment of the authorities of Massachusetts Bay, their prejudices against him did not relax even so far as to allow him to pass through their territory to take his passage; and he was consequently obliged to embark from New York. The Dutch, at this time, were engaged in a bloody conflict with different Indian tribes; and, through the mediation of Mr. Williams, whose influence with the Indians was then probably greater than that of any other man, friendly relations between the Dutch and the Indians were restored.

Mr. Williams arrived in England in the midst of the civil war which then distracted the nation, though the state of things, on the whole, proved favourable to the prosecution of his object. He obtained his charter, after a few months, and, on his return, landed at Boston in September, 1644. Though he was still under sentence of banishment, he brought with him a letter of recommendation from some of the leading members of Parliament, which secured him from any detention on his way to Providence. On his passage to England, he prepared a "Key to the Indian Languages," which was published there shortly after his arrival; and, during his sojourn in England, he published his celebrated work, entitled "The Bloody Tenet, or a Dialogue between Truth and Peace." This was subsequently answered by the Rev. John Cotton, in a work entitled "The Bloody Tenet washed in the Blood of the Lamb." Mr. Williams published a rejoinder, entitled "The Bloody Tenet yet more Bloody, by Mr. Cotton's endeavour to wash it white."

The inhabitants of the several settlements, embraced in the charter of Mr. Williams, were not prepared at once to enter on the organization of a common government; and the charter was not actually adopted by a General Assembly of the people of the Colony, until May, 1647.

Mr. Williams, now finding his pecuniary resources not a little reduced, and having a family of six young children upon his hands, erected a trading house in the Narragansett country, where he spent the greater part of his

* The Rev. Chad Brown came to Providence in the latter part of the year 1636, by reason of the persecution in Massachusetts. He was ordained in the year 1642. He was one of the town proprietors, and the fourteenth in order. He maintained a good character, and had a prosperous ministry.

† Mr. Wickendon, who was colleague with Mr. Brown, came from Salem to Providence in 1639, and was ordained by Mr. Brown. He died on the 25d of February, 1669, after having removed to a place called Solitary Hill. He preached for some time in the city of New York, and, as a reward for his labour, was imprisoned four months.

time. Here, for several years, he carried on an honourable traffic with the Indians, and acted as their friend in various ways, especially in communicating to them a knowledge of the truths of Christianity. But he was still regarded as a citizen of Providence, and filled successively some of the highest offices of the town and of the Colony.

The new charter did not meet with universal acceptance. Mr. Coddington, the leading inhabitant of the island of Rhode Island. arrayed himself in opposition to it from the beginning. Having secured the co-operation of certain other dissatisfied persons, he went to England, and finally succeeded in inducing the Council of State to annul it, and, on his return, in 1651, brought with him a commission, erecting the islands of Rhode Island and Canonicut into a separate government, and appointing him Governor for life of the new Colony, with a Council to be nominated by the people and approved by himself. This proved a most unwelcome measure; and most of the inhabitants of Newport, and a large number of those of Portsmouth, united in appointing Mr. John Clarke to proceed as their agent to England, to procure, if possible, a reversal of the offensive ordinance. About the same time, the two towns of Providence and Warwick, which had still continued to maintain the government under the original charter, earnestly requested Mr. Williams to join Mr. Clarke in his mission; and he, finally, though not without great reluctance, consented to the proposal. It was not without much embarrassment from the authorities of Massachusetts that he was allowed to pass through their territory to sail for England; but he finally succeeded, and embarked with Mr. Clarke, in November, 1651.

Soon after their arrival in England, Williams and Clarke presented a petition to the Council of State in behalf of the Colony they had come to represent. Though they had to encounter a strong opposition, they found a firm friend and efficient coadjutor in Sir Henry Vane, who was, at that time, a prominent member of the Council, and at the height of his political prosperity. Though the main question could not be decided at once, an order was soon passed by the Council, vacating Mr. Coddington's commission, and confirming the charter formerly granted to the Colony, until the case could be fully and finally adjudicated. The order of the Council reached Newport in the early part of 1653; but, though Coddington's administration seems to have been brought to an end, yet, owing to some jealousies which had sprung up in the mean time, the order was not at once fully obeyed, as the settlements on the island, and those on the main land, continued to maintain their separate governments for a year and a half.

During his sojourn in England, at this period, Mr. Williams enjoyed opportunities of unreserved intercourse with many of the greatest spirits of the age; of whom it is only necessary to mention Cromwell and Milton. It was during this period also that he found leisure to write and publish his rejoinder to Mr. Cotton, already referred to. He published also, about the same time, his "Hireling Ministry none of Christ's; or a Discourse touching the Propagation of the Gospel of Jesus Christ;" and his "Experiments of Spiritual Life and Health, and their Preservatives,"—two controversial essays, relating to Theology and Church Government.

He returned to Providence early in the summer of 1654, leaving Mr. Clarke behind, to watch the progress of events, and use his influence to give them a right direction. Previous to his leaving England, the Lord Protector's Council gave him an order addressed to the authorities of Massachusetts, requiring them to allow him, in future, either to land or to embark, within their jurisdiction, without being molested.

The first object which engaged his attention, after his return, was the restoration of union among the several towns of the Colony, and the reorganization of the government, agreeably to the order of the Council of State, passed two years before. This was not effected without considerable opposition; but, at length, on the 31st of August, 1654, at a meeting of the Commissioners of all the towns, the articles of union were finally agreed on. At the first general election, after the Government was thus reorganized, Mr. Williams was chosen President of the Colony. Thus the division of the settlements of Rhode Island, which had been continued through several years, and had well-nigh destroyed the independent existence of the Colony, was happily terminated.

In the early part of Mr. Williams' administration, a number of persons in the Colony, by a gross perversion of the idea of religious liberty, upon which the Colony was based, maintained that it was "contrary to the rule of the Gospel to execute judgment upon transgressors against the private or public weal." The ruling spirit of this faction was William Harris, an influential inhabitant of Providence, between whom and Mr. Williams there arose a bitter and protracted controversy. Mr. W. finally entered a formal complaint against him, at the General Court of Commissioners, for high treason against the Commonwealth. The case was ultimately referred to the authorities in the mother country, but no answer was returned, and the accusation, therefore, was never prosecuted.

In July, 1656, the first Quakers arrived in Boston, and scarcely had they landed before the guardians of the Colony were on the alert for their extermination. The most cruel laws were enacted, the most rigorous measures adopted, to effect this object; and Massachusetts was heartily and vigorously joined by all the other Colonies except Rhode Island; but she, remaining true to her principles, utterly refused her co-operation. She indeed disapproved of their doctrines, and determined to require of them, as of all others who should come to her settlements, a strict performance of all civil duties; but neither the arguments nor the threats of the Commissioners of the Colonies could drive her from her cherished principles, which had been distinctly recognised in her charter, and in all her legislation. Subsequently to this,—in 1672, Mr. Williams had a public controversy with several of the leading Quakers, which was marked by great asperity, and productive of little profit. He afterwards wrote out the discussion in full, with an account of its origin, and the manner in which it was conducted. This book is entitled "George Fox digged out of his Burrowes; or an Offer of Disquisition on Fourteen Proposals, made this last Summer, 1672, (so called,) unto G. Fox, then present in Rhode Island, in New England, by R. W."

In the summer of 1675, New England became the theatre of the most furious and desolating Indian war. Philip, the powerful and aspiring

chief of the Pokanokets, had undertaken to establish a league among the surrounding tribes, with a view to avenge what he conceived to be the wrongs of his race, and, if possible, to exterminate the English, or drive them from the country. Mr. Williams made a vigorous effort to avert the threatening tempest, and at first seemed likely to succeed, but the vengeful spirit could not be repressed, and four thousand warriors rushed forth, determined to spread desolation throughout New England. For a time, it seemed as if the Colonies would be absolutely annihilated. While many of the people of Providence fled, Mr. Williams remained at home, and, though upwards of seventy-six years of age, he accepted a commission as Captain in the militia of the Colony, and kept the companies in Providence in constant readiness for active service. Though the best possible preparations for defence were made, the Indians, on the 29th of March, 1676, attacked the town, and reduced twenty-nine houses to ashes. It is said that, when they appeared on the heights, North of the town, Mr. Williams went forth to meet them, thinking his influence might prevail with them as it had done in other cases; but, though some of the older chiefs seemed kindly disposed towards him, they assured him that the young men were too much exasperated for him to venture among them with safety. He returned to the garrison, and soon saw the town in flames. This terrible war, which cost the Colonies an immense amount of treasure and blood, was brought to a close by the death of King Philip, in August, 1676.

The precise time of Mr. Williams' death cannot be ascertained; but it is known to have occurred in the early part of the year 1683. He died in the eighty-fourth year of his age, but seems to have retained his intellectual faculties in their full vigour to the last. He was buried in Providence, on the spot which he had selected as the burial place of his family, with appropriate funeral honours. It is believed that his wife and all his children survived him.

There are few characters in modern times that have met with such diversified treatment at the hands of historians as Roger Williams. Besides the adverse testimonies concerning him, occasionally rendered by his contemporaries, the act of banishment by the General Court of Massachusetts was a condemnatory verdict known and read of all men. But, as the great principle, the advocacy of which chiefly signalized his life, has been brought into a brighter light,—the severe estimate of his character has not only given place to a more kindly spirit towards him, but has been changed to a tone of high, and, in many instances, unqualified, praise. Probably those who now form their judgment of his character from the most impartial view of the history of his life, will arrive at the conclusion that he was a man of extraordinary intellectual endowments; of a naturally generous and forgiving spirit; of uncompromising integrity; of courage that nothing could appal and perseverance that nothing could arrest; and above all of an intuitive discernment of the rights of the human mind, that constituted him in that respect the great light of his age. At the same time, it will be difficult to avoid the conclusion that there were acts in his life that betokened infirmity and eccentricity; particularly his leaving the Church in Providence so soon after he had foun-

ded it, and continuing, during the rest of his life, in such an anomalous ecclesiastical relation. Instead of attempting an analysis of his character, I shall content myself with quoting the opinions of a few eminent individuals, who, though they do not entirely harmonize in their estimate of him, have evidently prosecuted their inquiries with an honest desire, and the best opportunities, to reach the truth. None of them belong to the Baptist denomination.

Dr. Bentley, in his History of Salem, writes concerning Roger Williams as follows:—

"In Salem every person loved Mr. Williams. He had no personal enemies under any pretence. All valued his friendship. Kind treatment could win him, but opposition could not conquer him. He was not afraid to stand alone for truth against the world; and he had always address enough, with his firmness, never to be forsaken by the friends he had ever gained. He had always a tenderness of conscience, and feared every offence against moral truth. He breathed the purest devotion. He was ready in thoughts and words, and defied all his vaunting adversaries to public disputation. He had a familiar imagery of style, which suited his times, and he indulged, even in the titles of his controversial papers, to wit upon names, especially upon the Quakers. He knew man better than he did civil government. He was a friend of human nature, forgiving, upright, and pious. He understood the Indians better than any man of the age. He made not so many converts, but he made more sincere friends. He knew their passions and the restraints they could endure. He was betrayed into no wild or expensive projects respecting them. He studied their manners, and their customs, and passions together. His vocabulary also proves that he was familiar with the words of their language, if not with its principles. It is a happy relief, in contemplating so eccentric a character, that no sufferings induced any purposes of revenge, for which he afterwards had great opportunities; that great social virtues corrected the first errors of his opinions; and that he lived to exhibit to the natives a noble example of generous goodness, and to be the parent of the independent State of Rhode Island."

John Quincy Adams, in his "Discourse on the New England Confederacy of 1643," after eloquently vindicating the Boston magistrates and ministers, in regard to their treatment of Roger Williams, says,—

"He was an eloquent preacher; stiff and self-confident in his opinions, ingenious, powerful and commanding in impressing them upon others, inflexible in his adherence to them, and, by an inconsistency peculiar to religious enthusiasts, combining the most amiable and affectionate sympathies of the heart with the most repulsive and inexorable exclusion of conciliation, compliance, or intercourse with his adversaries in opinion."

The Hon. Daniel Appleton White, in an account of the First Church in Salem, and its ministers, appended to the Rev. J. H. Morrison's Sermon at the installation of the Rev. G. W. Briggs, after quoting the opinion of Professor Elton on the difference between Mr. Williams on the one hand, and the magistrates and clergy on the other, adds,—

"The truth appears to be that there were faults on both sides, and that they were faults of the age rather than of the heart. It is the peculiar glory of Roger Williams that, in his great doctrine that *the civil power has no jurisdiction over the conscience*, he rose above the age, and that he was stout enough to sustain himself nobly against opposition and difficulties, which would have crushed any common man."

Bancroft, in the first volume of his "History of the United States," pays the following tribute to Roger Williams:—

"Roger Williams asserted the great doctrine of intellectual liberty. It became his glory to found a state upon that principle, and to stamp himself upon its rising institutions, in characters so deep that the impress has remained to the present day, and can never be erased without the total destruction of the work. The principles which he first sustained amidst the bickerings of a colonial parish, next asserted in the General Court of Massachusetts, and then introduced into the wilds on Narragansett Bay, he soon found occasion to publish to the world, and to defend as the basis of the religious freedom of mankind; so that, borrowing the rhetoric employed by his antagonist in derision, we may compare him to the lark, the pleasant bird of the peaceful

summer, that, "affecting to soar aloft, springs upward from the ground, takes his rise from pale to tree," and at last, surmounting the highest hills, utters his clear carols through the skies of morning.* He was the first person in modern Christendom to assert, in its plenitude, the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects; the philanthropy of Williams compassed the earth. Taylor favoured partial reform, commended lenity, argued for forbearance, and entered a special plea in behalf of each tolerable sect. Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes. Taylor still clung to the necessity of positive regulations enforcing religion and eradicating error; he resembled the poets who, in their folly, first declare their hero to be invulnerable, and then clothe him in earthly armour. Williams was willing to leave Truth alone, in her own panoply of light,† believing that if, in the ancient feud between Truth and Error, the employment of force could be entirely abrogated, Truth would have much the best of the bargain. It is the custom of mankind to award high honours to the successful inquirer into the laws of nature, to those who advance the bounds of human knowledge. We praise the man who first analyzed the air, or resolved water into its elements, or drew the lightning from the clouds; even though the discoveries may have been as much the fruits of time as of genius. A moral principle has a much wider and nearer influence on human happiness; nor can any discovery of truth be of more direct benefit to society, than that which establishes a perpetual religious peace, and spreads tranquillity through every community and every bosom. If Copernicus is held in perpetual remembrance, because, on his death bed, he published to the world that the sun is the centre of our system; if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of the planetary motion; if the genius of Newton has been almost adored for dissecting a ray of light, and weighing heavenly bodies as in a balance,—let there be for the name of Roger Williams at least some humble place among those who have advanced moral science, and made themselves the benefactors of mankind." * * * * * * * * * * * * *

"The most touching trait in the founder of Rhode Island Colony, was his conduct towards his persecutors. Though keenly sensitive to the hardships which he had endured, he was far from harbouring feelings of revenge towards those who banished him, and only regretted their delusion. 'I did ever, from my soul, honour and love them, even when their judgment led them to afflict me.'‡ In all his writings on the subject, he attacked the spirit of intolerance, the doctrine of persecution, and never his persecutors or the Colony of Massachusetts. Indeed, we shall presently behold him requite their severity, by exposing his life at their request, and for their benefit. It is not strange, then, if 'many hearts were touched with relentings. That great and pious soul, Mr. Winslow, melted and kindly visited me,' says the exile, 'and put a piece of gold into the hands of my wife, for our supply;§ the founder, the legislator, the proprietor, of Rhode Island owed a shelter to the hospitality of an Indian chief, and his wife the means of sustenance to the charity of a stranger. The half-wise Cotton Mather concedes that many judicious persons confessed him to have had the root of the matter in him; and his nearer friends, the immediate witnesses of his actions, declared him, from 'the whole course and tenor of his life and conduct, to have been one of the most disinterested men that ever lived, a most pious and heavenly minded soul.'"‖

Dr. Palfrey, in his History of New England, lately published, takes a less favourable view of Roger Williams' conduct, especially in the controversy which issued in his banishment, than some other historians have done; but he allows him, on the whole, to have possessed great merit. The following paragraph is from his pen:—

"Williams had great virtues, and some of them were of that character which peculiarly wins and attaches. He was eminently courageous, disinterested, and kind-hearted. If (in his early days, at least) he belonged to that class of men who had no peace for themselves except in sharp strife with others,—if the *certaminis gaudia*, the joy of quarrel, made an indispensable condition of his satisfaction of mind,—he was incapable of any feeling of malice or vindictiveness towards opponents. Though, in his controversies, he uses strong language, as was his wont on all occasions, a tone

* John Cotton's Reply, 2.
† The expression is partly from Gibbon and Sir Henry Vane.
‡ Winthrop and Savage.
§ Williams to Mason.
‖ Callender, 17.

of friendliness is scarcely ever abandoned. Differ and contend he must. For him a stagnant life was not worth living. When he had made a few proselytes to his last novelty, and so far prevailed to have his own way, he would start off on some new track, impelled by his irresistible besetting hunger for excitement and conflict. But with all this he had a sweetness of temper and a constancy of benevolence, that no hard treatment could overcome, and no difficulties or dangers exhaust or discourage."

JOHN CLARKE.*.

1644—1676.

John Clarke was born in England, (tradition says in Bedfordshire) on the 8th of October, 1609. Where he was educated is not known; but the following clause in his will may give some idea of his learning—"Item, unto my loving friend, Richard Bayley, I give and bequeath my Concordance and Lexicon thereto belonging, written by myself, being the fruit of several years' study: my Hebrew Bible, Buxtorff's and Parsons' Lexicons, Cotton's Concordance, and all the rest of my books." Previous to his coming to this country, he was married to Elizabeth, daughter of John Harges, Esq., of Bedfordshire. He entered the medical profession, and was, for some time, a practising physician in London. Under what circumstances, or in what year precisely, he came to America, I am unable to ascertain; but he seems to have brought with him a strong antipathy to the reigning spirit of the times, and an intense love of religious liberty. He settled in Boston as a medical practitioner; but so much was he disgusted with the tone of public feeling in the Massachusetts Colony, especially as evinced by the banishment of Mr. Wheelwright and Ann Hutchinson, that he proposed to several of his friends to remove with him out of a jurisdiction that was the seat of so much intolerance. His friends listened to his proposal; and it was agreed that he and some others should look out for a place where they might enjoy the blessing of religious freedom. By reason of the extreme heat of the preceding summer, they first went North to a place which is now within the bounds of New Hampshire; but the severity of the next winter there led them, the following spring, to take a Southern direction. They agreed that, while their vessel was passing around Cape Cod, they would cross over, by land, having either Long Island, or Delaware Bay, in view, as a place for settlement. They stopped at Providence, where they found Roger Williams, who fully sympathized in their principles and designs, and was disposed to render them all the aid in his power. He suggested two places to them as worthy of their consideration,—namely, Sowams, now called Barrington, and Aquetneck, now Rhode Island. Mr. Williams accompanied Mr. Clarke and two others of the company to Plymouth, to see whether either of these places was considered as falling within the Plymouth jurisdiction. They were met with great kindness; and, while they were told that Sowams was "the garden of their patent," they were advised to settle at Aquetneck, and were pro-

* Backus' Hist. N. E. III.—Benedict's Hist. Bapt. I.—Callender's Hist. Disc.—Peterson's Hist. R. I.

mised that they should be regarded as "free," and "treated and assisted as loving neighbours."

On their return, March 7, 1638, they incorporated themselves (eighteen in number) as a body politic, and chose William Coddington their chief magistrate. They forthwith purchased Aquetneck of the Indian Sachems, and called it the Isle of Rhodes or Rhode Island. The Indian deed is dated March 24, 1638. The settlement commenced at Pocasset, or Portsmouth, near what is called Common Fence Point, but they soon removed to Newtown, some two miles South. In May, 1639, Mr. Clarke was one of nine who founded Newport.

It seems not to be fully settled when Mr. Clarke became either a preacher or a Baptist; as no record, or even tradition, remains in respect to either his Baptism or Ordination. He conducted religious worship in the Colony until 1641, when they held meetings in two or more separate bodies. He was the Founder and first Pastor of the Baptist Church in Newport, which tradition dates back to 1644, and which was the second Baptist Church established in America. He was also the Physician of the Island for several years.

In 1649, Mr. Clarke was Assistant and Treasurer of the Rhode Island Colony. In July, 1651, he, in company with Mr. Obadiah Holmes and a Mr. Crandall, made a religious visit to one William Witter, a resident of Lynn, near Boston, which, in its results, marked an important epoch in his history. Mr. Witter, by reason of his advanced age, and partial or total blindness, could not undertake so great a journey as to visit the church at Newport. He lived about two miles out of the town; and, the next day after their arrival being Lord's day, they concluded to hold a religious service at his house. Mr. Clarke commenced preaching from Rev. iii. 10—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth;" and, in the midst of his discourse, he had an opportunity, according to his own account, practically to illustrate some of the truths he was endeavouring to set forth. The following description of the scene which ensued, is from his own pen.

Having referred to the fact that he was then engaged in a religious service, he says,—

"Two constables came into the house, who, with their clamorous tongues, made an interruption in my discourse, and more uncivilly disturbed us than the pursuivants of the old English bishops were wont to do, telling us that they were come with authority from the magistrates to apprehend us. I then desired to see the authority by which they thus proceeded; whereupon, they plucked forth their warrant, and one of them, with a trembling hand, (as conscious he might have been better employed,) read it to us; the substance whereof was as followeth:—

"'By virtue hereof, you are required to go to the house of William Witter, and to search from house to house, for certain erroneous persons, being strangers, and them to apprehend, and in safe custody to keep, and to-morrow morning at eight o'clock, to bring before me. "'Robert Bridges.'

"When he had read the warrant, I told them, Friends, there shall not be, I trust, the least appearance of a resisting of that authority by which you come unto us; yet I tell you that, by virtue hereof, you are not strictly tied, but, if you please, you may suffer us to make an end of what we have begun, so you may be witnesses either to or against the faith and order which we hold. To which they answered they could not. Then said we, notwithstanding the warrant, or anything therein contained, you may. They apprehended us, and carried us away to the ale house or ordinary, where, at dinner, one of them said unto us, Gentlemen, if you be free, I will carry you to the

meeting. To whom it was replied, Friend, had we been free thereunto, we had prevented all this; nevertheless, we are in thy hand, and if thou wilt carry us to the meeting, thither we will go. To which he answered, Then will I carry you to the meeting. To this we replied, If thou forcest us into your assembly, then shall we be constrained to declare ourselves that we cannot hold communion with them. The constable answered, That is nothing to me; I have not power to command you to speak when you come there, or to be silent. To this I again replied, Since we have heard the word of salvation by Jesus Christ, we have been taught as those that 'first trusted in Christ,' to be obedient unto Him both by word and deed; wherefore, if we be forced to your meeting, we shall declare our dissent from you both by word and gesture. After all this, when he had consulted with the man of the house, he told us he would carry us to the meeting; so to their meeting we were brought, while they were at their prayers and uncovered; and, at my first stepping over the threshold, I unveiled myself, civilly saluted them, and turned into the seat I was appointed to, put on my hat again, and sat down, opened my book and fell to reading. Mr. Bridges, being troubled, commanded the constable to pluck off our hats, which he did, and where he laid mine, there I let it lie, until their prayers, singing and preaching was over. After this, I stood up and uttered myself in these words following—I desire, as a stranger, to propose a few things to this congregation, hoping, in the proposal thereof, I shall commend myself to your consciences, to be guided by that wisdom that is from above, which, being pure, is also peaceable, gentle, and easy to be entreated; and therewith made a stop, expecting that, if the Prince of Peace had been among them, I should have had a suitable answer of peace from them. Their Pastor answered, We will have no objections against what is delivered. To which I answered, I am not about at present to make objections against what is delivered, but, as by my gesture, at my coming into your assembly, I declared my dissent from you, so, lest that should prove offensive unto some whom I would not offend, I would now, by word of mouth, declare the grounds, which are these: First, from consideration we are strangers each to other, and so strangers to each others' inward standing with respect to God, and so cannot conjoin and act in faith, and what is not of faith is sin. And, in the second place, I could not judge that you are gathered together, and walk according to the visible order of our Lord. Which, when I had declared, Mr. Bridges told me I had done, and spoke that for which I must answer, and so commanded silence. When their meeting was done, the officers carried us again to the ordinary, where being watched over that night, as thieves and robbers, we were the next morning carried before Mr. Bridges, who made our mittimus and sent us to the prison at Boston."

After they had remained in prison about a fortnight, the Court of Assistants sentenced Mr. Clarke to pay a fine of twenty pounds, Mr. Holmes of thirty, and Mr. Crandall of five, or to be publicly whipped; and as they all refused to pay their fines, they were remanded back to prison. Some of Mr. Clarke's friends paid *his* fine, without his consent. Mr. Crandall, against whom nothing was alleged, except that he was found in company with the other two, was released upon his promise of appearing at their next Court; but the time was passed before he was informed of it, and then they exacted his fine of the keeper of the prison. But Mr. Holmes was kept in prison until September, when the sentence of the law was executed upon him with the utmost severity. It is stated in a manuscript of Joseph Jenks,—Governor of Rhode Island from 1727 to 1732,—that "Mr. Holmes was whipped thirty stripes, and in such an unmerciful manner, that in many days, if not some weeks, he could take no rest, but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."*

* Obadiah Holmes was born at Preston, Lancashire, England, about the year 1606; arrived in America about 1639, and continued a communicant with the Congregationalists, first at Salem, and then at Rehoboth, eleven years, when he became a Baptist, and joined the Baptist Church in Newport. After he had recovered from his wounds, inflicted at Boston, he removed his family from Rehoboth to Newport, and, in 1652, the year after Mr. Clarke sailed for England, was invested with the pastoral office, which he held till his death, which occurred in 1682, at the age of seventy-six. He was buried in his own field, where a monument has been erected to his memory. He had eight children, and his posterity are widely spread through several different States. His son, *Obadiah*, was long a Judge in New Jersey, and a preacher

Mr. Clarke is said to have defended himself and his brethren, on the trial, with much ability. But the Governor seems to have listened with little patience to his statements; for he stepped up and told them all that they had denied Infant Baptism, and told Mr. Clarke that he deserved death, and declared that he "would not have such trash brought into his jurisdiction;" and he added, as Mr. Clarke states,—"You go up and down, and secretly insinuate into those that are weak, but you cannot maintain it before our ministers." But before Mr. Clarke had time to reply, the Governor commanded the jailor to take them away. The next morning, Mr. C. availed himself of an opportunity to make the following motion to the Court:

"To the Honourable Court assembled at Boston:—

"Whereas, it pleased this honoured Court, yesterday, to condemn the faith and order which I hold and practise; and, after you had passed your sentence upon me for it, were pleased to express I could not maintain the same against your ministers, and thereupon publicly proffered me a dispute with them: Be pleased, by these few lines, to understand I readily accept it, and therefore desire you to appoint the time when, and the person with whom, in that public place where I was condemned, I might, with freedom, and without molestation of the civil power, dispute that point publicly, where I doubt not, by the strength of Christ, to make it good, out of his last will and testament, unto which nothing is to be added, nor from which nothing is to be diminished. Thus desiring the Father of Lights to shine forth, and by his power to expel the darkness, I remain your well wisher, "JOHN CLARKE.

"From the prison this }
1st day, 6th mo., 1651. }

"This motion, if granted, I desire might be subscribed by the Secretary's hand, as an act of the same Court, by which we were condemned."

The motion was presented, and in due time Mr. Clarke was informed that a disputation was granted, to be held the next week. Mr. C., after some further conference between himself and the magistrates, committed to writing the several positions he proposed to defend, which were no other than the distinctive principles of the Baptist system. But this disputation, which had been anticipated with great interest, was prevented by the payment of Mr. C.'s fine, and his consequent release from prison. Fearing that the failure might be attributed to himself, he immediately sent the following note to the magistrates:—

"Whereas, through the indulgency of tender hearted friends, without my consent, and contrary to my judgment, the sentence and condemnation of the Court at Boston (as is reported) have been fully satisfied on my behalf, and thereupon a warrant hath been procured, by which I am secluded the place of my imprisonment; by reason whereof I see no other call for present but to my habitation, and to those near relations which God hath given me there; yet, lest the cause should hereby suffer, which I profess is Christ's, I would hereby signify that, if yet it should please the honoured magistrates, or General Court of this Colony, to grant my former request, under their Secretary's hand, I shall cheerfully embrace it, and, upon your mention, shall, through the help of God, come from the island to attend it, and hereunto I have subscribed my name. "JOHN CLARKE.

"11th day 6th mo., 1651."

The above called forth another letter from the magistrates, and a rejoinder from Mr. Clarke, but the disputation never took place.

In 1651, shortly after this event, so characteristic of the times, Mr. Clarke was sent to England, with Roger Williams, to promote the interests of Rhode Island, and particularly to procure a revocation of William Coddington's commission as Governor. Soon after his arrival in

in the Baptist Church at Cohansey. Another of his sons,—John, was a magistrate in Philadelphia at the time of the schism occasioned by Keith. One of his grandsons was living in Newport, in 1770, in the ninety-sixth year of his age.

England, he published a book, giving an account of the New England persecutions, with the following title:—"Ill News from New England, or a Narrative of New England's Persecution; wherein it is declared that while Old England is becoming New, New England is becoming Old; also Four Proposals to Parliament and Four Conclusions, touching the Faith and Order of the Gospel of Christ, out of his Last Will and Testament." This was a quarto, of seventy-six pages, and was answered by Thomas Cobbett, of Lynn.

The more immediate object of the mission to England was accomplished by the annulling of Mr. Coddington's commission, in October, 1652. Though Mr. Clarke's colleague returned to this country in 1654, he himself remained behind in England, as agent for the Colony. The second charter was granted on the 8th of July, 1663, though, in order to obtain it, Mr. C. was obliged to mortgage his estate in Newport. He came home in 1664, and immediately resumed his relations with his church, and his practice of medicine, and continued them till the close of life. The Assembly did not at once pay the expenses to which he had been subjected during his absence, but they ultimately voted him a handsome consideration. A few years after his return, he seems to have been brought, in some way, in conflict with the Quakers; and, in October, 1673, five of the members of his church were excluded from communion for asserting that "the man Christ Jesus was not now in Heaven, nor on earth, nor anywhere else; but that his body was entirely lost."

Mr. Clarke died, resigning his soul to his merciful Redeemer, on the 20th of April, 1676, in the sixty-sixth year of his age.

Mr. Clarke was three times married. His first wife died without issue. His second wife, who was Mrs. Mary Fletcher, died on the 19th of April, 1672, leaving an only daughter, who died at the age of eleven years. His third wife was Mrs. Sarah Davis, who survived him. He was buried, by his own request, between his two wives, in a lot which he gave for a burial ground to the church. He left considerable property in the hands of trustees, empowered to choose their successors,—for the relief of the poor and the education of children, according to instructions given in his will,—namely, "that, in the disposal of that which the Lord hath bestowed upon me, and with which I have now entrusted you and your successors, you shall have special regard and care to provide for those that fear the Lord; and, in all things, and at all times, so to discharge the trust that I have reposed in you, as may be most to the glory of God, and the good and benefit of those for whom it is by me especially intended." His whole estate was appraised at £1080, 12s.

Mr. Clarke left three brothers, *Thomas*, *Joseph* and *Carew*. From Joseph many of the families by the name of Clarke, in Rhode Island, have sprung.

He left behind him a statement, in manuscript, of his religious opinions, from which it appears that, with the distinctive views of the Baptists he united those which are commonly called Calvinistic.

The Rev. John Callender, the Historian of the First Century of the Colony of Rhode Island, has left the following testimony concerning Mr. Clarke:

"He was a faithful and useful minister, courteous in all the relations of life, and an ornament to his profession, and to the several offices which he sustained. His memory is deserving of lasting honour, for his efforts towards establishing the first government in the world, which gave to all equal civil and religious liberty. To no man is Rhode Island more indebted than to him. He was one of the original projectors of the settlement of the island, and one of its ablest legislators. No character in New England is of purer fame than John Clarke."

THE WIGHTMANS.

VALENTINE WIGHTMAN. 1705—1747.
TIMOTHY WIGHTMAN. 1754—1796.
JOHN GANO WIGHTMAN. 1800—1841.

FROM THE REV. FREDERIC DENISON.

NORWICH, Conn., June 8, 1858.

Rev. and dear Sir: In reply to your inquiry concerning the Wightmans of Groton, Conn., I can only say that, as I know of no person who has gathered a full history of these three worthy fathers, and, as my attention has been turned towards them during the past year, while collecting the Religious Annals of Groton, I have, by advice of friends, consented to forward to you the following memorabilia of them, that have fallen under my notice. In the first two cases, my authorities are family history, private papers, town and church records, ecclesiastical and Associational Minutes, and historical sketches: in the last instance, I am able to add some personal recollections.

VALENTINE WIGHTMAN was a descendant of Edward Wightman, who was burnt for heresy, at Litchfield, in England, in 1612. Of the Wightmans, there came to this country five brothers, all Baptists—two were preachers; two were deacons; one a private member of the church. Valentine was a son of one of these five.

Valentine was born in North Kingston, R. I., in 1681. He removed to Groton, Conn., in 1705,—the year in which the town was incorporated. Probably he was licensed to preach in his native Colony. Upon his removal to Groton, he immediately gathered the few Baptists in the town into a church, and in the same year (1705) was chosen their Pastor. This was the first Baptist Church planted in the Colony of Connecticut, and which, as a mother of churches, still rejoices in her age.

Unfortunately, no sketch of the early life and personal appearance of Mr. Wightman has come down to us: and what is more to be regretted, since the times were peculiarly fruitful of historic incident, all the records of the church for the entire period of his ministry have perished. However, not a few of the fruits of his labours are yet to be found. The strong marks he made on his generation, and the fragmentary records of his deeds, lodged in collateral history, by the circling waves of his influence, enable us to present the man, the preacher, and the Christian builder, in a light worthy of historic mention.

On coming into public life, Valentine evinced the possession of excellent endowments, and creditable attainments. He was soon widely known,

and as widely respected for his character and his abilities. With a sound mind in a sound body, and, what is yet more important, a disposition withal to work, and to work for the good of his generation, he necessarily rose to a commanding position, and wielded a truly enviable influence. In fine, he distinguished himself as a preacher, a writer, a disputant, a counsellor, and a builder in Zion.

Mr. Wightman maintained his individuality and his peculiar tenets ; but he was no partisan preacher, no self-sufficient champion of a sect, no bigoted adherent to a school. He was humble, firm, faithful. As a preacher, he was plain, logical, earnest, and sometimes eloquent. As a builder, he was wise, prudent, and skilful. He was an indefatigable labourer, and he laboured to edify rather than to please and captivate. With the numerical increase of his flock, he, as well, sought their culture in all the ways that consisted with the poverty and pressure of his times. He preached in all the adjoining towns. For many years he was the only settled Baptist minister in the Colony.

Through his instrumentality, and in the face of sharp opposition from the Standing Order, Baptist Churches were gathered in Waterford, Lyme, Stonington, and other places. His preaching cost him much unpleasant controversy, and not a little persecution, as, in the matter of parish lines, he preferred the commission given by Christ, to the ecclesiastical laws of Connecticut. In his own town, he was increasingly prospered in his work until the glorious period of the Great Awakening, in which his zeal and labours abounded, and were crowned with a precious harvest.

Valentine's few papers testify to his thorough knowledge of the Scriptures, and his honourable acquaintance with Church History, and the writings of the first Christian Fathers. That he wrote but little is explained by the culture of his times, in connection with the multitude of temporal engagements and hardships belonging to his generation, which narrowed the opportunities for liberal studies, and furnished few incentives for committing his thoughts to paper. He wrote a tract on Church Music, which is reported to have been useful. But the most historic of his efforts is his Debate with the Rev. John Bulkley, of Colchester. This Debate was a famous one : it was the trial of theological strength, previously agreed upon, between the Standing Order, who gave the challenge, and the Dissenters in the Colony. The champions selected on each side were Mr. Bulkley and Mr. Wightman. The Debate opened orally in the meeting house, in Lyme, on the 7th of June, 1727, and continued above seven hours. Multitudes attended, among whom were distinguished clergymen and public officers on both sides—two able men presided as Moderators. The topics discussed were, I. The Subjects of Baptism. II. The Mode of Baptizing. III. The Maintenance of Gospel Ministers. The Debate was continued in writing—each disputant published a book. In this encounter, whether considered in a theological or literary point of view, I do not think that Mr. Wightman suffers by comparison with his gifted and learned antagonist, whom Dr. Chauncy has styled "a first rate genius" and distinguished for "solidity of mind and strength of judgment."

He was married to Susanna Holmes, February 10, 1703.

In 1712, by invitation of Mr. Nicholas Eyres, he visited the city of New York, and continued his visits about two years, preaching at Mr. E.'s house. His labours were blessed. In 1714, he baptized seven men and five women, who afterwards were formed into a church under the ministry of Mr. Eyres. This was the first Baptist Church planted in the State of New York.

Valentine came to his death peacefully, and in honour, on the 9th of June, 1747, at the age of sixty-six, and after a ministry of forty-two years. The people whom he had "fed, according to the integrity of his heart, and guided by the skilfulness of his hands," appropriately mourned his departure. His memory is even yet fresh. And his name will endure on the roll of the fathers that opened the wilderness, and, in the name of the Lord, laid the goodly foundations upon which succeeding generations have joyfully built.

Timothy Wightman was a son of the Rev. Valentine Wightman, and was born in Groton, Conn., November 20, 1719. Of his early life very little can be ascertained. From the loss of the Church Records up to 1754, it is impossible to state when he professed faith in Christ, or when he was licensed to preach; but, in the year 1754, we find him, as also his wife, in covenant with the church. His first wife was Jane Fish, to whom he was married June 1, 1743: she died March 4, 1745. He was married to his second wife, Mary Stoddard, May 13, 1747: she survived him about twenty years—her death occurred February 19, 1817, in her ninety-second year.

In 1754, Timothy succeeded his father in the pastoral office, though he refused ordination till May 20, 1756. His modesty, coupled with the trials and labours of the office, induced this hesitancy. After the death of his father, the church became somewhat entangled with questions of Church government and spiritual liberty, brought into the body by the numerous seceders from the Standing Order, called Separatists, who had now become Baptists; and the Rev. Daniel Fisk who, for a few years, had been ministering to the church, was unequal to the position in this day of spiritual revolution that followed the Great Awakening, and eventually brought in the day of religious liberty. But when Timothy came to the helm of affairs, with his native Wightman judgment and skill, he brought the old ship into the wind, and sent her again bounding on her original course.

Timothy was a man of medium stature, light and erect frame, black hair and eyes, affable manners, serious deportment, and manly bearing. He was well-nigh a model man;—easy, serious, kind, ingenuous, earnest. Being once called before the County Court as a witness, and a lawyer attempting to criticise him by cross-questioning, the Judge remarked,—"It is not necessary to criticise that man; his veracity and candour are evident in his appearance."

As a preacher, Timothy was much like his father,—plain, fearless, faithful. The period of his ministry reached through the two great upheavals in the history of our country—the Separations induced by the Great

Awakening, that culminated in the establishment of evangelical doctrines and Church independency,—and the Revolution that inaugurated our National Independence: the one was the divinely ordained harbinger of the other. The Separate movement was specially powerful in Eastern Connecticut, in and around Groton; and, in the whole Colony, more than thirty Separate churches were formed. Most of these Separatists finally became Baptists. In the Revolutionary War, Groton bore a heroic and mournful part: her Western Heights, on September 6, 1781, were purpled with the blood of more than eighty patriots, and above thirty more lay mortally wounded. In the midst of these trying scenes Timothy was called to minister, and he ministered with discretion. He stood by the altar of God, and by the rights of his country. He withstood ecclesiastical domination at home, and political tyranny abroad. His church furnished its quota of patriotic blood in defence of the principles of liberty, and Timothy animated his people to honour the right.

Besides some annoyances from the State Church party in the town and surrounding country, Timothy was at one time harassed in his ministrations by the little band of ignorant "Rogerenes," whose religion consisted in denouncing the Sabbath, public prayer, preaching, and all Christian ordinances, as "idolatries," and who came, on the Sabbath, driving their teams, and bringing into the meeting-house splints for baskets, cards and spinning wheels, to disturb the preacher, and to win persecution as the evidence of their saintship. They even boorishly interrupted him and charged him with lying. But he calmly proceeded in his work, and exhorted his people never to return railing for railing, but by true kindness to heap coals of fire on their enemies' heads.

Timothy's ministry was favoured by several notable revivals. In 1764, more than thirty were added to the church—the second Baptist Church in Groton was organized in the year following. In 1775, nearly forty souls were added to the flock—in this year a Baptist Church was gathered in North Groton. In 1784, eighty-four members were brought in. Another revival, in 1786–87, brought an increase from every side.

Near the close of his ministry, Timothy suffered from ill health, and was assisted by his brethren in the ministry in preaching and baptizing. His last sermon was founded upon II. Tim. iv. 6–8, "I am now ready to be offered, and the time of my departure is at hand," &c. The words were prophetic in his lips. After a severe illness of about six weeks, he departed in hope, November 14, 1796, in his seventy-eighth year, and after a ministry of forty-two years,—the exact period of his father's pastorate. A church of above two hundred members, nearly all baptized by his hands, wept over his dead body. The Rev. Reuben Palmer preached his funeral discourse from II. Kings, ii. 12,—"My father, my father," &c. His people laid him down in the church-yard, by the dust of his father, and by the side of the altar he defended and adorned. *Modest, solid worth*, would be a fitting epitaph for the second Pastor of the First Baptist Church planted in Connecticut.

John Gano Wightman was the youngest son of the Rev. Timothy Wightman, and was born in Groton, Conn., August 16, 1766. His early training was of the best character, and was not lost upon his susceptible and ingenuous nature. To the ordinary advantages of education he added much by his own persevering private efforts. He became hopefully pious, it would seem, in 1797, as, during this year, he was baptized into the fellowship of the church. Such were his gifts and attainments that he was soon licensed to preach. It soon became evident that he was called of God to follow in the foot steps of his father and grandfather in the pastoral office of the ancient church. Being chosen to the office, he accepted ordination, August 13, 1800. He was married to Mercy Clark, January 22, 1789: she died May 29, 1816. His second wife was Bridget Allyn, to whom he was married July 7, 1817. She still survives.

John G. was a man slightly above medium height, of rather light frame, spare in flesh, straight in form, and of goodly personal appearance. There was something in his countenance and bearing to remind one of the old lithograph portraits of Jefferson. His eyes were dark hazel; his hair rather light, worn long and flowing behind, but cut short and combed straight in front, thus concealing a part of his well-formed forehead. His voice was not heavy, but full, clear and pleasant. His manner was easy and engaging. In the matter of dress, all was so neat, plain and becoming as never to excite attention or provoke criticism. In both private and public life he was unostentatious and diligent.

In his preaching, I think, the logical element largely prevailed; though he employed happy illustrations, and sometimes rose to strains of impassioned eloquence. Like Valentine and Timothy, John G. was solid and practical rather than brilliant and fascinating—hence his ministry wrought abiding results. He moved not like a meteor, but like a planet. His ministerial brethren always gave him a high rank in their Councils and Associations. As a presiding officer, he was particularly happy. In executive talents he had few superiors,—being composed, ready, impartial, dignified.

His ministry embraced a comparatively calm period. All outward opposition had now nearly passed away, and the land was rejoicing in religious liberty. Only the impotent group of "Rogerenes" sought to molest the peace of the old church. They published a simple and scandalous little volume entitled "The Battle Axe,"—an undigested conglomerate of base metals. To this attack, John G., with characteristic prudence and coolness, simply replied,—"The Axe will cut farther backwards than forwards,"—which proved true. He was cautious and discreet, but never timid or time-serving.

Not less than ten seasons of revival were experienced under Mr. Wightman's labours, some of which were powerful and wide-spread. The numbers, brought into the church by these revivals, varied from ten to fifty-six. Meanwhile, the church, as a parent stock, was sending out branches; the most prosperous of which was the Third Baptist Church in Groton, organized in 1831.

After the custom of our early Baptist fathers, John G. wrote but little to be carried into the desk; but he never preached without preparation.

His trust was in his memory rather than in his pen; and he believed in enjoying Divine assistance in the pulpit. By a culpable carelessness his papers have been permitted to perish. The only surviving productions of his pen are a Sermon preached on the death of Adams and Jefferson, and Circular Letters prepared for the Associations. The last sermon that I heard him preach,—and I recollect it more distinctly than any discourse I heard for years,—was from Prov. vi. 6–8, "Go to the ant, thou sluggard, consider her ways, and be wise." &c.

For a few years before his death, his health was so feeble as to interrupt his ministrations—still he preached at home, and in various parts of the town, while sufficient strength remained. His last sickness was protracted and painful, but borne with fortitude and resignation. He confidently leaned on the word which, for a lifetime, he had preached to others. As it was my privilege to watch with him in some of his last painful nights, I was enabled to discover how the darkness that borders the grave is, to the man of God, lifted and dispersed by the rays of a heavenly morning. He fell on sleep, quietly, on the 13th of July, 1841, in the seventy-fifth year of his age, and after a ministry of forty-one years. His funeral occasioned a solemn day—many came from adjoining towns to look once more on the venerated countenance—ministers of different denominations wept over his bier, and assisted in the solemnities. A Discourse was preached by the Rev. Erastus Denison, from Matthew xxiv. 45–46—"Who then is a faithful and wise servant," &c. His body was laid down mournfully by the side of his fathers.

John Gano Wightman was worthy to succeed his father Timothy and his grandfather Valentine: and these names are still fresh.

"For only the actions of the just
"Smell sweet and blossom in the dust."

I remain your sincere friend and brother,

FREDERIC DENISON.

THE MORGANS.*

ABEL MORGAN, (Senior.) 1711—1722.
ABEL MORGAN, (Junior.) 1734—1785.

ABEL MORGAN, Senior, was born in the year 1637, at a place called Alltgoch, in the parish of Llanwenog, and county of Cardigan, South Wales. He became a preacher at the early age of nineteen, and was ordained at Blaenegwent, in Monmouthshire, where he exercised his ministry for some time. His younger brother, Enoch Morgan, migrated to this country in 1701, and became the third Pastor of the Welsh Tract Church, in Delaware. Abel, having received a favourable account of this country, through his brother and other friends, was induced to follow them hither, and he arrived in America, according to Edwards,

* MS. from H. G. Jones, Esq.—Materials towards a History of the Baptists in Jersey, by Morgan Edwards.—Benedict's Hist. Bapt. I.

on the 14th of February, 1711, and took up his residence in Philadelphia. The Baptist Church at Philadelphia was not formally organized as a distinct body until May 15, 1746; and hence the Pastor at Pennepek preached at both places. Mr. Morgan assumed the pastoral care of the church at Pennepek immediately after his arrival in the country. It was regarded a very felicitous circumstance to the Society at Philadelphia that so discreet a minister as Mr. Morgan had come to live among them; for they were in a distracted and unhappy state, and needed his judicious and kindly influence to calm their agitations and restore their harmony. An Irish preacher, named Thomas Selby, and another preacher whose name was John Burrows, had had a severe altercation, and the Irishman had succeeded in shutting Mr. Burrows and his party out of the meeting house. Mr. Morgan's presence and influence soon healed the breach, and Mr. Selby left the town in 1713, and went to Carolina, where he died the same year, though not till he had occasioned much disturbance.

The Records of the Philadelphia Association, during the first thirty years of its existence, are so very meagre that few particulars can be gleaned respecting Mr. Morgan's labours as a minister; and yet there is no doubt that he took an active part in the deliberations of that Body, and was reckoned among its most prominent members. The Minute for 1722 reflects high honour upon him, as being among the earliest of the Baptist advocates for ministerial education. It is as follows:—

"At the Association in the year 1722, it was proposed by the churches to make inquiry among themselves, if they have any young persons hopeful for the ministry, and inclinable for learning; and if they have, to give notice of it to Mr. Abel Morgan, before the 1st of November, that he might recommend such to the Academy, on Mr. Hollis his account." The Mr. Hollis referred to was the celebrated London merchant, who sent donations of books to the Philadelphia Association, and founded the Hollis Professorship in Harvard College.

Mr. Morgan continued in the faithful discharge of his ministerial duties till near the close of life. He died on the 16th of December, 1722, at the age of eighty-five years, and was buried in the grave-yard of the Baptist Church in Philadelphia, where a stone still marks the place of his grave.

Morgan Edwards says that "Mr. Abel Morgan was a great and good man, and is held in dear remembrance by all that knew him."

The following are Mr. Morgan's published works:—A Translation of the Century Confession (the Baptist Confession of Faith) into Welsh. A Concordance of the Holy Scriptures, or a complete Alphabetical Index to the principal words in the Holy Bible, by which any portion of the Scriptures desired, can be immediately found. Compiled carefully and with much labour. By Abel Morgan, Minister of the Gospel for the benefit of the Welsh. This Concordance is a folio volume, and, as its title indicates, is evidently elaborated with much care. The author, however, did not live to see it published; but it was placed in the hands of his brother, Enoch Morgan, who wrote a preface to it, dated February, 1724, and dedicated it to "the Honourable David Lloyd, Esq., Chief Justice of the State of Pennsylvania," who was also a native Welshman. The following is an extract from this Dedicatory Letter:

"In our tongue.—the Welsh,—the deficiency and the great need of such a work have been long felt and ardently desired, not only by our countrymen here, but no less so in the land of our birth, and especially since they have heard that the Author of a *Welsh* Concordance was engaged in its preparation. This, out of the purest love to his countrymen, he ventured upon and accomplished but a short time before his decease. This event, his death, took place December the 16th, in the year 1722, bequeathing this token of his laborious life in the wilderness, in its destitute state, and which now requires the aid of those who are able to carry it through the press, so that it may appear in suitable form for distribution among his beloved countrymen, according to *his* design, and for *their* benefit."

The same Enoch Morgan wrote an Introduction to the work, in which he says of Abel Morgan,—

"He set his mind on compiling a Concordance of the Scriptures, and laboured with unwearied diligence till he had produced and completed the following work, to enable those of imperfect memory and unskilled in scripture knowledge, in obtaining readily the aid thus needed, in comparing scripture with scripture, and thus acquiring enlarged light and knowledge. . . . . The author used every effort in his day to urge all to a proper improvement of their time, setting the example in himself of a devoted, pious life, not in the pulpit alone, but in a chaste and holy conversation, so that he could declare with Paul,—'I am pure from the blood of all men.' In his youth he gave himself to the good work, and he fainted not."

This work was revised and corrected for the press in March, 1730, by another Welshman, named John Cadwallader, who is believed to have been a merchant of some note in Philadelphia.

Besides the two printed works already mentioned, he left several others in manuscript, which were extant as late as 1770.

Mr. Morgan was thrice married. His first wife was Priscilla Powell, of Abergavenny, by whom he had one child, a daughter, who married John Holme, from whom is descended the Rev. John Stanford Holme, a Baptist clergyman of Brooklyn, N. Y. His second wife was Martha Burrows. His third wife was Judith Goading, (a widow,) and daughter of the Rev. Thomas Griffiths, of Welsh Tract. By her he had four children,—three sons and a daughter.

Abel Morgan, Jr., was a nephew of the preceding, and was born in Welsh Tract, April 18, 1713. He was educated chiefly at an Academy under the care of the Rev. Thomas Evans, in Pencader; was ordained at Welsh Tract church in the year 1734; became Pastor of the church in Middletown, N. J., in 1738; and died there November 24, 1785. He was never married; and the reason given for it was that such a relation would interfere with due attention to his mother, who lived with him, and whom he regarded with extraordinary filial reverence and affection. He was reputed a man of sound learning and excellent judgment, and was especially distinguished as a skilful disputant. At one time he was engaged in a public discussion on the subject of Baptism, at Kingwood, with the Rev. Samuel Harker, a Presbyterian minister of considerable standing; and again, in 1743, he had a still more memorable disputation with the celebrated Dr. Samuel Finley, at Cape May, in connection with a powerful revival of religion, in which the labours of Baptist and Presbyterian ministers were, to a great extent, intermingled. It was after this public encounter that Dr. Finley published his well known pamphlet, entitled "A Charitable Plea for the Speechless." Mr. Morgan replied in a pamphlet of a hundred and sixty pages, entitled "Anti-Pedo-Rantism, or Mr. Samuel Finley's Chari-

table Plea for the Speechless examined and refuted, the Baptism of Believers maintained, and the mode of it by Immersion vindicated." Dr. Finley published a rejoinder, and Mr. Morgan replied to that also, and thus ended the controversy. Morgan Edwards thus concludes his brief account of Mr. Morgan:—

"Mr. Morgan's life and ministry were such, that his people speak of him with veneration and regret to this day. He was not a *custom divine*, nor a *leading-string divine*, but a *Bible divine*. In his last sickness, he sent for the Elders of the church to anoint him with oil, according to the precept, (James v. 14, 15): Elder Crawford attended; but Elder Mott was hindered by sickness; and the healing rite was deferred, for want of *Elders*, in the plural. Perhaps it will be imputed that Mr. Morgan knew not what he sought after. I inquired into the matter, and was assured, by Elder Crawford, (from whom I had the anecdote,) that he was of sound mind and disposing memory. But I needed not to have said so much; for Mr. Morgan practised the rite—one instance was Catalina, wife of Rev. Enoch David, who is yet alive; she had been in a dying way for a long while; but the third day after the salutary unction, she was well and went abroad. I wish all Baptist ministers were of Mr. Morgan's mind; and not allow themselves (like the prodigal brother) to oppose the father's bidding with remonstrances, and not do as they are bid at last. The eight Christian rites stand on the same footing. No argument can be urged for laying aside some, but will operate towards laying aside all. Whoever will read Barclay's Apology will own the justness of this remark. To pick and choose are not fair; neither is it honest to admit the force of an argument in one case, and not in another, of the same nature. O custom! Cruel custom! Tyrant custom! when wilt thou cease to pervert the right ways of the Lord?"

THE CALLENDERS.*

ELISHA CALLENDER. 1718—1738.
JOHN CALLENDER. 1731—1748.

ELISHA CALLENDER was a son of Ellis Callender, who officiated as the principal speaker in the First Baptist Church in Boston, while they were destitute of a Pastor, for about thirty years. The Church, having applied in vain for the services of Mr. William Screven,† then at Charleston, S. C., gave Mr. Ellis Callender a call to become their Pastor; and he was, accordingly, ordained, in 1708, and continued in the pastoral relation, highly respected and honoured, for more than ten years. He is supposed to have died about the year 1726, not far from the age of eighty.

* Backus' Hist. N. E., III.—Benedict's Hist. Bapt., I.—Boston Evening Post, 1738.—Winchell's Hist. Disc.

† WILLIAM SCREVEN was born in England, about the year 1629. After coming to this country, he settled in the District of Maine, and was one of a small company of Baptists in Kittery, who united at first with the Church in Boston, but in 1682, formed a church by themselves, of which Mr. Screven was recognised as the Elder. In consequence of the violent opposition which they had to encounter from other denominations, they were obliged, after a short time, to disband, and Elder Screven and some of his brethren sought an asylum in the more tranquil regions of the South. He was instrumental of gathering the First Baptist Church in Charleston, S. C., and became its Pastor. He was subsequently invited to return to Boston, to become Pastor of the church there, of which he had formerly been a member, but declined. Late in life, he removed to Georgetown, about sixty miles from Charleston, where he died in peace, in 1713, having reached the age of eighty-four. He is said to have been the original proprietor of the land on which Georgetown is built. During his residence in Maine, he was married to Bridget Cutts, by whom he had eleven children. He is reputed to have been a good English scholar, and eminent for his piety and usefulness. He wrote "An Ornament for Church Members," which was published after his death. Some of his descendants have been highly respectable and influential people in the South.

Elisha Callender, the son, was born in Boston, and was educated at Harvard College, where he received the degree of Bachelor of Arts, in the year 1710. He was baptized and received into the Church, August 10, 1713. On the 21st of May, 1718, he was ordained to the work of the ministry, and became Pastor of the Church with which his father had been connected for nearly fifty years, and towards which, for forty, he had acted the part of a public teacher.

Mr. Callender's ordination was signalized as the occasion of a most friendly demonstration of the Congregationalists and Baptists towards each other,—the more remarkable on account of the different state of things which had existed a few years before. Several of the most prominent Congregational ministers in Boston took part in the Ordination services. The following is the letter missive, addressed to the Church under the care of Dr. Mather and Mr. Webb, requesting their assistance in the Ordination:—

"Honoured and Beloved in the Lord:—

"Considering that there ought to be a holy fellowship maintained among godly Christians, and that it is a duty for us to receive one another, as Christ also received us to the glory of God, notwithstanding some differing persuasions in matters of doubtful disputation; and, although we have not so great a latitude as to the subject of Baptism as the Churches of New England generally have; nevertheless, as to fundamental principles in the doctrine of Christ, both as to the faith and order of the Gospel, we concur with them; being also satisfied that particular churches have power from Christ to choose their own Pastors, and that Elders ought to be ordained in every church, and, having chosen our well-beloved brother, Elisha Callender, to be our Pastor, we entreat you to send your Elders and Messengers to give the Right Hand of Fellowship in his Ordination."

Dr. Cotton Mather preached the Ordination Sermon, which he entitled "Good men united." After speaking of the severities which had been manifested against Christians by the Ruling Power, he says,—

"Cursed the anger, for it is fierce, and the wrath, for it is cruel; good for nothing but only to make divisions in Jacob, and dispersions in Israel. Good men, alas! good men have done such ill things as these; yea, few churches of the Reformation have been wholly clear of these iniquities. New England also has, in some former times, done something of this aspect, which would not now be so well approved of, in which, if the brethren, in whose house we are now convened, met with anything too unbrotherly, they now, with satisfaction, hear us expressing our dislike of every thing which looked like persecution, in the days that have passed over us."

Increase Mather, who was also one of the ordaining council, thus alludes to the circumstance:

"It was a grateful surprise to me, when several of the brethren of the anti-pedobaptist persuasion came to me, desiring that I would give them the Right Hand of Fellowship, in ordaining one whom they had chosen to be their Pastor. I did (as I believe it was my duty) readily consent to what they proposed; considering the young man to be ordained is serious and pious, and of a candid spirit, and has been educated at the College at Cambridge, and that all the brethren with whom I have any acquaintance (I hope the like concerning others of them) are, in the judgment of rational charity, godly persons."

Dr. Benedict states that "the report of this expression of Catholicism in England, induced Thomas Hollis, Esq., a wealthy merchant of the Baptist persuasion, to become one of the most liberal benefactors to Cambridge College, that it ever enjoyed."

Notwithstanding Mr. Callender had but a feeble constitution, he was abundant in labours, not only among his own people, but in other places, in different parts of the Commonwealth. At Springfield, Sutton, Leicester, Marshfield, Salem, and several other towns, he preached frequently,

and baptized and admitted to the church a considerable number of persons. His own church was particularly prosperous under his ministry, and scarcely a month passed but that some were added to it.

But, while his prospects of usefulness were the brightest, he was arrested by a disease which, at no distant period, terminated in death. He preached, for the last time, on the 29th of January, 1738, from the text,—"Blessed are all they that put their trust in Him." Having been unable to administer Baptism to several persons who had stood as candidates for that ordinance, he thus wrote in a letter to a friend:—"My indisposition is such, and I am under such methods of cure, as unfits me altogether to attend the ordinance of Baptism to them. I am heartily concerned that it is so with me; but there is no resisting the Divine Providence." His illness rapidly increased, but he anticipated death without terror, made his will with the utmost composure, and addressed many pertinent and affecting counsels to his friends. Ten days before his death, he said,—"When I look on one hand, I see nothing but sin, guilt, and discouragement; but, when I look on the other, I see my glorious Saviour, and the merits of his precious blood, which cleanseth from all sin. I cannot say I have such transports of joy as some have had, but, through grace, I can say,—I have gotten the victory over death and the grave." Being asked what word of advice he had for his church, he earnestly replied,—"Away with lukewarmness; away with such remissness in attending the house of prayer, which has been a discouragement to me; and I have been faulty myself. Live in love and peace, that the God of love and peace may be with you. Improve your time; for your standing in the church will be short; and that is the way to prepare for the inheritance of the saints in light." He died on the 31st of March, 1738, at the age of about fifty, and in the twentieth year of his ministry. His funeral took place on the 4th of April.

The following testimony to his character appeared shortly after his death, in one of the Boston papers:—

"On Friday morning last, after a lingering sickness, deceased the Rev. Mr. Elisha Callender, Minister of the Baptist Church in this town; a gentleman universally beloved, by people of all persuasions, for his charitable and catholic way of thinking. His life was unspotted, and his conversation always affable, religious and truly manly. During his long illness, he was remarkably patient, and, in his last hours, like the blessed above, pacific and entirely serene; his senses good to the last. 'I shall,' said he, 'sleep in Jesus,' and that moment expired, very much lamented by all who knew him."

Mr. Callender was the first native Baptist minister in this country, who had received a collegiate education. The only production of his pen, known to have been published, is a Century Sermon, preached in the year 1720, commemorative of the landing of our Fathers at Plymouth.

John Callender was a nephew of Elisha Callender, was born in Boston, was educated at Harvard College, on the Hollis foundation; was graduated in 1723; was ordained colleague with Elder Peckham,* as

* Mr. William Peckham was ordained Pastor of the First Baptist Church in Newport, in 1711, and continued to discharge the duties of his office with exemplary fidelity, until the infirmities of age rendered it necessary that he should have an assistant. In May, 1718, a Mr. Daniel White was received to the fellowship of the Church, and was soon after invited to share the ministerial services with Mr. Peckham; but he proved a troublesome man, and was

Pastor of the Baptist church in Newport, October 13, 1731, and died January 26, 1748, at the age of forty-one. He possessed a vigorous intellect, and was distinguished for his candour and liberality. He collected many papers illustrating the history of the Baptists in this country, which were subsequently used by the Rev. Isaac Backus. He published an Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island and Providence Plantations, from the First Settlement in 1638, to the end of the First Century; also a Sermon at the Ordination of the Rev. Jeremy Condy,* Boston, 1739; and a Sermon on the Death of the Rev. Nathaniel Clap, of Newport, 1745.

The following is the inscription upon Mr. Callender's monument :—

"Confident of awaking, here reposeth
JOHN CALLENDER;
Of very excellent endowments from nature,
And of an accomplished education,
Improved by application to the wide circle
Of the more polite arts and useful sciences.
From motives of conscience and grace
He dedicated himself to the immediate service
Of God.
In which he was distinguished as a shining
And very burning light, by a true and faithful
Ministry of seventeen years, in the First Baptist
Church of Rhode Island, where the purity
And evangelical simplicity of his doctrine, confirmed
And embellished by the virtuous and devout tenor
Of his own life,
Endeared him to his flock, and justly conciliated
The esteem, love, and reverence of all the
Wise, worthy, and good.
Much humanity, benevolence, and charity
Breathed in his conversation, discourses, and writings,
Which were all pertinent, reasonable and useful.
Regretted by all, lamented by his friends, and
Deeply deplored by a wife and numerous issue,
He died,
In the forty-second year of his age,
January 26, 1748;
Having struggled through the vale of life
In adversity, much sickness, and pain,
With fortitude, dignity, and elevation of soul,
Worthy of the Philosopher, Christian, and Divine."

the occasion of dividing the church. A new meeting-house was erected for him, in 1724, in which he continued to officiate four years, when, having but a solitary member of his church left, he sold the meeting-house and left the place.

* JEREMY CONDY is believed to have been a descendant of James Condy, who settled at Braintree in 1640, and had three sons. He was graduated at Harvard College in 1726. After preaching a few years in this country, he went to England, and remained there till 1738, when he returned, in consequence of having received proposals to settle over the First Baptist Church in Boston. He arrived in Boston on the 17th of August of that year, but, as the Church had previously engaged the Rev. Edward Upham to supply them until the last of September, no measures were taken with regard to Mr. C's settlement until the 12th of October following, when he was regularly called—eighteen brethren being present—to the pastoral care of the Church. He signified his acceptance of the call on the 24th of December, and was ordained by a Council consisting partly of Baptist, and partly of Pedobaptist, ministers, on the 14th of February, 1739. In his doctrinal views he was reputed to be an Arminian; and, after about four years, a number of his members became so much dissatisfied with him on this account that they withdrew and formed the Second Baptist Church. He resigned his pastoral office in August, 1764, and lived in retirement the rest of his days. He died in 1768, aged fifty-nine years, during twenty-five of which he had been Pastor of the First Church. He was a man of unblemished character, though the church does not appear to have prospered greatly under his ministry. Like his predecessor, he preached and baptized in Springfield, Sutton, and other towns of the Commonwealth. He published a Sermon occasioned by the death of Benjamin Landon, 1747, and a Sermon entitled "Mercy exemplified in the Conduct of a Samaritan."

BENJAMIN GRIFFITHS.*

1722—1768.

Benjamin Griffiths was born October 16, 1688, in the parish of Llanllwyni, in the county of Cardigan, South Wales, and was a half brother of Abel and Enoch Morgan. He came to America, with Jenkin Jones† and David Davis, in 1710. He was baptized May 12, 1711, and settled in Montgomery township, then in Philadelphia, but now in Montgomery, County, Pa., in 1720. He was called to the ministry in 1722, but was not ordained until October 23, 1725. He laboured with much success as a Pastor, and was evidently one of the prominent men of the Baptist denomination at that day. His name appears in the Minutes of the Association as early as 1733.

In 1746, he was appointed by the Association "to collect and set in order the accounts" of the several Baptist churches in these Provinces, and to keep a record of the proceedings of the Baptist denomination. He seems to have attended faithfully to this duty; and the work, begun at that early day, when the Minutes of the Association were not printed, is preserved in a large folio volume, the greater part of which forms the first hundred pages of the Century Minutes of the Association, as printed under the direction of the Rev. A. D. Gillette, D. D. But for this valuable compend, kept by Mr. Griffiths, the entire early history of that ancient Body might have been lost. In the year 1749, he prepared, and read an Essay on "the Power and Duty of an Association," which the Association directed to be recorded in their folio volume. He was also appointed to prepare a "Discipline" for the churches.

Mr. Griffiths continued to labour in Montgomery, and the adjoining townships, in which, in the course of time, new churches were organized, and some of which are still in existence. He died at Montgomery, on the 5th of October, 1768, in the eighty-first year of his age. His Funeral Sermon was preached by the Rev. David Thomas,‡ of Virginia, and was published.

* Ms. from H. G. Jones, Esq.

† Jenkin Jones was born about 1690, in the parish of Llanfernach, county of Pembroke, Wales, and arrived in this country about 1710. He became the minister of the Church at Pennepek in 1725, though he seems to have had his residence in Philadelphia during the whole period of his connection with it. When the Church at Philadelphia was re-constituted, (May 15, 1746,) he became its Pastor, and continued in that relation during the rest of his life. He died at Philadelphia July 16, 1761, much respected and lamented. He rendered important services, in various ways, not only to his own particular church, but to his denomination, and to the Church at large.

‡ David Thomas was born at London Tract, Pa., August 16, 1732. He was educated at Hopewell, N. J., under the direction of the Rev. Isaac Eaton, and in 1769, was honoured with the degree of Master of Arts from Brown University. He commenced preaching when he was quite young, and in his twenty-eighth year, removed to Virginia. Having spent about eighteen months in the County of Berkeley, he visited Fauquier County, in the year 1762, and was instrumental in establishing Broad Run Church, of which he afterwards became Pastor. During the early part of his ministry in Virginia, he encountered much opposition, and was frequently assaulted by both individuals and mobs. He travelled extensively, and his preaching commanded great attention. In the latter part of his life he removed to Kentucky. He lived to an advanced age, and, for some time before his death, was nearly blind. "Mr. Thomas is said to have been a man of great distinction in his day. Beside the natural endowments of a vigorous mind, and the advantages of a classical and refined education, he had a melodious and piercing voice, a pathetic address, expressive action, and, above all, a heart filled with love to God and his fellow-men."

Mr. Griffiths was married to Sarah Miles, by whom he had five children,—two sons and three daughters, who were married into the Evans, Coffin, and Roberts families. *Abel Griffiths*, the eldest son, was born at Montgomery, December 23, 1723; was baptized April 14, 1744; was ordained in 1761; and was settled as Pastor of the Brandywine Church, Chester County, Pa., April 12, of the same year. Here he remained for six years, and then removed to Salem, N. J., where he held a pastoral charge until 1771.

The following is a list of Mr. Griffiths' publications:—Essay on the Power and Duty of an Association, (printed in 1832, in the History of the Philadelphia Baptist Association, by the Rev. H. G. Jones—also in the Century Minutes in 1851.) A Treatise of Church Discipline—two editions. A Vindication of the Doctrine of the Resurrection of the same Body. Answer to a pamphlet entitled "The Divine Right of Infant Baptism. Printed by B. Franklin, 1747.

Morgan Edwards says "Mr. Griffiths was a man of parts, though not eloquent, and had by industry acquired tolerable acquaintance with languages and books." He states also that he was once offered a commission of Justice of the Peace, which, however, he declined; and, on being asked the reason why he refused such an honour, he replied,—'Men are not to receive from offices, but offices from men—as much as men receive, the others lose, till at last offices come to have no honour at all.'

JOHN COMER.

1725—1734.

FROM THE REV. DAVID BENEDICT, D.D.

PAWTUCKET, R. I., May 16, 1859.

Dear Sir: My estimate of the character of John Comer is such that I am more than willing to do any thing in my power to honour and perpetuate his memory. In compiling the following sketch, I have access to his well known Diary, which is the principal original source of information concerning him.

JOHN COMER, the eldest son of John and Mary Comer, was born in Boston, Aug. 1st, 1704. His father died at Charleston, S. C., as he was on a voyage to England, to visit his relatives, when John was less than two years of age. He was then left to the care of his mother, and grandfather, of the same name.

The mind of this well disposed youth, according to his own recollections, which go back to his earliest years, was wholly bent on study, merely for the sake of it, and without any particular vocation in view; but, as the family was not in circumstances to support him in his chosen pursuit, at the age of fourteen, he was bound out to a seven years' apprenticeship to learn the glover's trade. For upwards of two years, he submitted quietly to the disposition which his grandfather, who acted as his guardian, had made of him. His master made no complaint of him, except that he "read too much for his business.*"

* In Comer's Diary, I find the following statement: "This year I composed a set Discourse from Eccl. xii. 1—Remember now thy Creator," &c. This was at the age of fifteen, while he was an apprentice; and it evidently shows the bent of his mind at that early age.

Being now in his seventeenth year, by the intercession of Dr. Increase Mather, to whom he applied for his friendly aid, and by the consent of his grandfather, he was released from his apprenticeship, commenced his preparatory studies, and in due time entered the College at Cambridge. His grandfather, dying soon after, left him a legacy of £500. "This," he says, "was to bring me up, and introduce me comfortably in the world, which it did."*

After spending some years at Cambridge,—as some of his companions had gone to New Haven, and as living was cheaper there,—by the consent of the Rev. Mr. Webb, who, by his grandfather's will, had become his guardian, he repaired to that institution, where he finished his college course, though I believe he did not graduate on account of ill health. This college then consisted of about fifty students.

Relative to Mr. Comer's experience in the concerns of personal religion, and his change of denominational position, the account may be thus briefly given: His pious propensities in early life have already been stated; but, not relying on the goodness of his morals, or the soundness of his ancestral creed, he sought, and, after a long course of anxious enquiry, obtained, a satisfactory evidence of his conversion, according to what he believed were the scripture requirements. This was at the age of seventeen. In due time, while a member of the College, he united with the Congregational church in Cambridge, then under the pastoral care of the Rev. Nathaniel Appleton. His membership in this church continued about four years, during all which time, he appears to have had much satisfaction with his spiritual home; and all his accounts of his Pastor breathe the spirit of filial affection and Christian fellowship; and the same may be said, by what appears in his Diary, respecting the other ministers of Boston and elsewhere, who took an interest in his welfare, and of the churches under their care, with which he associated, and occasionally communed.†

There was one very alarming event which happened to Boston and vicinity in 1721, just at the time of the serious awakening of young Comer, which served to deepen his religious impressions, and increase his fearful apprehensions of being hurried to his grave, without a due preparation for an exchange of worlds. The small-pox, then the terror of mankind, was making a rapid and, to a great extent, fatal progress, among the people, most of whom had no protection against it. Among the victims of this terrible disease, were some of the most intimate friends of young Comer, whose dread of it was so great, that, according to his own representations, it might be literally said of him, in the language of Young,—

"He felt a thousand deaths in fearing one."

After all his precautions, he was soon seized with the loathsome malady, from the effects of which he barely escaped with his life.‡

* Diary, 1721.

† These churches, with their Pastors, in 1723, in addition to Cambridge, were, *in Boston*, the Old North, *Cotton Mather*; the New North, *John Webb*; the New Brick, *William Waldron*.
In Andover, John Barnard. In this place young Comer occasionally pursued his classical studies. Andover then was a frontier town.
In Newport, R. I., *Nathaniel Clap.*
In New Haven, Joseph Noyes.

‡ In the then small population of Boston and vicinity, compared with the present, between eight and nine hundred died of this disease. "The practice of inoculation was *now* set

This assiduous enquirer, and very conscientious man, after an investigation of about two years' continuance, adopted the sentiments of the Baptists on the subject and mode of Baptism, and, according to his Diary, was baptized by the Rev. Elisha Callender, January 31, 1725, and united with the First Baptist Church in Boston, of which Mr. C. was then Pastor. Relative to this transaction, in the old journal before me, I find the following entry:—"Having before waited on Rev. Mr. Appleton, of Cambridge, I discoursed with him on the point of Baptism, together with my resolution—upon which he signified that I might, notwithstanding, maintain my communion with his church—by which I discovered the candour and catholic spirit of the man. He behaved himself the most like a Christian of any of my friends, at that time, upon that account."*

Mr. Comer commenced preaching in 1725, not long after he united with Mr. Callender's church. His first efforts were made with the old Swansea church, which was planted by the famous John Miles, from Wales, in 1663. It was then under the pastoral care of Elder Ephraim Wheaton.† Efforts were made to settle the young and promising preacher, as a colleague with the aged Pastor, but, as the plan failed of success, he repaired to Newport, where, in 1726, he was ordained as Co-pastor with elder William Peckham, in the first church in that town, which bears date, 1644. His ministry here was short but successful; by his influence singing in public worship was there first introduced. He also put in order the old Church Records, which he found in a scattered and neglected condition. The practice of the laying on of hands, (Heb. vi. 2,) as a mode of the initiation of newly baptized members to full fellowship into the church, had hitherto been held in a lax manner, by this ancient community, and Mr. Comer's attempt to have it uniformly observed, was the cause of his dismission from his pastoral charge in 1729. In former ages, this religious rite was a subject of no little discussion and agitation among the Baptists, both in the old country and the new, and sometimes churches were divided on account of differences of opinion respecting it. The Six Principle Baptists, so called, from tenaciously adhering to this number of points laid down in the passage above named, still hold on to this ancient rule of Church Discipline. As a general thing, however, the practice has long been disused among the Baptists, both American and foreign.

Mr. Comer preached, as a supply, for nearly two years, in the Second Baptist Church in Newport, which was founded in 1656. It was then under the pastoral care of Elder Daniel Wightman, from whom Mr. Comer received the imposition of hands, in Gospel Order, according to his judgment and belief.

In 1732, this transitory peacher, whose race was rapid and peculiar, and lamentably short, became the Pastor of a church of his own order in the Southern part of old Rehoboth, near to Swanzea, and about ten miles from

up. . . . Dr. Zabdiel Boylston was the chief actor in it—I joined in the *lawfulness* of the practice, though some wrote and printed against it." Comer was preparing to avail himself of the benefit of this new method of prevention, when he found it was too late, and the malady had its natural course. The whole College was dispersed.

* Elsewhere Mr. C. remarks that, at this time he knew of no one of his relatives, who was in the Baptist connection.

† Ephraim Wheaton was an Associate Pastor of this Church as early as 1704; and he continued in the faithful discharge of his duties here until his death, which occurred in 1734, at the age of seventy-five. He lived within the bounds of Rehoboth.

Providence, R. I. Here he died of consumption, May 23, 1734, aged twenty-nine years, nine months and twenty-two days. "He was," says Dr. Jackson, "a gentleman of education, piety, and of great success in his profession. During his brief life, he collected a large body of facts, intending, at some future period, to write the history of the American Baptist Churches. His manuscripts he never printed, nor did he, as I learn, ever prepare them for publication. He was even unable to revise them, and they were, of course, left in their original condition. Nevertheless, he made an able and most valuable contribution to Rhode Island History. His papers were probably written about 1729—1731.*

For the historical purposes above named, this industrious man visited most of the churches in New England. He also went as far as Philadelphia, through the Jersies, in a Southern direction. He corresponded, somewhat extensively for that age, with intelligent men in all the Colonies, where those of his own order could be found, as well as in England, Ireland, and Wales, from which regions many of the earliest emigrants, of the Baptist faith, came to this country. In Comer's time, and at a still later period, Pennsylvania and the Jersies were more distinguished than any of the Colonies for the number of their strong men of this creed. Here were found the Joneses, the Morgans, the Mannings, the Smiths, the Harts, and many others. Could this diligent enquirer have lived to make out the history he proposed, from personal interviews, and from historical documents, then easily obtained, and from reliable traditions, in all the Colonies, where the Society had planted their standards, a great amount of labour would have been saved to the historians who succeeded him.

Comer's Diary, to which reference has already often been made, consists of two thin folio manuscript volumes, of about sixty pages each. Most of them are occupied in the relation of passing events, and in them are found many historical facts concerning the affairs of his own people, and also of all the religious denominations in the land, so far as he had any knowledge of them, or intercourse with them, which appears to have been quite extensive and familiar.

"Comer," says Backus, "was very curious and exact in recording the occurrences of his time." This remark is fully verified by looking over the details of the journal in question. Here we find accounts of earthquakes and storms, of wars and rumours of wars among the Indians at home, and the nations abroad: the doings of the Colonial governments; the names and characters of governmental men, especially of those in the Rhode Island Colony, are often met with in this Diary; and, among other things, is a full account of a petition, which was got up by the ministers and lay-members of the Baptist people, with whom Mr. Comer was associated, against the oppressive laws, which were bearing hard on the few of their brethren, who were scattered "up and down," in the adjoining Colony of Connecticut. The chief matter of complaint in this petition was the parish taxes, for the support of the Standing Order. This document, which is transcribed in full, was endorsed by Governor Jenks, in a respectful note to the Colonial Assembly.

* Churches in Rhode Island, pp. 80, 81.

The arrival of the celebrated Dean George Berkeley, at Newport, and some items respecting the popularity of this distinguished visiter, and of the personal interviews which he, in company with others, had with this affable man, are pleasantly related.

Mr. Comer's popularity amongst the ministers and people of different orders is plainly indicated by the frequent entries in his Diary of his correspondence and personal conferences with them. In this way we learn many interesting facts, some painful, some pleasant, respecting men with whom this youthful divine had no ecclesiastical connection. At one time, he informs us that he was invited to the pulpit of the Rev. Mr. Cotton, then the only Congregational clergyman of Providence, which he would gladly have complied with, had not a previous engagement hindered him.

This young minister, during his short race of about nine years after he entered into public service, made his mark unusually high for the time. His name is still had in grateful remembrance in a large religious and literary circle. He left one son and two daughters, and his descendants still survive in Warren, R. I.

Yours respectfully,

DAVID BENEDICT.

EDWARD UPHAM.*

1740—1797.

Edward Upham was born in Malden, Mass., in the year 1709, and was graduated at Harvard College in 1734. He is supposed to have received the benefit of Mr. Hollis' donation.

In 1727, five persons were baptized by immersion, in West Springfield, by the Rev. Elisha Callender, Pastor of the First Baptist Church in Boston. In 1740, they, with several others who had joined them, were formed into a church, and the Rev. Edward Upham became their Pastor. Though there were persons belonging to this church from different parts of the town, yet most of them were from that part which was afterwards the Second Parish; and that was the principal field of Mr. Upham's ministerial labour. In 1748, he resigned his charge, in consequence of an inadequate support, and removed to Newport, R. I., where he succeeded the Rev. John Callender, as Pastor of the First Baptist Church in that town.

Sometime after Mr. Upham left West Springfield, most of those who had constituted the church of which he had had the care, consented so far to waive their distinctive denominational views as to join with a number of others, of a different communion, to form the Congregational Church, of which the Rev. Sylvanus Griswold† became Pastor. There was a

* Benedict's Hist. Bapt., I.—Dr. Lathrop's Autobiography.

† Sylvanus Griswold, a son of the Rev. George Griswold, (who was graduated at Yale College in 1717, became the Pastor of the Second Congregational Church in Lyme, Conn., and died in 1761.) was born at Lyme about the year 1732; was graduated at Yale College in 1757; and was ordained Pastor of the Second Congregational Church in West Springfield, in Novem-

mutual agreement that while Mr. Griswold should, when desired, conform to the views of the Baptist brethren in respect to the mode of Baptism, they, on the other hand, would receive from him the sacrament of the Lord's Supper.

In 1771, Mr. Upham, having resigned his charge at Newport, returned to reside * on a farm which he owned in his former parish in West Springfield. At the instance of some of the people, he resumed his public labours, and again collected his former charge. As a considerable proportion of them had become members of Mr. Griswold's church, which, at best, was feeble in point of numbers, their secession was sensibly felt. Mr. Upham continued his labours among them till he had passed his eightieth year, from which time he gradually sunk under the infirmities of age. The church, of which he had been Pastor, about that time became extinct. He died at his residence, in Feeding Hills Parish, October, 1797, aged eighty-seven years. His Funeral Sermon was preached by the Rev. Dr. Lathrop, from Job, xlii., 7—"So Job died, being old and full of days."

Mr. Upham was one of the earliest and most zealous friends of Rhode Island College. He was a Trustee and Fellow of that institution from its foundation in 1764 till 1789.

Mr. Upham was married in March, 1740, to Sarah, daughter of Dr. John Leonard, of Feeding Hills. They had six children, five of whom survived him. His eldest son was shot dead, by mistake, while engaged, with a party, in hunting bears, in the night.

Dr. Lathrop has described Mr. Upham to me as a sensible, well educated and liberal minded man. He was an Open Communion Baptist, both in sentiment and in practice. After his return to West Springfield from Newport, he preached several times at private houses in Dr. Lathrop's parish, and introduced the Baptist controversy; and it was understood put in circulation among Dr. Lathrop's people certain pamphlets, designed to vindicate his own views. This led Dr. L. to preach two sermons on the subject, which were afterwards published; but I believe it never disturbed the friendly personal relations that existed between himself and Mr. Upham. I know Dr. Lathrop had a high regard for him, as being, in general, a fair minded and honourable man. I received the impression from him that Mr. Upham's orthodoxy was not of the straitest sect, and would probably not rise above Arminianism. He had the reputation of being a very respectable preacher; and so I think he must have been, from having read some of his manuscript sermons. His style was remarkable for simplicity and perspicuity, and, though very correct, was adapted to the humblest capacity. I believe he used his manuscript in the pulpit, contrary to the common usage of ministers of his denomination at that day.

ber, 1762,—one week after its organization. He continued minister of the parish till 1781, and Pastor of the church till his death, which occurred on the 4th of December, 1819, at the age of eighty-seven.

* Dr. Ezra Stiles, who at that time resided at Newport, has the following entry in his journal, under date, April 19, 1771:—"Rev. E. Upham, with his wife and family, sailed for Connecticut river, removing to Springfield. His congregation and friends accompanied them to the ship with many tears."

EBENEZER KINNERSLEY.

1743—1778.

FROM HORATIO GATES JONES, ESQ.

PHILADELPHIA, April 1, 1859.

My dear Sir: More than a century ago, the name of Ebenezer Kinnersley, of whom you ask me to give you some account, was as well known, especially in all scientific circles in this country, as perhaps any other of which the country could boast; but, in the lapse of years, it has been suffered, even here in the city in which he lived, to pass—I had almost said—into total oblivion. I have endeavoured to gather the few records and authentic traditions of him that remain, and such of them as I suppose are suited to your purpose I will proceed to embody in this communication.

EBENEZER KINNERSLEY was born in the city of Gloucester, England, on the 30th of November, 1711. His father, William Kinnersley, a worthy Baptist minister, migrated to America in 1714, when this son was three years of age, and settled in Lower Dublin, near Philadelphia, where he united with, and officiated as minister to, the Pennepek Baptist Church,—the first permanent Society of that faith in the Province of Pennsylvania. It was in this quiet retired country, on the banks of the beautiful Pennepek Creek, that young Kinnersley's early life was passed—there he pursued his studies under the supervision of a pious father, whose counsels no doubt were instrumental in directing the attention of the young man to the higher concerns of religion; for, on the 6th of September, 1735, about one year after his father's death, he was baptized and united with the Pennepek Church. In 1739, he married Sarah Duffield, and about the same time removed to the city of Philadelphia. The ability which he displayed, and his excellence as a speaker, led the church to call him to the ministry, and, after due trial, he was ordained in 1743; but, owing to delicate health, and other objects of interest that engaged his attention, he never became a Pastor. He was one of the few, in Philadelphia, who had doubts in regard to the character of the preaching which was introduced by Whitefield; nor did he hesitate to enter a solemn protest against it, from the pulpit of the Baptist Church. This happened on the 6th of July, 1740, and the excitement produced by the sermon was so great that he was absolutely forbidden the privilege of communion. For some time, he attended the Episcopal Church, but ere long the difficulty was settled, and, on the 5th of May, 1746, when the Philadelphia Baptist Church was organized as a distinct Society from that at Pennepek, Mr. Kinnersley formed one of the constituent members. He remained in communion with this church as long as he lived.

The year 1746 marked an epoch in his life; for his attention was then first directed to the wonderful and unknown properties of the *Electric Fire*,—as it was then termed; and he was brought into close companionship with Benjamin Franklin. He gave himself up to this department of science with so much zeal that his health failed, and he was compelled to make a voyage to the Bermudas, then a place of frequent resort for

invalids, carrying with him his electrical apparatus, to continue his experiments.

About this time Mr. Kinnersley published a pamphlet entitled "A Letter to the Reverend the Ministers of the Baptist Congregations in Pennsylvania and the New Jerseys, containing some Remarks on their Answers to certain Queries, proposed to them at their Annual Association in Philadelphia, September 24, 1746."

Upon Mr. Kinnersley's return to Philadelphia, in 1753, he was chosen Chief Master of the English School in connection with the College. Having served in this capacity two years, he was, on the 11th of July, 1755, unanimously chosen Professor of the English tongue and of Oratory in the College. And so successfully did he perform the duties of his Professorship that, in 1757, he was honoured by the Trustees with the degree of Master of Arts; and, in 1768, he was chosen a member of the American Philosophical Society, which was then composed of the most learned and scientific men in the city. Failing health, however, interfered with the prosecution of his duties, and, on the 17th of October, 1772, he tendered his resignation as Professor, and his connection with the College thereupon ceased. The following extract from the Minutes of the Board of Trustees, under date of February 2, 1773, shows the estimate they had of Professor Kinnersley's usefulness and ability:—

"The College suffers greatly since Mr. Kinnersley left it, for want of a person to teach public speaking, so that the present classes have not those opportunities of learning to declaim and speak, which have been of so much use to their predecessors, and have contributed greatly to aid the credit of the Institution."

After terminating his relation to the College, he made a visit of a few months to the Island of Barbadoes; and, on his return to America, with still enfeebled health, he retired to the country, and there, amid the scenes of his early youth, with the companionship of his faithful wife and sympathizing friends, he passed the few remaining years of his life.

Mr. Kinnersley died on the 4th of July, 1778, in the sixty-eighth year of his age, and was buried at the Lower Dublin (or Pennepek) Baptist Church. He left a widow and two children,—a daughter and a son. The daughter, *Esther*, was born, November 30, 1740, was married to Joseph Shewell, a merchant of Philadelphia, and became the mother of three children. The son, *William*, was born October 29, 1743; was graduated at the College of Philadelphia in 1761; studied Medicine, and settled in Northumberland County; and died (unmarried) in April, 1785, aged forty-two. Mrs. Sarah Kinnersley, the Professor's widow, died November 6, 1801, aged eighty-one years.

Family tradition states that Mr. Kinnersley's personal appearance was dignified, and his manners of the old school; and Mr. Alexander Graydon, in his Memoirs, speaking of his attending the Academy at Philadelphia, says,—"I was, accordingly, introduced by my father to Professor Kinnersley, the Teacher of English, and Professor of Oratory. He was an Anabaptist Clergyman, a large, venerable looking man."

It is impossible now to ascertain for how long a time, or to what extent, Mr. Kinnersley laboured as a minister of the Gospel, though it is known

that he retained his connection with the Baptist Church till the close of life. It is certain, however, that he acquired his chief renown, not in the exercise of his ministry, but in his scientific pursuits and discoveries; and, though your request does not contemplate any thing like a history of what he accomplished in this department, I cannot withhold the opinion that, owing to various circumstances, posterity has done him but very meagre justice. That he was intimately associated with Dr. Franklin in some of his most splendid discoveries, and that Franklin himself more than once gratefully acknowledged his aid; that he attracted the attention of many of the most eminent philosophers of his day on both sides of the Atlantic; that he delivered Lectures in Philadelphia, New York, Boston, and Newport, on the great subjects that were then engrossing the attention of the philosophical world, and that these Lectures excited great interest, especially among the more intelligent classes, is proved by evidence the most incontrovertible. The results of a somewhat extended examination on this subject I have embodied in another form; but it could not perhaps legitimately find a place in the "Annals of the American Pulpit." I cannot doubt that it is only justice to give this man a place—little as is now known of him—among the leading spirits of his time.

Very sincerely yours,

HORATIO GATES JONES.

OLIVER HART.*

1746—1795.

Oliver Hart was born of reputable parents, in Warminster, Bucks County, Pa., July 5, 1723. His mind seems to have been early directed to the subject of religion; for he made a public profession of his faith at Southampton, Pa., and was received a member of the Church in that place, in 1741, when he was in his eighteenth year, having been previously baptized by the Rev. Jenkin Jones. He was accustomed, at this time, often to listen to the preaching of Whitefield, the Tennents, and others of that school, by means of which he was not a little encouraged and quickened in his spiritual course.

On the 20th of December, 1746, he was licensed to preach by the church with which he first united; and, on the 18th of October, 1749, was ordained to the work of the Gospel ministry.

As there was, at that time, a loud call for ministers in the Southern Colonies, and the Baptist Church in Charleston, S. C., was vacant, Mr. Hart was induced, immediately after his ordination, to make a visit to that part of the country. He arrived in Charleston on the very day of the Funeral of Mr. Chanler,† Pastor of the church at Ashley River, who had

* Morgan Edwards' Materials towards a History of the Baptists in New Jersey.—Benedict's Hist. Bapt., II.

† Isaac Chanler was born at Bristol, England, in 1701; came to Ashley River about 1733; and continued the much esteemed Pastor of that church until he died, November 30, 1749, in

supplied the church at Charleston a part of the time, and who was the only ordained Baptist minister in that region. The Charleston Church had made repeated efforts to obtain a minister both from Europe and the Colonies at the North. Mr. Hart's arrival was, therefore, very gratefully welcomed; and so well were the people satisfied with him and his labours, that they proceeded forthwith to invite him to become their Pastor; and he was, accordingly, installed over them on the 16th of February, 1750.

During the thirty years following, he continued in the faithful and vigorous discharge of his duty, passing through scenes of affliction with great calmness and dignity, uniformly exemplary in his life, and favoured with a large measure of public respect and usefulness. He was useful, not only as a minister, but as a citizen, and especially in connection with the events of the Revolution. In 1775, he was appointed, by the Council of Safety, which then exercised the Executive authority in South Carolina, to travel, in conjunction with the Hon. William H. Drayton and the Rev. William Tennent, into the interior of the State, to enlighten the people in regard to their political interests, and reconcile them to certain Congressional measures of which they were disposed to complain. But, on the approach of the British fleet and army, to which Charleston was surrendered in 1780, he thought proper to leave the city, and seek a more Northern residence. The Baptist church in Hopewell, N. J., being then vacant, sent him a pressing invitation to settle among them as their Pastor; and, he having accepted it, the pastoral relation was duly constituted on the 16th of December of the same year.

Mr. Hart continued the minister of Hopewell during the remainder of his life. For a few years immediately preceding his death, the infirmities of age and the attacks of disease had made such inroads upon his constitution that he was obliged, in a great measure, to decline public service. In the last few months of his life, he raised large quantities of blood, and suffered intense bodily distress; but was uniformly sustained by the consolations and hopes of the Gospel. Just as he was on the eve of his departure, he called upon all around him to help him praise the Lord for what He had done for his soul. Being told that he would soon join the company of saints and angels, he replied "Enough, Enough." He died on the 31st of December, 1795, in the seventy-third year of his age. Two Sermons were preached in reference to his death, one by Dr. Furman, of Charleston, the other by Dr. Rogers, of Philadelphia.

The following is a list of Mr. Hart's publications:—Dancing exploded. A Discourse occasioned by the Death of the Rev. William Tennent, 1777. The Christian Temple. A Circular Letter on Christ's Mediatorial Character. America's Remembrancer. A Gospel Church portrayed.

Mr. Hart was twice married. His first wife was Sarah Brees, by whom he had eight children. His second wife, to whom he was married in 1774,

the forty-ninth year of his age. He was distinguished for both talents and piety. He was the author of a treatise in small quarto, entitled "The Doctrines of Glorious Grace unfolded, defended, and practically improved." He also published a treatise on Original Sin, and a Sermon on the Death of the Rev. William Tilly.

William Tilly, above mentioned, was a native of Salisbury, England; came early to this country; and was called to the ministry and ordained by the church in Charleston. He lived on Edisto Island until his death, which occurred on the 14th of April, 1744, in the forty-sixth year of his age. Mr. Chanler, in his Funeral Sermon, represents him as an able and faithful minister, who had honoured religion in his death as well as in his life.

was Ann Sealy, daughter of William Sealy, of Eutaw, and the widow of Charles Grimball, of Charleston. By this marriage he had two children,—both sons. The second Mrs. Hart died on the Island of Wadmalaw, in South Carolina, on the 5th of October, 1813, in the seventy-third year of her age.

The following is an extract from Dr. Furman's Sermon occasioned by Mr. Hart's death:—

"In his person, he was somewhat tall, well-proportioned and of a graceful appearance; of an active, vigorous constitution, before it had been impaired by close application to his studies and by his abundant labours. His countenance was open and manly, his voice clear, harmonious and commanding; the powers of his mind were strong and capacious, and enriched by a fund of useful knowledge; his taste was elegant and refined. Though he had not enjoyed the advantage of a collegiate education, nor indeed much assistance from any personal instructions, such was his application that, by private study, he obtained a considerable acquaintance with classical learning, and explored the fields of science, so that, in the year 1769, the College of Rhode Island, in honour to his literary merit, conferred on him the degree of Master in the Liberal Arts.

"But as a Christian and Divine his character was most conspicuous. No person who heard his pious experimental discourses, or his affectionate, fervent addresses to God in prayer, who beheld the zeal and constancy he manifested in the public exercises of religion, or the disinterestedness, humility, benevolence, charity, devotion and equanimity of temper he discovered on all occasions, in the private walks of life, could, for a moment, doubt of his being not only *truly* but *eminently* religious. He possessed, in a large measure, the moral and social virtues, and had a mind formed for friendship. In all his relative connections, as husband, father, brother, master, he acted with the greatest propriety, and was endeared to those who were connected with him in the tender ties.

"From a part of his diary now in my possession, it appears that he took more than ordinary pains to walk humbly and faithfully with God; to live under impressions of the love of Christ; to walk in the light of the Divine presence; and to improve all his time and opportunities to the noblest purposes of religion and virtue.

"In his religious principles he was a fixed Calvinist, and a consistent, liberal Baptist. The doctrines of *free efficacious grace* were precious to him. Christ Jesus, and Him crucified, in the perfection of his righteousness, the merit of his death, the prevalence of his intercession, and efficacy of his grace, was the foundation of his hope, the source of his joy, and the delightful theme of his preaching.

"His sermons were peculiarly serious, containing a happy assemblage of doctrinal and practical truths, set in an engaging light, and enforced with convincing arguments. For the discussion of doctrinal truths he was more especially eminent, to which also he was prepared by an intimate acquaintance with the Sacred Scriptures, and an extensive reading of the most valuable, both of ancient and modern authors. His eloquence, at least in the middle stages of life, was not of the most popular kind, but perspicuous, manly and flowing,—such as afforded pleasure to persons of true taste, and edification to the serious hearer.

"With these various qualifications for usefulness, he possessed an ardent desire to be as useful as possible. . . . . Many owned him as their father in the Gospel. Among these are two distinguished and useful ministers, who survive him, and shine as diffusive lights in the Church.* These were not only awakened under his preaching, but introduced, also, by him, into a course of study for the ministry.

"The formation of a Society in this city to assist pious young men in obtaining education for the public services of the Church, and which has been of use to several, originated with him; and he was a prime mover in that plan for the association of churches, by which so many of our churches are very happily united at the present day. To him, also, in conjunction with his beloved and amiable friends, now, I trust, with God, Rev. Francis Pelot and Mr. David Williams, is that valuable work of public utility, the System of Church Discipline, to be ascribed. His printed sermons have contributed to the general interest of religion, and his extensive regular correspondence has been the means of conveying rational pleasure and religious improvement to many.

"To all which may be added his usefulness as a citizen of America. Prompt in his judgment, ardent in his love of liberty, and rationally jealous for the rights of his country, he took an early and decided part in those measures which led our patriots to successful opposition against the encroachments of arbitrary power, and brought us to possess all the blessings of our happy independence. Yet he did not mix politics

* One of these was the Rev. Dr. Stillman of Boston.

with the Gospel, nor desert the duties of his station to pursue them; but, attending to each in its proper place, he gave weight to his political sentiments, by the propriety and uprightness of his conduct; and the influence of it was felt by many."

GARDINER THURSTON.*

1748—1802.

Gardiner Thurston, a son of Edward and Elizabeth Thurston, was born in Newport, R. I., November 14, 1721. He very early discovered a serious disposition, and being sent to pass some time with some relatives in the country, they were struck with the fact that he was not only attentive to his own private religious duties, but exhorted his youthful associates to remember their Creator, and to cultivate a sense of their dependance on Him. His friends noticed these early developments with much interest, regarding them as a sort of pledge that he was destined to a pious and useful life.

After he returned to Newport, and had been for some time under the ministry of the Rev. Daniel Wightman,† and his colleague, the Rev. Nicholas Eyres,‡ he addressed to them a letter, which is still preserved, expressing a deep sense of his own sinfulness, and unworthiness, and inability to effect his own salvation, and an earnest desire that he might be enabled to rest wholly on the free grace of God, as revealed in the Gospel. Shortly after this letter was written, he supposed that he obtained peace and joy in believing; but did not make a public profession of his faith till the 4th of April, 1741. When the day came in which he was to be examined as a candidate for Baptism, he was in a state of great spiritual darkness, and was much inclined to believe that his previous experience had been nothing better than delusion. When he came to the door of the meeting-house in which the church were assembled to attend to his examination, he was so much oppressed by a sense of his unworthiness, and the apprehension that he had deceived himself, that he turned away, and walked into a burying ground, and sat down upon a rock; and while there, the cloud that had hung over him was dissipated, and he rejoiced again in the confidence of the Divine favour. About sixty years afterwards, when walking in the same burying ground, he stopped, and putting his staff upon the rock, said,—"There I sat down, overwhelmed with distress, while the church were waiting for me to come in, to give them an account of the dealings of God with my soul. Soon after I sat down, I was enabled through rich

* Mass. Bapt. Miss. Mag. I.—Benedict's Hist. Bapt. I. and II.

† Daniel Wightman was born in Narragansett, January 2, 1668, and was ordained in 1701, at which time he took the joint care of the Second Church in Newport, with the Rev. Mr. Clark. He continued in this relation till his death, which occurred in 1750. He was greatly respected and beloved.

‡ Nicholas Eyres was born at a place called Chipmanslade, Wiltshire, England, August 22, 1691; came to New York about the year 1711; was baptized there three years after; and in September, 1724, was ordained to the Pastorship of the First (or Gold street) Baptist Church, in that city. In October, 1731, he resigned his charge, and became Co-pastor with Mr. Wightman of the Second Church in Newport. He died on the 13th of February, 1759. The inscription on his monument represents him as a man of great intelligence, benevolence, and piety.

grace, to give up myself and all I had into the hands of my blessed Jesus, who immediately dispelled the darkness that covered me, removed my distress, filled me with peace and consolation, and gave me strength to declare what He had done for my soul."

He was received by the church, and baptized by their Pastor, the Rev. Nicholas Eyres. He commenced very soon to take part in social religious exercises. and delivered himself with so much propriety and unction that his brethren began to think of him as adapted to occupy a wider field of Christian usefulness. The church, accordingly, licensed him to preach, in 1748, and requested that he would act as an assistant to their Pastor, the Rev. Mr. Eyres. With this request he complied, preaching once on the Lord's day, and once on one of the secular days of the week; at the same time prosecuting with great zeal the study of Theology, in which he enjoyed the assistance of his venerable friend and ministerial associate.

Mr. Eyres having died suddenly in February, 1759, the church immediately invited Mr. Thurston to the sole pastoral charge. He accepted the invitation, and was, accordingly, constituted their Pastor, by the usual form, on the 29th of April following. Previous to this time, Mr. Thurston had connected a worldly occupation with the duties of the ministry; but he now abandoned the former, with a view to devote himself entirely to the latter.

Mr. Thurston continued regularly to discharge his official duties, until about three years previous to his death. From that time, his bodily infirmities were so great that he did not attempt to preach, though he was still as zealously devoted to the interests of his flock as ever. After a gradual decline, which was marked by the most humble, quiet and trusting spirit, and a full confidence of entering into rest, he died on the 23d of May, 1802, in the eighty-first year of his age. His Funeral Sermon was preached by the Rev. Stephen Gano, D. D., of Providence. The only member of his family that survived him was a daughter. His wife died in 1784.

FROM THE REV. JOSHUA BRADLEY.

St. Paul, Minn., 18th June, 1853.

My dear Sir: I was settled as a colleague with the Rev. Gardiner Thurston, in the pastoral charge of the Second Baptist Church in Newport, in the year 1801. He was then just about eighty years of age, and had been, for some time, obliged to desist from preaching, on account of bodily infirmity. His mind, however, was generally clear, his affections lively, and his interest in all that pertained to the great objects of the ministry was increased rather than diminished by the near prospect of his departure. He was able, also, till near the close of life, to attend public worship on the Sabbath, and to perform some pastoral service in the way of visiting; and it is hardly needful to say that he did every thing in his power to promote the comfort and usefulness of my own ministry.

Mr. Thurston had enjoyed in his day a much more than common degree of popularity as a preacher. Though he had not received a collegiate education, he had a great thirst for knowledge, and never lost any opportunity for acquiring it. He was also the Pastor of the church in which he had been born and educated, and was, moreover, the successor of a man of more than ordinary talents and acquirements; and these circumstances, no doubt, were

an additional incentive to his making the most of his opportunities for intellectual culture. I do not mean to intimate that he was a highly educated man; but he had so much general information, and so happy a talent at using it, that he would pass very respectably even in the more cultivated circles.

Mr. Thurston had naturally a good constitution, and, during much the greater part of his life, vigorous health. With a discriminating mind he united a lively imagination and warm sensibilities. He was a model in his domestic relations, always performing every duty in his house promptly and gracefully. He was an attraction in every social circle; for, though he never forgot the dignity of his office, he knew how to unbend in the freedom of a well regulated intercourse. He was a popular man in the community—every one regarded him as a fine example of a tried Christian character,—of a venerable and unsullied old age.

His preaching was eminently scriptural, and he never wished to go beyond "Thus saith the Lord," in establishing any doctrine that he advanced. He was accustomed to write the heads of his sermons, noting down also the proof texts, and then, by meditation, to render the whole train of thought familiar to him, so that, in the delivery, he had no occasion to refer to his manuscript; and generally, I believe, he had no notes before him. He had an excellent voice for the pulpit, and he used it to good purpose. While he was accustomed to make mature preparation for his public services, he evidently depended greatly on Divine aid; it was manifest that, while he spoke out of a warm heart and well furnished mind, he felt most deeply that his sufficiency was of God.

Mr. Thurston always showed himself deeply concerned for the honour of the ministry; and he would never assist in introducing one to the sacred office, who he did not believe possessed the requisite qualifications. He was equally far from expecting any thing like a miraculous call on the one hand, and from dispensing with what he deemed suitable intellectual moral, and religious qualifications on the other; and thus his whole influence went to elevate and purify the ministry. He had a strong conviction that with the character of the Ministry is identified, in no small degree, the character of the Church, at any given period; and that he could not labour more efficiently for the latter, than by directing a due share of his attention to the former.

My venerable friend, though he died when the great modern movement towards the conversion of the world had only begun to be made, yet was most deeply interested in contemplating all those signs of the times, that were beginning then to awaken so much attention in Evangelical Christendom. His heart was thoroughly baptized, even then, with the missionary spirit. He saw the things that we see, only through the medium of faith in the Divine testimony; but this was among the brightest visions of his old age. It was manifest to all who saw him that, to his latest hour, the commanding desire of his heart was that the reign of Christianity might be universal.

Some eighteen months before his death, I called at his house, with several ministers and other Christian friends, all of whom were most deeply impressed with the spirituality of his conversation, and some of them, after leaving him, remarked that they had never witnessed an instance in which the promises of God seemed to be so entirely and unconditionally relied on. A favourite topic of conversation with him was the Christian's victory over death, through the mediation of the Lord Jesus; and, in connection with this, he was accustomed to dwell with great delight on the glorious realities of the future, and especially on the reunion with Christian friends who had gone before him. I had the opportunity of visiting him frequently in his last days, and witnessing the triumphs of grace amidst the decays of nature. He talked to me upon his death-bed with a sweet serenity, and sometimes a glowing fervour, that

made me feel as if his eyes were already open upon Heaven. I sat by him when his spirit gently passed away; and, though he was unable to speak in his last moments, there was a serene smile upon his countenance that seemed like a response to the voice from Heaven, saying, "Come up hither."

Faithfully yours,

JOSHUA BRADLEY.

FROM THE REV. BENJAMIN H. PITMAN.

PROVIDENCE, Saratoga County, N. Y., August 17, 1851.

My dear Sir: I would gladly refer you, if I could, to some one whose recollections of Gardiner Thurston are more extended than my own; but the generation to which he belonged has so nearly passed away that I scarcely know an individual, now living, who can be supposed to remember so much of him even as I do myself. Though I grew up by the side of him, and his form and countenance, in my early years, were very familiar to me, yet, as I belonged, at that time, to another communion, my personal knowledge of him was not very great; and yet I think I understood very well the general estimation in which he was held in the community. In addition to this, I have had access to some notices of him that were written shortly after his death, which fully confirm all my early impressions.

From the period of my earliest recollection of Mr. Thurston, he was far advanced in years, venerable in appearance, and still more venerable in character. He was a thin, spare man, I should think of about the medium height, and had an intelligent and expressive countenance. He wore an old-fashioned white wig, after the manner of most of the old ministers of that day. Considering his age, he was unusually quick and graceful in his movements, and left the impression upon you that, in his earlier years, he must have been distinguished for agility and personal attraction.

His manners were, in a very high degree, amiable and winning. He mingled with great ease and familiarity in the social circle, and had the faculty of making all around him feel perfectly at home; but he never did any thing, or said any thing, or connived at any thing, that was of even questionable propriety. He never forgot, in any circumstances, his high calling as a minister of Christ; and, though he thought, with the wise man, that "every thing is beautiful in his time," and that "for every thing there is a season," yet his object always seemed to be to leave some really useful impression on the minds of those with whom he conversed. He was a person of a remarkably benevolent disposition, and was always rendered happy by seeing others so.

He was undoubtedly a man of much more than ordinary powers of mind. I should suppose that his predominating faculty was judgment, though he was by no means deficient as a reasoner, and withal was considerably imaginative. But I think few men were his superiors in what is usually called common sense. He discerned intuitively what was fitting, at all times, and on all occasions. There was no tendency in his mind to extremes,—nothing of what, at this day, is called *ultraism*. Hence he had, in a remarkable degree, the respect and confidence of the whole community. His opinion was allowed to have great weight in every circle, and on almost every subject.

As a Preacher he was at once instructive and persuasive. What impressed you most in his preaching was the simple earnestness and deep solemnity which breathed in both his matter and manner. No one who heard him could doubt, for a moment, that he was truly a man of God; that every word that he spake came from his inmost soul; and that he lost sight of every thing else in his preaching, in the one paramount desire to save the souls of those whom he addressed.

He was a zealous friend to revivals of religion, and was privileged to witness more than one during his ministry. Among those in whose conversion and spiritual growth he was supposed to be instrumental, were several who became useful ministers of the Gospel. And there were some in whose minds the good seed was sown, through his instrumentality, but the harvest was not reaped till after he had gone to his rest.

Mr. Thurston was remarkable for the interest he took in young ministers. Several letters which he addressed to one or more of them are still in existence, and they breathe the most intense desire for their spirituality, fidelity, and success. They show his high appreciation of ministerial obligation, and his unyielding purpose to know nothing, as a minister, save Jesus Christ and Him crucified.

I am very truly yours,

BENJAMIN H. PITMAN.

ISAAC BACKUS.*

1751—1806.

Isaac Backus, a son of Samuel and Elizabeth (Tracy) Backus, was born at Norwich, Conn., January 9, 1724. His parents were respectable members of the Congregational Church. His father was a descendant from one of the earliest and most respectable settlers of Norwich, and his mother was of the Winslow family, that came to Plymouth in 1620. Some of his relatives belonged to the denomination called Separates; and his mother, when a widow, with some other of his family connections, was actually imprisoned for holding and promulgating offensive doctrines. It was in the midst of the great excitement that prevailed in connection with the labours of Whitefield, in 1741, that he received his first permanent religious impressions. He united with the Congregational Church in his native town, though not without many misgivings, on account of what he deemed their unreasonable laxity, especially in regard to the admission of members. In the beginning of 1745, he, with a number of others, withdrew from the church, and set up a meeting of their own on the Sabbath, which of course drew upon them the displeasure of the church, and ultimately led to their being suspended from the Communion. The separation proved a permanent one, and Mr. Backus and his associates became identified with the great religious movement of the time, which led to the formation of a large number of Separate or New Light churches.

Soon after a Separate church was formed in Norwich, Mr. Backus was led to devote himself to the preaching of the Gospel. His first sermon was preached to the church of which he was a member, on the 28th of September, 1746, and was received with great favour. For fourteen months following, he was engaged in preaching in various towns in Connecticut, Rhode Island, and Massachusetts. In December, 1747, he commenced his labours in Middleborough, (Titicut Precinct,) and on the 13th of April,

* Benedict's Hist. Bapt. II.—Prof. Hovey's Memoirs of the Life and Times of the Rev. Isaac Backus.—MS. from Zechariah Eddy, Esq.

1748, was ordained as Pastor of the church in that place. This church had its origin in a disagreement in respect to the settlement of a minister. The Society was formed in February, 1743, being composed of persons who wished for a clergyman of different religious views from the one who had actually been settled over the parish to which they belonged; and, as they could not obtain a dismission from the church by an ecclesiastical council, after waiting five years, they withdrew, without this sanction, and, in February, 1748, formed a church by themselves. This, however, was not the end of their troubles; for they were still taxed for the support of public worship, or for the building of a new meeting house, in the old parish. Mr. Backus himself was not only taxed, but seized and imprisoned, though he was soon released, without either paying the tax, or coming to any compromise.

In 1749, the subject of Baptism was agitated in the church of which Mr. Backus was Pastor; and several of its members became Baptists, and thus obtained an exemption from the Congregational tax. In August, 1751, Mr. Backus himself was baptized by immersion, by Elder Pierce of Warwick, R. I. For some time afterwards, he held communion with those who had not been thus baptized, but he adopted the principle of Strict Communion after a few years. On the 16th of January, 1756, the members of his church who had become Baptists, formed themselves into a distinct church, and he was installed its Pastor on the 23d of June following, by ministers from Boston and Rehoboth. In this relation he continued till the close of life.

In the year 1772, Mr. Backus was chosen Agent for the Baptist Churches in Massachusetts, in place of Mr. Davis, who had been Pastor of the Second Church in Boston, but had left his charge on account of ill health. This agency, which was designed for the promotion of religious liberty, and especially to secure to the Baptists an exemption from the burdens imposed upon them by law, he executed with great ability, and not altogether without success.

When the Continental Congress met at Philadelphia in 1774, Mr. Backus was sent as an Agent from the Baptist Churches of the Warren Association, to endeavour to enlist some influence in their favour. On his return, he found that a report had preceded him that he had been attempting to break up the union of the Colonies; whereupon, he addressed himself to the Provincial Congress of Massachusetts, on the 9th of December following, and was met in a manner that relieved him from all suspicion. When the Convention, in 1779, took into consideration the Constitution of the State, the subject of the extent of the civil power in connection with religion naturally came up, and, in the course of the discussion, some severe reflections were cast upon the Baptist memorial presented at Philadelphia. Mr. Backus immediately appeared in the columns of the Chronicle, in his own defence, giving a full account of his proceedings as Baptist Agent, and urging reasons for opposing an article in the Bill of Rights of the Constitution of Massachusetts. He strongly repudiated the idea that the civil authority had a right to interfere in matters purely religious; and maintained vigorously and earnestly that all connection between Church and State should be dissolved.

In 1789, Mr. Backus took a journey into Virginia, and North Carolina, which kept him from his people about six months. During this time he preached an hundred and twenty-six sermons, and travelled by land and water more than three thousand miles. This journey was undertaken in consequence of a request from some of the Southern brethren, that they might have, temporarily, the aid of some one of the ministers of the Warren Association, in the wide field of labour which then opened before them.

He was honoured with the Degree of Master of Arts from Brown University in 1797.

For a few months previous to his death, Mr. Backus was laid by from his public labours, in consequence of a paralytic stroke, which deprived him of his speech and the use of his limbs. His reason, however, continued till the last; and, in his expiring moments, he exhibited the triumph of Christian faith. He died on the 20th of November, 1806, in the eighty-third year of his age, and the sixtieth of his ministry.

On the 29th of November, 1749, he was married to Susannah Mason, of Rehoboth, with whom he lived about fifty-one years. His own testimony was, that "she was the greatest earthly blessing which God ever gave him." They had nine children, all of whom became respectable members of society.

The following is a list of Mr. Backus' publications:—A Discourse on the Internal Call to preach the Gospel, 1754. A Sermon on Galatians, iv., 31, 1756. A Sermon on Acts, xiii. 27, 1763. A Letter to Mr. Lord, 1764. A Sermon on Prayer, 1766. A Discourse on Faith, 1767. An Answer to Mr. Fish, 1768. A Sermon on his Mother's Death, 1769. A Second Edition of his Sermon on Gal. iv. 31, with an Answer to Mr. Frothingham, 1770. A Plea for Liberty of Conscience, 1770. Sovereign Grace Vindicated, 1771. A Letter concerning Taxes to support Religious Worship, 1771. A Sermon at the Ordination of Mr. Hunt, 1772. A Reply to Mr. Holly, 1772. A Reply to Mr. Fish, 1773. An Appeal to the Public, in Defence of Religious Liberty, 1773. A Letter on the Decrees, 1773. A History of the Baptists, Vol. I., 1777. Government and Liberty described, 1778. A Discourse on Baptism, 1779. True Policy requires Equal Religious Liberty, 1779. An Appeal to the People of Massachusetts against Arbitrary Power, 1780. Truth is great and will prevail, 1781. The Doctrine of Universal Salvation examined and refuted, 1782. A Door opened for Christian Liberty, 1783. A History of the Baptists, Vol. II., 1784. Godliness excludes Slavery, in Answer to John Cleaveland, 1785. The Testimony of the two Witnesses, 1786. An Address to New England, 1787. An Answer to Remmele on the Atonement, 1787. An Essay on Discipline, 1787. An Answer to Wesley on Election and Perseverance, 1789. On the Support of Gospel Ministers, 1790. An Essay on the Kingdom of God, 1792. A History of the Baptists, Vol. III., 1796. A Second Edition of his Sermon on the Death of his Mother; to which was added a short account of his Wife, who died in 1800. Published in 1803.

FROM THE HON. ZECHARIAH EDDY.

MIDDLEBOROUGH, Mass., May 16, 1852.

Dear Sir: I was well acquainted with the Rev. Isaac Backus, and was contemporary with him twenty-six years. Though we belonged to different denominations, being myself a Congregationalist, I had a high esteem for his character, and consider it a privilege to do any thing I can to perpetuate his memory.

All New England is indebted to Mr. Backus more, I think, than to any other man, for his researches in relation to our early ecclesiastical history. Mr. Bancroft bears the most honourable testimony to his fidelity, and considers his History, as to its facts, more to be depended on than any other of the early Histories of New England. And there is good reason why it should be so; for he sought the truth, like the old philosophers, who said "it was in a well, and long and persevering labour only could bring it up." He went to the fountain head. All our early Records at Plymouth, Taunton, Boston, Essex, Providence, Newport, Hartford, New Haven,—the Records of Courts, Towns, Churches, Ecclesiastical Councils, were thoroughly searched, and he has fully and accurately presented the results of these researches, and brought to light and remembrance many important facts and events, which, probably, would never have gone into our history but for him. His diligence, patience, and perseverance, in this department of labour, are above all praise.

And what renders this the more remarkable is that it was done in the midst of domestic cares, pastoral duties, and, I might almost say, "the care of all the churches." He was often called upon to preach at ordinations, and on other special occasions, and he wrote numerous tracts on the Order of the Churches, and in defence of True Liberty of Conscience. He was also an efficient representative of those who were seeking to enjoy this liberty, before Legislative Bodies and Civil Tribunals, Councils, and Associations. Let any man open his History, and observe the numerous extracts from documents contained in the depositories of towns and churches, in public offices, and printed books of authority, and bear in mind the extent and variety of his other engagements, and he will not doubt that he was one of the most industrious and useful men of his time. In his own day, his labours were certainly appreciated. It is truly wonderful that, amidst the poverty and privations incident to the War of the Revolution, there could have been awakened interest enough to defray the expense of publishing large volumes of History, at the high price which was then demanded for such works. The effect was a rapid increase of light and knowledge, and a rapid increase of churches and communicants.

Mr. Backus was called "*Father,*" not only by his own people, who might well thus honour him, but by almost the entire community; and a Patriarch he was, not only by ecclesiastical powers, but as a Pastor and Divine, and in moral power and weight of well-earned and well-established character.

In regard to ornament of style, and even the arrangement of his materials, it must be acknowledged that he was deficient; but this was well compensated by the authenticity of his facts, the accuracy of his statements, and his just, philosophical and forcible reasonings. His aim evidently was, not so much to produce a classical history, as to establish facts, and make proper deductions from them, which might furnish the future historian of our country with the means of forming a right estimate of the trials to which his brethren were subjected, as well as the views and conduct in which those trials originated. He is a true Congregationalist in doctrine and discipline, except in respect to Baptism and Communion; renders a cordial testimony in

favour of John Robinson; and vindicates the Plymouth Colony from all blame in the persecutions experienced by his denomination. He preserves his temper and candour, and vindicates the rights of conscience with great skill and power. He gives several instances of *veto* power claimed by their Pastors, in which such claims were promptly met and put down by the Churches and Courts of law.

Mr. Backus was of a large, robust and muscular frame, made firm, probably, by his early agricultural labours, and by his travels on horseback, the greater part of his life. His large face and head appeared more venerable by reason of his very large wig, an adornment of ministers in the times in which he lived.

I have known him as a Preacher of the Gospel. His sermons were marked by strong good sense, and often striking thought, and were generally of a highly biblical character. Few men make so strong an impression upon their audience by personal appearance as he did. His venerable countenance, his large features, his imposing wig, in which he always appeared in the pulpit, his impressive gravity and deep toned voice, added to the weight of his sentiments, gave him great power over an audience.

It need not be disguised that Mr. Backus partook of the spirit of the Mathers and others, in taking a peculiar interest in what were called "Wonder-working Providences," and in admiration of striking coincidences and extraordinary appearances, bordering hard on the miraculous. Indeed, he himself related an assault of the adversary, in his experience, strongly resembling that which Luther relates as made upon himself, which he returned with his inkstand and all its contents. He was exhorting to constancy in prayer, and regular seasons of private devotion, notwithstanding all the wiles and opposition of Satan, and in that connection related the following case of his own experience:—He retired to his closet at the usual season, and, as he made the attempt to pray, Satan presented himself in bodily form, and frowned upon him in grim opposition. He turned to another side of his closet, and the same forbidding form still frowned upon him. He turned to the third, and then to the fourth, side, and still he had to encounter the same horrible appearance; "and then," he added, "I said to myself, I will pray, if I have to pray *through you*; and I did pray *through* the devil."

I attended a Baptist ordination when I was young, and, during the delivery of the sermon, he sat in the pulpit,—an object not merely of awe, but I may say of absolute terror. In the midst of the service, he groaned in such fearful tones as started me from my seat; and this groan, which was heard distinctly through every part of the house, was repeated three times in the course of the sermon. This, however, was more than sixty years ago, when such things were regarded in a very different light from what they would be now.

Mr. Backus was full of "good works and alms deeds which he did," and "his works do follow" him. I know not that any of the churches which he founded have become extinct. Certainly his own still lives. Notwithstanding his very stinted income, that prudence, industry, and economy, by which he was so much distinguished, and that have since characterized his children and grandchildren, enabled him to leave the family estate unincumbered.

With great respect,

Z. EDDY.

DANIEL MARSHALL*.

1754—1784.

Daniel Marshall was born of respectable and pious parents, in Windsor, Conn., in the year 1706. He was hopefully converted at the age of about twenty, and joined the Congregational church in his native place. Being naturally of an ardent temperament, he became a very zealous Christian, and, before he had been long a member of the church, he was chosen one of its Deacons. This office he held, discharging its duties with great fidelity, for about twenty years. During this time, he was in easy circumstances, and married and lost a wife, by whom he had one son. At the age of thirty-eight, he heard Whitefield preach, caught his glowing spirit, and fully believed, with many others, that the scenes which were then passing betokened the near approach of millenial glory. Not a small number, under the powerful influence of the moment, sold, or gave away, or abandoned, their earthly possessions, and, without purse or scrip, rushed up to the head of the Susquehanna, and settled in a place called Onnaquaggy, among the Mohawk Indians, with a view to their conversion to Christianity. Of this self-denying group was Mr. Marshall. It is not easy to conceive of greater sacrifices than he must have made, in taking his wife and three children from the bosom of civilized society, where they were surrounded with all the comforts of life, to live in a wilderness, in the midst of savages, and exposed to hardships and perils innumerable.

Mr. Marshall addressed himself to his missionary labours, with burning zeal, and not without considerable success. Several of the Indians gave evidence of receiving the Gospel in its power, while others were brought into a thoughtful and inquiring state of mind, which promised a favourable result. But, after residing there about eighteen months, and just as he began to witness the fruits of his labours, the breaking out of war among the savage tribes obliged him to withdraw, and seek another field. He now removed to a place in Pennsylvania, called Conegocheague; and, after a short residence there, took up his abode near Winchester, Va. Here he fell in with a Baptist church, belonging to the Philadelphia Association; and, being led to a particular examination of their faith and order, he became convinced that they were both scriptural, and, accordingly, both himself and his wife were shortly after baptized by immersion, and became members of this church. This occurred about the year 1754.

Mr. Marshall, who had hitherto laboured only as a private teacher and exhorter, was now licensed to preach; and his efforts, in this capacity, were, from the beginning, instrumental of bringing many to serious reflection. In his zeal to prosecute his ministry to the greatest advantage, he passed on from Virginia to a place called Hughwarry, in North Carolina, where large numbers were hopefully converted through his instrumentality. Encouraged by the success which attended his labours, as an itinerant preacher, he proceeded to Abbot's Creek, in the same State, where he

* Memoir by his son, Rev. Abraham Marshall.—Taylor's Lives of Virg. Bapt. Min.—Campbell's Georg. Bapt.

gathered a church, of which he was ordained Pastor, in the fifty-second year of his age, by his brothers-in-law, the Rev. Messrs. Henry Leadbetter and Shubael Stearns.* He seems, however, still to have performed much missionary labour, for it is stated that, "in one of his evangelical journeys into Virginia, he had the singular happiness to baptize Colonel Samuel Harriss, with whom he immediately afterwards made several tours, and preached and planted the Gospel in several places as far as James River." He resigned his charge at Abbot's Creek, after a few years, and, in the hope of increasing his usefulness, went still farther South, and settled on Beaver Creek, in South Carolina. Thence, after having accomplished an important work in gathering a large church, he removed to Horse Creek, about fifteen miles North of Augusta. Here also he laboured, for some time, with great success, and gave an impulse to several minds, which afterwards made themselves powerfully felt in the extension of the Gospel. From this place he occasionally made visits to the State of Georgia; and, on one of these occasions, while engaged in the devotional service at a public meeting, he was seized by a civil officer for preaching in the parish of St. Paul, and forced to give security for his appearance in Augusta, on the Monday following, to answer to the charge. The result of the trial was that he was ordered to come no more *as a preacher* into Georgia; but he simply replied, in the spirit of the Apostle,—"Whether it be right to obey God or man, judge ye." He pursued his course, regardless of this judicial decision, and, on the 1st of January, 1771, removed with his family to Kiokee, Ga., where he spent the remainder of his life. The next spring a church was formed there, which has been distinguished for its efficiency in various respects, and especially for having sent forth several excellent ministers.

The church, which was thus planted and cherished through Mr. Marshall's instrumentality, enjoyed an increasing degree of prosperity, until the commencement of the War of the Revolution, which, everywhere, proved most adverse to the success of evangelical labours. But this excellent man still kept at his work, as far as possible; and, in the midst of the most gloomy and appalling scenes, he was always on the alert to perform, up to the full measure of his ability, the duties of a Christian minister. As he was an open and earnest friend to the American cause, he was once made a prisoner and placed under a strong guard; but, by permission of the

* Shubael Stearns was born in Boston, in the year 1706. He was a subject of the great revival in which Whitefield was so prominent, about the year 1740, and became connected with the body called Separates, in 1745. In 1751, he embraced the views of the Baptists; was immersed by Elder Wait Palmer, at Tolland, Conn.; and, on the 20th of May, of the same year, was ordained to the work of the ministry. After labouring for two or three years in New England, he went to the South, and preached for some time, first, in the Counties of Berkeley and Hampshire, Va., and then proceeded to Guilford County, N. C., where he made his permanent settlement. He commenced his labours here by building a house of worship, and constituting a church of sixteen members; and here he continued, preaching much in the surrounding country, till the close of his life. He died on the 20th of November, 1771. Morgan Edwards writes thus concerning him:—"Mr. Stearns was a man of small stature, but of good natural parts, and sound judgment. Of learning he had but a little share, yet was pretty well acquainted with books. His voice was musical and strong, which he managed in such a manner as, one while, to make soft impressions on the heart, and fetch tears from the eyes in a mechanical way, and anon to shake the very nerves, and throw the animal system into tumults and perturbations. All the Separate Baptists copied after him in tones of voice and actions of body; and some few exceeded him. His character was indisputably good as a man, a Christian, and a preacher. In his eyes was something very penetrating—there seemed to be a meaning in every glance."

officers, he commenced praying and exhorting with so much earnestness that his enemies were soon more than willing to set him at liberty.

Mr. Marshall's zeal in his Master's cause kept him labouring after he was bowed by the infirmities of age, and almost up to the very day of his death. A few months before he died, rising in his pulpit, where he had so long instructed and exhorted his people with tearful solicitude, he said,—"I address you, my dear hearers, with a diffidence which arises from a failure of memory, and a general weakness of body and mind, common to my years; but I recollect he that holds out to the end shall be saved, and am resolved to finish my course in the cause of God." Accordingly, he attended public worship regularly, through a somewhat lingering decline, until the last Sabbath but one previous to his death; he attended family worship until the morning immediately preceding; and, in the near approach of death, he expressed the utmost confidence that he was about to come in possession of an eternal weight of glory. He died on the 2d of November, 1784, in the seventy-eighth year of his age. A Discourse was delivered on the occasion of his death by the Rev. Charles Bussey.

The maiden name of Mr. Marshall's first wife I have not been able to ascertain. His second wife, to whom he was married in 1748, was Martha Stearns, sister of the Rev. Shubael Stearns. The Georgia Analytical Repository, in referring to this lady, says,—"In fact it should not be concealed that his extraordinary success in the ministry is ascribable, in no small degree, to Mrs. Marshall's unwearied and zealous co-operation. Without the shadow of a usurped authority over the other sex, Mrs. Marshall, being a lady of good sense, singular piety, and surprising elocution, has, in countless instances, melted a whole concourse into tears, by her prayers and exhortations." By his second marriage, Mr. Marshall had nine children,—seven sons and two daughters. One of his sons, *Abraham*, was, for many years, a highly respected and useful Baptist minister.

The prominent feature of Mr. Marshall's character, as developed in the history of his life, seems to have been a burning zeal for the salvation of his fellow-men. Without any extraordinary talents, or much intellectual culture, he made himself felt as an element of life and power in every community in which he mingled. It was manifest to all that love to Christ, and love to the souls of men, constituted his ruling passion; and though he might do some things of questionable prudence and propriety, his influence, on the whole, was felt to be at once salutary and powerful. Notwithstanding all the sacrifices that he made for the cause of Christ, he always had enough for the comfortable support of himself and his family, and, at his death, left behind him an estate of considerable value.

JOHN GANO.*

1754—1804.

John Gano was born at Hopewell, N. J., on the 22d of July, 1727. He was of Huguenot extraction. His great grandfather, Francis Gerneaux, escaped from the Island of Guernsey, during the bloody persecution that arose in consequence of the Revocation of the Edict of Nantz. One of his neighbours having been martyred, a faithful servant of his deceased friend informed him that he himself had been doomed to the same fate, and that he was to suffer that very night, at twelve o'clock. Being a gentleman of wealth, and having trustworthy and influential friends around him, he at once secured a vessel, and, having caused his family to be placed on board, he was himself conveyed in a hogshead, to the same retreat, and, before morning, the vessel was not to be seen from the harbour. Mindful of the condition of other persons, at other Protestant settlements, he so managed as to send his boat ashore at several of those places, and by this means his company of emigrants was much enlarged. They sailed for America, and arrived safely at New York; and, after obtaining lands at New Rochelle, they settled there, making that place their adopted home. Mr. Gerneaux died at the extraordinary age of one hundred and three years. Immediately after his abandonment of Guernsey, his property was confiscated; and, when the fact was communicated to him, his reply was,—"I have been expelled from my birth place, and my property has been taken from my family for only one aggression,—*a love for the Bible and its teachings.* Let my name change with changing circumstances:"—and it has ever since been known, as pronounced by the English, Gano.

One of the sons of this religious refugee, named *Stephen*, was married to Ann Walton, by whom he had a large family of children. *His* son, *Daniel*, was married to Sarah Britton, of Staten Island; and these were the parents of the subject of this sketch. They were both eminently pious, and, from his earliest years, he was faithfully instructed in the great principles of religion. His maternal grandmother, who lived to the age of ninety-six, was, during almost her whole life, a devout member of a Baptist church. His mother also was of the same communion; but his father was a Presbyterian. His own predilections were originally for joining a Presbyterian Church; but, not being fully satisfied on the subject of Infant Baptism, he determined to give it a thorough examination, and it turned out that the farther his inquiries extended, the more his doubts increased. There is a tradition that he held a long conversation with one of the Tennents on the subject, at the close of which the venerable Presbyterian minister said to him,—"Dear young man, if the devil cannot destroy your soul, he will endeavour to destroy your comfort and usefulness; and, therefore, do not be always doubting in this matter. If you cannot think as I do, think for yourself." Having become ultimately satisfied

* Benedict's Hist. Bapt. I, II.—Collins' Hist. of Kentucky.—MS. from Henry Jackson, D. D.

that the peculiar views of the Baptists are fully sustained by Scripture, and having obtained his father's cordial consent to his joining that denomination, he was, in due time, baptized by immersion, and admitted to the Church in Hopewell, his native place.

Up to this time, he seems to have been occupied upon a farm; but he now began to entertain the idea of becoming a minister of the Gospel. It was not long before his purpose to do so was fixed; and he had begun a course of study preparatory to it. With occasional interruptions, he continued thus engaged for two or three years. Before he was licensed to preach, he took a journey into Virginia, in company with two prominent Baptist clergymen, who went thither, by request, to settle some difficulties which had arisen, in two infant churches. Previous to his return home, a report reached Hopewell that he had, prematurely, and without the usual formality of being approved by the church, commenced preaching in Virginia. He was, accordingly, called to an account for what was deemed a disorderly procedure. He acknowledged that he had "sounded the Gospel to perishing souls in Virginia, whose importunities to hear it he could not resist," but he justified the seeming irregularity, in view of the peculiar circumstances of the case, which he did not think were likely to occur again. The church, after hearing his explanation, appointed a time for him to preach, and to be examined in respect to his qualifications; and, the result having been entirely satisfactory to them, he was regularly set apart to the ministry. Soon after this, he became connected with the church at Morristown, and so numerous were the demands made upon him for public labour, that his studies were not only greatly interrupted, but, for the time, in a great measure, relinquished.

At the next meeting of the Philadelphia Association, there were present messengers from the South, who had come to procure, if possible, a minister of the Gospel to labour among them. As there was no ordained minister, who could conveniently undertake the mission, Mr. Gano was urged to engage in it. He pleaded his youth and inexperience; but the importunity of the messengers, joined to that of his own brethren, finally prevailed over his scruples; and, having been ordained in May, 1754, he set out, shortly after, on his journey Southward. He travelled and preached extensively in the Southern Colonies, and went as far as Charleston, S. C. His account of the first sermon he preached in the pulpit of the Rev. Mr. Hart, of Charleston, is as follows:—

"When I arose to speak, the sight of so brilliant an audience, among whom were twelve ministers, and one of whom was Mr. Whitefield, for a moment brought the fear of man upon me; but, blessed be the Lord, I was soon relieved from this embarrassment; the thought passed my mind, I had none to fear and obey but the Lord."

On his return to the North, he visited an island, where he was informed there had never been but two sermons preached. The people soon assembled, and he preached to them from these words—"Behold the third time I am ready to come to you, and I will not be burdensome to you." Various incidents occurred, on this missionary tour, illustrative of Mr. Gano's shrewdness, firmness, and devotion to the honour of his Master.

In 1756, Mr. Gano was induced, by repeated solicitations, to make another missionary tour to the South, which occupied him about eight months. In many places, he had the pleasure to find the fruits of his

labours during his former visits. Shortly after his return from this tour, he was invited, by an infant church, which he had been instrumental of planting, in a place called the Jersey Settlement, in North Carolina, to remove thither, and become its Pastor. Messengers came to Morristown, a distance of several hundred miles, to induce that church, if possible, to give him up. They, at first, utterly refused, but, subsequently, referred the matter to his own choice; and he, in consideration of the great spiritual destitution that prevailed in the region to which he was called, felt constrained to give an affirmative answer. He, accordingly, removed to North Carolina, and took charge of the church that had called him.

His connection with this church continued about two years; during which time the number of communicants greatly increased, and he laboured extensively and successfully throughout that whole region. But, in consequence of the incursions of the Cherokee Indians, in the year 1760, his labours were interrupted, and he found it necessary to leave the country. He, accordingly, returned with his family to New Jersey. About this time, the First Baptist Church in the city of New York was organized by the Rev. Benjamin Miller,* of Scotch Plains, and the Church in Philadelphia had also just been rendered vacant by the death of the Rev. Jenkin Jones. Mr. Gano preached, for some time, alternately, at both cities; but when the Church in New York was organized, (June 19, 1762,) he became its Pastor, and continued there nearly twenty-six years, excepting the time he was obliged to be absent on account of the war. During his ministry, the church was eminently prospered, and received, by Baptism, about three hundred members.

Mr. Gano was, for some time, a Chaplain in the War of the Revolution; and, by his earnest prayers and patriotic counsels, did much to encourage his countrymen in their struggle for national freedom. On the return of Peace, he went back to his accustomed field of labour; but, out of upwards of two hundred members, of which his church consisted at the time of its dispersion, he was able to collect at first but thirty-seven: his congregation, however, rapidly increased, and a revival soon followed, in consequence of which, nearly forty young persons were added to the church, at one time. In this state of things, when every thing seemed auspicious of continued and increasing usefulness, Mr. Gano formed the purpose of removing to Kentucky, partly on account of being somewhat embarrassed in his worldly circumstances, and partly from a conviction that his usefulness would thereby be increased. His congregation offered to increase his salary, and presented every inducement they could to detain him; but his purpose had already been formed, and he could not consent to yield it. Accordingly, having disposed of his property, he left New York, and, on the 17th of June, 1787, reached Limestone, Ky., and, shortly after, repaired to Washington, where he remained for some time. In 1788, he

*Benjamin Miller, a native of Scotch Plains, was a wild and reckless youth, but was converted in consequence of a sermon preached by Gilbert Tennent, who encouraged him to enter the ministry. He was ordained in 1748, and continued Pastor of the church in his native place until 1781, when he died in his sixty-sixth year. His Funeral Sermon was preached by his friend, Mr. Gano, who said concerning him,—"Never did I esteem a ministering brother so much as I did Mr. Miller, nor feel so sensibly a like bereavement, as that which I sustained by his death."

became Pastor of the Town Fork Church, in the neighbourhood of Lexington, which was connected with the Elkhorn Association.

Mr. Gano, probably, never found the advantage he anticipated, in respect to either comfort or usefulness, from his removal to Kentucky. Still, however, he laboured there with quite encouraging success. In 1798, while he was still actively engaged in the duties of the ministry, he fell from a horse, and fractured his shoulder-blade, in consequence of which he was, for some time, deprived of the use of one of his arms. Before he had recovered from the effects of this casualty, he was suddenly seized in his bed with a paralytic shock, which rendered him almost speechless for nearly a year. He, however, subsequently recovered his speech, and the use of his limbs, so far as to be able to be carried out to meetings, and he preached frequently, especially during the great revival in the West, with remarkable power. He died in 1804, in the seventy-eighth year of his age.

At the close of 1754, or early in 1755,—shortly after his return from his second visit to the South, Mr. Gano was married to Sarah, daughter of John Stites, a highly respectable citizen of Elizabethtown, N. J. She was the sister of the wife of Dr. Manning, the first President of Rhode Island College. They had a number of children, one of whom,—*Stephen*, the second son, became Pastor of a Baptist church in Providence. Not long after his removal to Kentucky, his wife was rendered a cripple by a fall from a horse, and, shortly afterwards, was removed by death. In 1793, he made a visit to North Carolina, where he married, for his second wife, the widow of Capt. Thomas Bryant, and daughter of Colonel Jonathan Hunt, formerly of New Jersey, and one of his old neighbours and friends. She had been baptized by his son, Stephen, three years before, when the father and son visited North Carolina together. The second Mrs. Gano survived her husband.

FROM THE HON. CHARLES S. TODD,

AMBASSADOR FROM THE UNITED STATES TO RUSSIA, &C.

SHELBYVILLE, Ky., June 9, 1857.

Rev. and dear Sir: In reply to your request for some account of the character of the Rev. John Gano, I am obliged to say that my impressions concerning him are very general, and are derived, not from personal intercourse with him, but from having often seen him in my boyhood, and lived in a community in which, for many years, he exercised his ministry. Well do I remember the venerable and imposing appearance which he used to make, as he walked the streets, and how every body respected him, both as a Christian gentleman, and a Minister of the Gospel. But I feel so inadequate to do any thing like justice to his memory that, instead of attempting to embody any recollections and impressions of my own, I take the liberty to transcribe the following account of him, from the pen of the Rev. Dr. Furman, of Charleston, S. C., who had every opportunity of forming a correct judgment of his character and standing:—

"He was, in person, below the middle stature, and, when young, of a slender form; but of a firm, vigorous constitution, well fitted for performing active services with ease, and for suffering labours and privations with constancy. In the more advanced stages of life, his body tended to corpulency; but not to such a degree as to burden or render him inactive. His presence was manly,

open and engaging. His voice strong and commanding, yet agreeable and capable of all those inflections which are suited to express either the strong or tender emotions of an intelligent, feeling mind. In mental endowments and acquired abilities he appeared highly respectable; with clear conception and penetrating discernment, he formed, readily, a correct judgment of men and things. His acquaintance with the learned languages and science did not commence till he arrived at manhood, and was obtained chiefly by private instruction; but under the direction of a clerical gentleman, well qualified for the office. To the refinements of learning he did not aspire—his chief object was such a competent acquaintance with its principles as would enable him to apply them with advantage to purposes of general usefulness in religion, and to the most important interests of society; and to this he attained.

"His mind was formed for social intercourse and for friendship. Such was his unaffected humility, candour, and good-will to men, that few, if any, have enjoyed more satisfaction in the company of their friends, or have, in return, afforded them, by their conversation, a higher degree of pleasure and moral improvement.

"His passions were strong, and his sensibility could be easily excited; but so chastened and regulated were they by the meekness of wisdom, that he preserved great composure of spirit, and command of his words and actions, even in times of trial and provocation, when many, who yet might justly rank with the wise and good, would be thrown into a state of perturbation, and hurried into extravagance.

"As a minister of Christ, he shone like a star of the first magnitude in the American Churches, and moved in a widely extended field of action. For this office God had endowed him with a large portion of grace, and with excellent gifts. He *believed*, and therefore *spake*. Having discerned the excellence of Gospel truths, and the importance of eternal realities, he felt their power on his own soul, and, accordingly, he inculcated and urged them on the minds of his hearers, with persuasive eloquence and force. He was not deficient in doctrinal discussion, or what rhetoricians style the demonstrative character of a discourse; but he excelled in the pathetic,—in pungent, forcible addresses to the heart and conscience. The careless and irreverent were suddenly arrested, and stood awed before him; and the insensible were made to feel, while he asserted and maintained the honour of his God, explained the meaning of the Divine law,—showing its purity and justice,—exposed the sinner's guilt,—proved him to be miserable, ruined and inexcusable, and called him to unfeigned, immediate repentance. But he was not less a son of consolation to the mourning sinner, who lamented his offences committed against God,—who felt the plague of a corrupt heart, and longed for salvation; nor did he fail to speak a word of direction, support, and comfort, in due season, to the tried, tempted believer. He knew how to publish the glad tidings of salvation in the Redeemer's name, for the consolation of all who believed in Him, or had discovered their need of his mediation and grace; and to him this was a delightful employment. Success attended his ministrations, and many owned him for their father in the Gospel.

"The doctrines he embraced were those which are contained in the Baptist Confession of Faith, and are commonly styled Calvinistic. But he was of a liberal mind, and esteemed pious men of every denomination. While he maintained, with consistent firmness, the doctrines which he believed to be the truths of God, he was modest in the judgment which he formed of his own opinion, and careful to avoid giving offence, or grieving any good man who differed from him in sentiment. Hence he was cordially esteemed and honoured by the wise and good of all denominations.

"His attachment to his country, as a citizen, was unshaken, in the times which tried men's souls; and, as a Chaplain in the army for a term of years, while excluded from his church and home, he rendered it essential service. Preserving his moral dignity with the purity which becomes a Gospel minister, he commanded respect from the officers; and, by his condescension and kindness, won the affections of the soldiers, inspiring them, by his example, with his own courage and firmness, while toiling with them through military scenes of hardship and danger.

"He lived to a good old age; served his generation according to the will of God; saw his posterity multiplying around him; his country independent, free and happy; the Church of Christ, for which he felt and laboured, advancing. And thus he closed his eyes in peace; his heart expanding with the sublime hope of immortality and heavenly bliss."

That the above is a faithful estimate of the character of this venerable man, I cannot doubt. I am glad to have been even indirectly instrumental in assisting to embalm his memory.

I am, very truly and devotedly,

C. S. TODD.

NOAH ALDEN.

1755—1797.

FROM THE REV. ABIAL FISHER, D. D.

West Boylston, Mass., 18 March, 1859.

My dear Sir: The Rev. Noah Alden, Pastor of the Church in Bellingham, died fifteen years before I began my ministry in that place; but a son of his was, at that time, a Deacon of the church, and a daughter,—a very intelligent lady, was a member; and there were living there many other persons who knew Mr. Alden well, and who verified all the statements I am about to make to you.

Noah Alden was a descendant, in the third generation, from the venerable John Alden, one of the first settlers of Plymouth. His mother was a lineal descendant from another of the first settlers, by the name of White. He was himself born at Middleborough, Mass., where his father was then settled, on the 30th of May, 1725, and was the youngest of thirteen children. His parents both died while he was yet in his boyhood. His father, possessing means, designed that this son should have a collegiate education, and left property for the purpose: but it was very improperly diverted from its design, in consequence of which Noah was subjected, during his early years, to many deprivations and hardships. When he was about sixteen, he experienced a radical change of character, that gave a new complexion to his life. He early had a desire to engage in the ministry, but his poverty and some other circumstances seemed to forbid his entertaining the idea. Before he was twenty, he was married and removed to Stafford, Conn., where he purchased a farm, and engaged in cultivating it. Both himself and his wife became members of the Congregational Church, and continued in that connection until the year 1753, when, from an examination of the subject of Baptism, to which he was brought by his

reflections on having one of his own children baptized, he was led to embrace the views of the Baptists, and united with that denomination. The question whether it was not his duty to preach the Gospel now presented itself to him with still greater urgency than before; and, though the difficulties had by no means diminished, he felt constrained to come to an affirmative decision. Accordingly, on the 5th of June, 1755, he was ordained at Stafford, and became the Pastor of the church in that place. But the support afforded him was so scanty, and his prospect of usefulness so small, that, after labouring with that people about ten years, he thought it his duty to leave them, and seek another settlement. Accordingly, on the 12th of November, 1766, he was installed Pastor of the church in Bellingham, as successor to the Rev. Elnathan Wight.* His ministry here, at its commencement, met with considerable opposition; but his friends were united in his support, and the Lord was with him. He discharged his duties with so much wisdom and kindness that the opposition gradually died away, and he gained not only the respect but affection of all. The church increased under his ministry, and beside occasional additions, there was a revival in 1781 and '82, by which his heart was greatly encouraged.

When the Constitution of the Commonwealth of Massachusetts was formed, Mr. Alden was the delegate from Bellingham to the Convention called for that purpose; and he occupied a conspicuous place in it. He was one of the most able and active friends of religious liberty found in that Body. Although he did not gain all that he desired, he nevertheless gained much; and the friends of the cause for which he exerted himself so vigorously and efficiently, will always owe him a large debt of gratitude. He was also a member of the Convention to which was submitted the Constitution of the United States; and here, as on all public occasions, acquitted himself with great credit.

Mr. Alden was abundant in labours, not only among his own people, but in vacant congregations, and wherever his services were desired. He visited various Associations, attended many Councils, not only for the ordination of ministers, but for the adjustment of difficulties, and always showed himself wise, conscientious and efficient. He was one of four ministers who originally formed the Warren Association, in 1767.

For several months before his death, he had become enfeebled by a partial shock of the palsy. He endured his sufferings with great composure

*Elnathan Wight was born about the year 1715, at Medfield, Mass.; but, while he was very young, his father removed to Bellingham, where he spent the rest of his life. About the year 1737, the First Baptist Church in Bellingham was formed, and he was one of the constituent members. At the age of about thirty, he came to the conclusion that it was his duty to preach the Gospel; and he, accordingly, spent about four years in preparing for it, chiefly under the instruction of the Rev. John Graham, of Southbury, Conn. Though he was a Baptist, he was, through the influence of Mr. Graham, licensed to preach, early in 1750, by a Congregational Association. In May of that year, he received a call to the Pastorship of the Church in Bellingham; and, having accepted it, he sought ordination from Congregational ministers, but they refused to comply with his request. He was ordained by a Council of Baptist ministers on the 14th of January, 1755, and preached his own Ordination Sermon, which was printed. From this time he continued to discharge his duties to great acceptance till the close of his life. He was suddenly cut off, by dysentery, on the 6th of November, 1761, in the forty-sixth year of his age. He was, especially in the early part of his ministry, an Open Communion Baptist. He was naturally irascible, but had great self-control. He was a diligent student, and generally wrote his sermons, and delivered them with his manuscript before him. He was a man of eminently devout feelings, and his preaching was of a strongly evangelical type.

and patience, and exercised habitually a joyful confidence in the power and grace of his Redeemer. He hailed the approach of death with a serene triumph, choosing rather to depart and be with Christ. He died on the 5th of May, 1797, aged nearly seventy-two; and a large concourse of people attended his funeral in testimony of their affectionate respect for his memory.

Mr. Alden was rather below the middle stature, and in early life spare, but in his latter years he became corpulent; and with this change of physical habit there came a painful difficulty of breathing. His countenance was expressive of great mildness, benevolence, and dignity, and his manners were in a high degree winning and agreeable. Children were his delight, and they were never happier than when they were the objects of his attentions, and caresses. In his own domestic relations he was a model. In all his intercourse with society he studied the things that make for peace, and was always on the alert to arrest or prevent discord. He was for many years one of our most distinguished and honoured ministers, and his name deserves to be held in grateful remembrance.

Very truly yours,

ABIAL FISHER.

JOHN DAVIS.

1756—1809.

FROM THE REV. GEORGE F. ADAMS.

Baltimore, Md., March 24, 1859.

My dear Sir: After the most diligent inquiry concerning the venerable man of whom you ask me to give you some account, I am constrained to say that I find the materials too few to enable me to comply with your request in a satisfactory manner. In the following brief sketch you have the substance of all that I have been able to gather concerning him.

John Davis was born in Pennepek, Pa., on the 10th of September, 1721. He was called to the ministry, and ordained at Montgomery in the same State, in 1756; and the same year he went to Maryland, and became the Pastor of Winter Run Church, in Harford County. He resided a considerable distance from this church, and, from the abundance of demand, and smallness of supply, of ministerial labour, the Pastor could only minister to the people at distant periods—probably seldom or never oftener than once a month. Nearer home, however, he preached more frequently. The consequence was that converts became more numerous near his residence than at his more distant appointment. Harford finally became the seat of the church; and in 1774 a reorganization took place under that name. Though a Baptist Church had been constituted at Chestnut Ridge, under the ministry of the Rev. Henry Loveall,* as early as 1742, yet,

* Henry Loveall was a native of Cambridge, England; migrated to America in early life; was baptized in New England in 1725,—probably at Newport, R. I.,—for it appears by John Comer's Journal that he was in that town in 1729, and had then begun to preach. He travel-

under the ministry of Mr. Davis, Harford was emphatically the mother Church of the Baptists in Maryland. His labours in the ministry extended not only through many parts of his own county, but to Baltimore City, and into Baltimore and Frederick Counties. He continued in the uninterrupted Pastorship of Harford Church till his death, which occurred in 1809, after a ministry of fifty-three years, and in the eighty-eighth year of his age.

Mr. Davis is represented by those who knew him as a man of most untiring energy, as well as of great piety, enlightened evangelical views, fervent zeal, and consistent character. He travelled much, preaching Christ wherever he went. The woods, the school-room, the barn, the cabin, the parlour, equally with the meeting-house, were all to him places of worship and of labour for Christ's sake. Nor did he fail, as he had opportunity, to preach Christ, like Philip, to the solitary traveller, whom he might meet or overtake on the way. Thus labouring with primitive zeal, he was sometimes called to endure almost primitive persecution. The law indeed guaranteed protection to all denominations; yet there were not wanting "certain lewd fellows of the baser sort" to resort to measures corresponding with their character for the purpose of intimidating him, and, if possible, arresting the progress of the truth which he proclaimed. It is said that even the magistrates lent their influence, on some occasions, to further the objects of those who sought to drive him from his fields of labour.

Several churches, still in a flourishing condition, besides some congregations that have, with the preacher, passed away, owe their origin, under the Divine blessing, to this indefatigable servant of the Lord. Among these we may reckon the First Baptist Church in Baltimore, the "Gunpowder" and "Patapsco" Churches, and probably those at Taney Town and Frederick City. During the ministry of Mr. Davis, Harford Church appears to have been the largest and most flourishing Baptist church in the State. For a few years,—from 1799 to 1803,—he had associated with him in the Pastorship, the Rev. Absalom Butler; and, under their joint labours, there was a continuous revival. The number of members was considerably more than doubled, notwithstanding the drafts that were made upon them for materials to constitute other churches around. Thus was verified the proverb,—"There is that scattereth, and yet increaseth."

Though Mr. Davis has been among the dead for about half a century, it is gratifying to know that he still lives in the memory and affections of many, who, during the latter portion of his life, enjoyed his acquaintance. None speak of him but in terms of respect, reverence, and affection.

Very truly yours,

G F. ADAMS.

led into the Jerseys, carrying with him the recommendation of several ministers; but he was soon charged with shameful immorality, and it was discovered that his real name was Desolate Baker. He was ordained at Piscataqua, N. J., in 1730; but the discovery of his true character prevented him from officiating there. After occasioning much trouble at Piscataqua, he went to Maryland in 1742, and became, as already stated, the minister of the Chestnut Ridge Church. In 1746, he went to Virginia, and formed the Mill Creek Church, from which he was shortly after excommunicated for his conduct. He then returned to Chestnut Ridge, where he was living in 1772, in the seventy-eighth year of his age.

SAMUEL STILLMAN, D. D.*

1758—1807.

Samuel Stillman was born in the city of Philadelphia, February 27, (O. S.) 1737. His parents, who were worthy, respectable people, removed to Charleston, S. C., when he was eleven years old; and there, under the direction of a Mr. Rind, a teacher of some celebrity, he received the rudiments of his education. At an early period, both his intellectual and moral developments were such as to give promise of the highest respectability and usefulness.

He seems to have been, occasionally, the subject of religious impressions, in his early childhood; but, for the most part, they proved inoperative and evanescent. After a few years, however, he became deeply impressed with Divine truth, under the preaching of the Rev. Mr. Hart, an excellent Baptist clergyman, on whose ministry he was accustomed to attend; and, at no distant period, he found relief from his convictions and struggles by practically availing himself, as he believed, of the gracious provisions of the Gospel. Shortly after this, he was baptized, and became a member of the church of which Mr. Hart was Pastor.

Having completed his classical education, he gave a year to the study of Theology, under the direction of Mr. Hart; and was then formally recognised, by the church of which he was a member, as a Christian minister. He preached his first sermon on the 17th of February, 1758; was recommended as "an orderly and worthy minister of the Gospel," by the Charleston Association, on the 13th of November following; and, on the 26th of February, 1759, was ordained, in the city of Charleston, to the work of an Evangelist.

His first settlement in the ministry, which occurred shortly after his ordination, was at James Island,—a beautiful place in the immediate neighbourhood of Charleston. On a visit which he made, about this time, to his native city, he formed a matrimonial connection with a Miss Morgan, daughter of a highly respectable merchant, and sister of Dr. John Morgan who was afterwards distinguished as a Surgeon in the Revolution, and as one of the first Professors in the Medical Institution at Philadelphia. She was the mother of fourteen children, only two of whom survived their father.

During this visit which he made at Philadelphia, he was honoured with the degree of Master of Arts from the College in that city; and, in 1761, the same degree was conferred upon him by Harvard University.

From Philadelphia he returned to his charge on James Island; but, after having remained with them only about eighteen months, he became the subject of a violent pulmonary attack, which rendered it necessary for him to seek another climate. Accordingly, he travelled with his family to the North, and fixed himself at Bordentown, N. J., where he continued for two years, supplying two different congregations.

* Memoir prefixed to his Sermons.—Benedict's Hist. Bapt. I & II.—Winchell's Hist. Disc.—MS. from the Rev. Dr. John Pierce.

At the close of this period, he was induced to travel still farther North, and visit New England. His services in the pulpit were everywhere eminently acceptable and useful; and, by request of the Second Baptist Church in Boston, he removed his family thither, and for one year officiated as an Assistant to the Rev. Mr. Bound.* The First Church, being, at that time, vacant, signified their desire to put his services in permanent requisition; and, having accepted a call to settle among them, he was installed in the pastoral office, on the 9th of January, 1765. The liberal spirit for which he was always remarkable, was strikingly exemplified in the fact that the Rev. Dr. Andrew Eliot, minister of a Congregational Church in Boston, took part, by Mr. Stillman's request, in the solemnities of the installation.

As he knew by experience the value of a good education to a Christian minister, he was strongly desirous of increasing the advantages for intellectual culture to candidates for the ministry, especially in his own communion. With a view to this, he lent the most cordial and efficient aid to the interests of Brown University, an institution then in its infancy; and his name appears, in the Act of Incorporation, 1764, in its first list of Trustees. The next year, he was elected one of its Fellows, and held the office till his death. In 1788, the College conferred upon him the degree of Doctor of Divinity. To the prosperity which it enjoyed, in the earlier periods of its history, it may safely be said that Dr. Stillman was one of the principal contributors.

In almost every public effort that was made, whether to bless his neighbourhood, his country, or his race, Dr. Stillman was found more than willing to co-operate; and in turn he received, from the community in which he lived, various and strongly marked testimonies of respect and good-will. The Humane Society of Massachusetts, the Massachusetts Charitable Fire Society, the Boston Dispensary, and the Boston Female Asylum, received, severally, his active and efficient patronage; and of one of them he was honoured with the Presidency at the time of his death. His services were often required on public occasions; and he rarely, if ever, failed to meet the highest expectations. In 1788, he was elected a member for Boston of the Federal Convention,—the only instance in which he ever appeared on the arena of political life; but he quickly showed himself at home in the new field, and distinguished himself alike by his wisdom and his eloquence.

For a considerable time previous to his death, he had earnestly desired the settlement of a colleague, so that, at his decease, his beloved flock should not be left, even temporarily, as sheep without a shepherd. His congregation at length expressed their willingness to co-operate with him for the accomplishment of this favourite object; and the Rev. Joseph Clay, from Georgia, had, with Dr. Stillman's hearty concurrence, received and accepted a call from the church. But, while he was on a visit to the

* James Bound was a native of England, and, after his arrival in this country, became a member of the First Baptist Church in Boston. Being dissatisfied, however, with the doctrinal views of the Pastor, the Rev. Mr. Condy, he, with six others, seceded, and formed the Second Church, of which Mr. Bound became Pastor. His ministry seems to have been an acceptable and useful one, as the church increased, during his incumbency, from seven to a hundred and twenty members. He died, from the effect of a paralytic shock, in the year 1765.

South, preparing for a removal to his new field of labour, Dr. Stillman was suddenly called to his reward. Notwithstanding his constitution was not at all vigorous, and he had suffered more than a common share of bodily debility through life, yet the interruptions of his labours were by no means frequent, and he outlived all his contemporaries in the ministry, in Boston and its vicinity. He had reached his threescore and ten; and he felt that he was ready to put off his earthly house of this tabernacle. It was only for two Sabbaths previous to his death that he was detained from the sanctuary and the pulpit. On the Wednesday succeeding the last Sabbath, he was suddenly attacked by paralysis, which terminated fatally within about twelve hours. He died on the 12th of March, 1807; and his Funeral was attended on the 17th, when the Rev. Dr. Baldwin, who had long been his neighbour and intimate friend, preached, to an immense and deeply affected assembly, an impressive Discourse on II. Timothy, iv. 7, 8. An appropriate hymn, written by the Rev. Dr. Harris, of Dorchester, with whom Dr. Stillman had been on terms of cordial friendship, was sung on the occasion. The Rev. Dr. John Pierce, of Brookline, who attended the Funeral, writes thus concerning it:—"I have a distinct recollection of the solemnity of the occasion. All the members of the Society appeared with badges of mourning: the women with black bonnets and handkerchiefs. If their Pastor had been removed in the bloom of youth, his people could not have been more deeply affected. The line in the Elegy—

'Though the voice tremble while we sing,'—

was not mere poetry—it was a sad reality."

The following is a list of Dr. Stillman's publications:—A Sermon on the Repeal of the Stamp Act, 1766. A Sermon occasioned by the Death of the Author's Mother, Mrs. Mary Stillman, who died in Charleston, S. C., 1768. Four Sermons; the first entitled "Mankind universally apt to trust in their own Righteousness." The second, "The Sinner's best Righteousness proved to be essentially deficient." The third, "Imputed Righteousness one of the Glories of the Gospel." The fourth, "Believers exhorted to continue in their obedience," 1769. A Sermon on the Character of a Good Soldier; delivered before the Ancient and Honourable Artillery Company in Boston, 1770. Young People called upon to consider that for their Conduct here they must be accountable hereafter, at the Judgment Seat of Christ, 1771. Substance of a Sermon delivered at the Ordination of the Rev. Samuel Shepard, in Stratham, N. H., 1771. God's Compassion to the Miserable: a Sermon preached at the desire of Levi Ames, who was executed for Burglary, 1773. The Character of a Foolish Son: a Sermon preached on the Lord's day after the execution of Levi Ames, 1773. A Sermon on the death of the Hon. Samuel Ward, Esq., Member of the Continental Congress from Rhode Island, and delivered before that Body in Philadelphia, 1776. A Sermon delivered on the day of the General Election in Massachusetts, 1779. A Sermon on Charity, preached before the Most Ancient and Honourable Society of Free and Accepted Masons, in Charlestown, 1785. A Speech delivered in the Convention of Massachusetts, on the New Constitution and the Necessity of Amendments thereto, (published in the American Museum, Philadel-

phia,) 1788. An Oration delivered to the inhabitants of the town of Boston, on the Fourth of July, 1789. Three Sermons on Apostolic Preaching, 1790. A Sermon preached in Providence, R. I., on the death of Nicholas Brown, Esq., 1791. Thoughts on the French Revolution: a Sermon delivered on the day of the Annual Thanksgiving, 1794. A Good Minister of Jesus Christ: a Sermon preached in Boston at the Ordination of the Rev. Mr. Stephen Smith Nelson, 1797. A Sermon delivered at Boston, on the day recommended by the President of the United States for a National Fast, 1799. A Sermon occasioned by the death of George Washington, late Commander-in-Chief of the Armies of the United States of America, 1799. A Sermon on the Opening of the New Baptist Meeting-House in Charlestown, 1801. A Discourse delivered before the Members of the Boston Female Asylum, on the occasion of their First Anniversary, 1801. A Sermon preached at Charlestown, at the Instalment of the Rev. Thomas Waterman* to the Pastoral Care of the Baptist Church and Society in that town, 1802. A Sermon preached in Boston before the Massachusetts Baptist Missionary Society, on the occasion of their First Anniversary, 1803. A Sermon preached in the Tabernacle, Salem, at the Ordination of the Rev. Lucius Bolles to the Pastoral Care of the Baptist Church and Society in that town, 1805. A Sermon preached at the Funeral of the Rev. Hezekiah Smith, D. D., of Haverhill, 1805.

In 1808, an octavo volume of his Sermons was published, consisting of a selection from those printed in his life time, with the addition of eight which had not before appeared.

FROM JAMES LORING, ESQ.

Boston, October 24, 1847.

Rev. and dear Sir: I promised you some account of my venerated and beloved Pastor, the Rev. Dr. Stillman; and I furnish it the more cheerfully, because the remembrance of him is associated with some of the most interesting scenes of my life. Though forty years have now passed since he finished his earthly course, I have a most distinct impression of what he was, and am

* Thomas Waterman was born in the city of London, where he received the rudiments of his education. He was subsequently, for some time, at the Dissenting College at Homerton. He was first settled as Pastor of an Independent Congregation in London, but, not long after, became a Baptist, and was baptized by the Rev. Dr. Rippon. He continued his relation to the Independent Church after this change in his views; but, as he could not conscientiously baptize infants, it was not long before he resigned his charge. He came to the United States about 1802, bringing with him various introductory letters, and, among others, one from Dr. Rippon to Dr. Stillman, which seems to have been of great use to him. At the time of his arrival, the Baptist Church in Charlestown were looking out for a Pastor; and Mr. Waterman, having preached to them with great acceptance, received from them a unanimous call, which, shortly after, he accepted. But, though his prospects of usefulness in that relation were highly flattering, a difficulty soon arose, in connection with his marriage, which proved the occasion of his leaving the church in less than two years after his settlement. He preached but little for several months after this, but was called, in the mean time, to bury his wife. He now, for two or three years, supplied a Society, composed of Baptists and Pedobaptists, in the town of Bow, N. H., and during his residence there formed a second matrimonial connection. For the next two or three years, he preached in Topsham and the vicinity, in Maine. At length, by particular request, he returned to Boston to take charge of the Addison Academy; and, while thus employed, was also engaged, almost constantly, as a supply in different churches in the neighbourhood. The Baptist church at Woburn, being destitute of a Pastor, invited him to remove his school to that place, and supply their pulpit as far as he should be able. He accepted their invitation, and entered with alacrity upon his double duties; but, finding his labours too arduous, he determined to reduce the number of his scholars, and devote more time to the interests of his flock. But just at this time his earthly career was terminated. He died suddenly, of apoplexy, on the 23d of March, 1814. He was an amiable man, an accomplished teacher, and an eloquent preacher.

quite willing to leave on record some of my recollections of him for the benefit of those who may come after me.

As a popular preacher, I greatly doubt whether there was his superior in New England; certainly no other clergyman of his day was so much sought after by distinguished strangers who visited Boston. Among his admirers were the elder President Adams, General Knox, and Governor Hancock, the latter of whom, in the decline of life, was, for a season, a member of his congregation. His doctrine was highly evangelical; and sometimes his rebukes of the general inattention to religion were most pointed and scathing. I remember, on one occasion, a distinguished stranger went to hear him preach, when he so strikingly exhibited the depths of depravity in the human heart, that the gentleman, on retiring, remarked to his friend that the Doctor had really made them all out a set of scoundrels, but had done it so gracefully and eloquently that he did not feel disposed to complain.

It was his custom, in his first prayer, to remember, with special earnestness and tenderness, the sea-faring portion of the community ; and I recollect an instance in which a sailor, happening to be in his church, was so much impressed by this part of the service, that he resolved to hear no other preacher while he remained in the city. A considerable part of the gallery of his meeting-house was occasionally occupied by this class; and they were often so much impressed by the truths which he delivered, as well as by the pathos and power of his manner, that many of them would involuntarily rise up in admiration. His discourses were frequently characterized by sudden bursts of impassioned eloquence, which seemed entirely unpremeditated, and which quite overwhelmed his audience. His manner was always most affectionate, and found its way directly to the hearts of his hearers.

In the intercourse of private life, he was eminently agreeable and useful; and his religious visits among the serious of all denominations were most highly appreciated. He was frequently requested to minister at the sick beds of persons, not of his own congregation, or even his own communion, who were anxious to be counselled in reference to their eternal interests; as there was no clergyman to whom they could so freely impart both their anxieties and their hopes. To the dying sinner, who had no hope, he was accustomed, with great earnestness, to exhibit the freeness and fulness of the Gospel, assuring him that all that he had to do was to believe in the Lord Jesus Christ. To the dying Christian he presented the sweetest consolations of Christianity, and seemed like an angel of mercy sent to open the portals of heavenly bliss.

He was habitually cheerful in his temper, and always ready to testify his kind regard to those with whom he associated. Towards those who regarded themselves as his inferiors he was, in the best sense, condescending, and endeavoured, as far as possible, to relieve them from all feelings of embarrassment. An instance of his condescension occurred in a walk with one of his friends, which has sometimes been erroneously attributed to another individual. A coloured man, whom they met, very politely took off his hat, and bowed to the Doctor, who instantly reciprocated the civility. His friend, unused to such demonstrations, could not help asking why he took off his hat to that black man. "Why," replied Dr. Stillman, "the man made his obeisance to me, and I should be loth to have it said that I had less manners than a negro." There was in his constitution a remarkable blending of moral greatness with all the more gentle and retiring of the Christian virtues.

It was not uncommon for Dr. Stillman, in his preaching, to introduce, by way of illustration, some impressive anecdote; and it was always done with such grace and appropriateness as to produce a great effect upon the hearers. Scarcely a year, in the course of his ministry, elapsed, in which he did not

relate the story of Addison's death; and, even after his audience had become familiar with it, they were never weary of hearing it repeated. The story to which I refer, you doubtless remember. Addison, while dying, was informed that a beloved nephew was in the house, and was desirous of seeing him. "Let him come to my bedside," was the reply. He did so, and the venerable man held out his hand, as the youth approached him, and said, "See, my young friend, with what peace a Christian can die."

I have known few men who were more remarkable than Dr. Stillman for Christian fortitude and submission in the hour of trouble. In the compass of two weeks, he was called to bury two of his children, who had reached their maturity. It was indeed an overwhelming stroke; but still he was enabled to endure the affliction quietly, even cheerfully. Well do I remember how the spirit of humble submission, of joyful confidence in God, came out in his ministrations, the first time he appeared before his people after his bereavement. His sermon was founded upon that triumphant declaration of Paul,—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." His contrast of the afflictions of this world and the blessedness of Heaven was striking beyond measure; and not only what he said, but the manner in which he said it, showed that his faith in the promises was stronger even than parental sensibility, and that he knew what it was to rejoice in tribulation.

Dr. Stillman was indefatigably devoted to the duties of the ministerial office, and in the faithful discharge of them found his highest pleasure. He almost uniformly declined invitations to public festivals, where toasting and the merriment of song were the accompaniments. He also frequently refused invitations to large dinner parties, the object of which was political discussion, rather than intellectual or moral improvement. But, whatever might be the character of the circle into which he was thrown, his behaviour was always characterized by the utmost discretion and dignity; and, though he could enter, with even a keen relish, into the enjoyments of social life, he never for a moment forgot the decorum that belongs to the character of the Christian, and the vocation of the Christian Minister.

His ministry was eminently a successful one. Several revivals of religion, of great interest, attended his faithful labours; and, on these occasions especially, he showed himself a workman that needeth not to be ashamed. The years most signalized for the displays of Divine grace in his congregation were 1804 and 1805. Indeed, so extensive was the religious feeling which then prevailed here, that it was thought expedient to establish a lecture, which was kept up, for a considerable time, on every Lord's day evening. The meetings, on these occasions, were intensely solemn, and so crowded that even the aisles of the house were entirely filled: they were held alternately at the meeting-houses of the First and Second Churches,—the two ministers officiating alternately. So deeply were the multitude impressed with the great realities of religion, that one sermon at a time seemed quite insufficient to meet their demands; and, as there were generally two or three ministers in the pulpit, it was not uncommon for the people to remain sitting after the sermon, till they had heard, from one of the other preachers, at least a brief address. A happy union of effort pervaded the two Societies, during the continuance of the revival; and the two Pastors especially,—Dr. Stillman and Dr. Baldwin, were united in the most cordial and efficient co-operation. Dr. Eckley, of the Old South Church, also, occasionally favoured us with a sermon at this season, and rendered his cheerful testimony to the genuineness of the work. It was the custom, during this extensive revival, to receive inquirers on the subject of religion at the house of the minister, for the purpose of private conversation. Each individual could thus freely make known his

feelings, and solicit and receive the appropriate advice. I have often been a witness to the kindness and freedom with which my venerated Pastor would, on these occasions, communicate the most pertinent and excellent instruction, sympathizing with the burdened and distressed conscience on the one hand, and rejoicing with those who gave evidence of faith in the Redeemer on the other. I remember once to have been in his study when several, who were candidates for admission to the church, had expressed their faith and hope in Christ with unwonted freedom and cheerfulness; and so deeply was the good man affected, by their expressions, that he looked round most affectionately upon the little group, and, with a smile of delight, exclaimed,—"What a wonderfully strange thing religion is! How happy it makes us!" To one who said,—"Sir, I was walking in the street, in happy meditation, and my mind was so delightfully elevated that Heaven appeared to be but a little way off," he replied, "Ah, Heaven is not far off, when we feel right."

Dr. Stillman lived but about one year after this revival; and he seems, from this time, to have been impressed with the idea that his ministry was nearly at a close. The last sermon he preached, was from Luke, xxiv. 50, 51, on the Saviour's Ascension. A few hours previous to his death, Dr. Baldwin, who, for sixteen years, had been privileged to enjoy his society and counsel, called upon him, and expressed his deep regret at the prospect of parting. Dr. Stillman, who had not entirely lost the power of speech, articulated, in reply, these impressive words:—"God's government is infinitely perfect." In death, as well as in life, he evinced the living power, the sublimity, and greatness, of Christian faith.

I am, my dear Sir, faithfully yours,

JAMES LORING.

FROM THE REV. WILLIAM JENKS, D. D.

Boston, February 19, 1859.

Rev. and dear Sir: I have recently read again the 'Biographical Sketch' of the late Reverend Dr. Stillman, prefixed to the volume of his Sermons, published soon after his decease, and that with great satisfaction and approbation. I think that I could not desire the alteration of a single sentence. It expresses my own views of his character, in all respects, and of the impression it made on the public mind, as well as on the members of the church under his care, and the religious denomination with which he was immediately connected.

This being the case, I almost despair of adding to the documents you already possess any thing of essential consequence. But such is the reverence with which my recollections of him are associated, and such my feelings of gratitude for the benefits which, as I trust, I derived from his ministry and friendly kindness, that it seems a privilege of which I ought to avail myself, to recall and record his sainted memory.

There was, indeed, in Dr. Stillman, a happy union of the gentleman, the scholar, and the devoted Christian Minister, calculated to obtain and secure, in any well-principled community, both esteem and love. I never heard an individual speak ill of him. And, although a wo be denounced against such, he appears to have escaped. Nevertheless, he was no time-server, but as fearless as he was affectionate, and as discreet as he was faithful. All believed him to be sincere, and he was seen to be earnest, eloquent and prayerful.

The type of Dr. Stillman's piety appeared to me very much like that of Hervey, Watts, Doddridge, and our lamented Payson. It was warm, deep, heartfelt, all-pervading, but scriptural, manly, reasonable. In one of his

manuscript volumes he recorded the religious exercises of several of his children, in whose deaths he was greatly afflicted, yet admirably sustained. I have just been reading these narratives, and find them as scrupulous as becomes a faithful Christian Pastor, while they exhibit all the tenderness of a loving parent. In fact, he came near the standard of his Divine Master, who wept over Jerusalem, and at the grave of Lazarus, while yet he could say, 'The cup which my Father hath given me, shall I not drink it?'

My dear and honoured father was a member, when he removed to Boston, of the Congregational church under the care of the Rev. Mr. Greenough, of Newton. As such he was recommended to Brattle Street Church, then under the Rev. Dr. Thacher. But, living near Dr. Stillman, and becoming attached to him, and also having married for his second wife a member of Mr. Grafton's (Baptist) church, he arranged with Dr. Thacher to be a communicant at Brattle Street, but otherwise an attendant on the preaching of Dr. Stillman. This brought me under his instructions.

During this time, when about eight years old, perhaps, I was seized, abroad, with a fit, and carried home senseless. My father, greatly alarmed, called in successively two of our most eminent physicians, but in vain. He then sent for his friend Dr. Stillman, who came at once, and pouring out his affectionate heart in prayer for the child, he awoke and recovered. Turning to my father, the Doctor remarked, with moistened eyes,—'I never saw so immediate an answer in my life.' You will judge, my dear Sir, if this circumstance, of which I did not hear the particulars until thirty years after, from a brother who was present, would not endear to me Dr. Stillman's memory.

I was called in the family 'the little minister,' and my brother told me the Doctor prayed for my future usefulness. And who but God can tell the connection of his prayer with my own subsequent life?

Dr. Stillman was by no means an indifferent and silent spectator of public affairs. His religious denomination had, from the beginning, been too much concerned in them for this. Hence he preached, in 1766, on the Repeal of the Stamp Act; in 1770, before the Honourable Artillery Company; at the General Election, in 1779; delivered an Oration on the 4th of July, 1789; preached, in 1794, on the then recent Revolution in France, from which, as an ardent philanthropist, he had hoped much for the cause of human freedom, civil and religious; and, on other public occasions, besides officiating, occasionally, as a Chaplain of the General Court. Yet was he not what would be called a political partisan, but claimed, nevertheless, and never surrendered, the rights of an American citizen,—observing, as I have myself heard him, that 'the complaint against ministers was, not that they preached at times on politics, but that they did not preach the right politics,'—namely, the complainant's own.

With respect to liberal feelings towards good men of other denominations, the Biographical Sketch already referred to has done but justice to Dr. Stillman in saying that 'though, from education and from principle, a Baptist himself, he never believed that the peculiarities of any sect ought to form a separating line, or hinder the union of good men for the advancement of the common cause of the Redeemer. With many such he long lived in habits of undissembled friendship.'—These representations are corroborated by a charge which the Doctor himself gave to the church in Salem, over which he aided in placing the late Rev. Dr. Bolles. To them he said, 'Entertain a liberal mind towards your fellow Christians, who differ from you in some things. Wise and good men do not yet see eye to eye. While you enjoy your own privileges, leave others to the enjoyment of theirs, and fall not out by

the way. This mutual candour becomes disciples of the same Divine Master, and is not incompatible with fidelity to your own principles and practices.'

In his person, Dr. Stillman was slender, and very small of size, agile in movement and erect in bearing, in address polite, combining dignity with condescending kindness, so as to maintain rank with the most eminent, though affable with the meanest, and scrupulously neat in his dress; wearing, as in his painted and engraved portrait, a wig, as was in his day common, and a gown, with bands.

And now, dear Sir, commending you anew to the guidance and support of our Heavenly Father, and your labours to his blessing, I remain,

Yours affectionately, and in the best bonds,

WILLIAM JENKS.

SAMUEL HARRISS.*

1759—1795.

Samuel Harriss was born January 12, 1724, in the County of Hanover, Va., but settled in early life in the County of Pittsylvania. Before his conversion, he had a highly respectable position in society, and held the offices of Church-Warden, Sheriff, Justice of the Peace, Burgess for the County, Colonel of the Militia, Captain of the Mayo Fort, and Commissary for the Fort and Army.

It was not till he had reached his thirty-fourth year that his thoughts were directed permanently in a serious channel. The Baptists were, at this time, holding frequent meetings in the neighbourhood in which he lived, and were exciting much attention by the simplicity and earnestness with which they presented Divine truth; and, in his perplexity and distress of mind, he resolved to be present at some of their meetings. It is related of him that, on one occasion, when Joseph and William Murphy, two well known Baptist preachers of that day, were to preach in a particular place, and the people were collecting for the service, Colonel Harriss rode up in full military dress, and said—"What is to be done here, Gentlemen?" "Preaching, Colonel." "Who is to preach?" "The Murphy boys, Sir."† "I believe I will stop and hear them." He accordingly did stop, and seated himself behind a loom in a corner of the room. The truth to which he listened on that occasion deeply affected his mind, and, not long

* Semples' Va. Bapt.—Benedict's Hist. Bapt., II.

† William Murphy was awakened, and hopefully converted, under the ministry of the Rev. Shubael Stearns, and was also baptized by him. He began to preach not long after his conversion, and occupied a somewhat conspicuous place in the ministry. The field of his labours was chiefly in the South Western parts of Virginia, though it extended also into the State of North Carolina. About 1775, he took part in a controversy on the Extent of the Atonement, though he was more distinguished as an earnest and effective preacher than an able polemic. He died in one of the Western States.

Joseph Murphy was a brother of William, and, like him, was baptized by Elder Stearns. After labouring successfully many years in Virginia, he removed to North Carolina, and became Pastor of a Church on Deep Creek, in the County of Surry. He is said to have been the most distinguished minister of the Yadkin Association. His influence extended also very considerably to South Carolina. In 1766, he assisted in forming the Congaree Church, which has since been distinguished for its piety and efficiency. In 1803, he was living, at the age of more than eighty years.

after this, he found joy and peace in believing, and, in 1758, joined the Baptist denomination, being baptized by Elder Daniel Marshall.

From the time of his conversion, it was evident that, if his life were spared, he was destined to do much in aid of the cause of evangelical religion in Virginia. The year after he became connected with the church, he commenced his ministerial course. For seven or eight years, he laboured chiefly in Spottsylvania and the neighbouring counties; and it is somewhat remarkable that, during this time, he had not been authorized by the church of which he was a member to administer the ordinances of Baptism and the Lord's Supper.

In 1769, he was ordained and began to administer the ordinances. The first person he baptized was Mr. James Ireland,* who himself afterwards became distinguished in the Baptist ministry of Virginia. Mr. Ireland thus refers to this circumstance:—"He was a great favourite of the ministers in Virginia, and they had planned it among them that I should be the first person he baptized. He was considered a great man in the things of time and sense, but he shone more conspicuously as a luminary of the Church. He was like another Paul among the Churches. No man was like-minded with him. As the sun in his strength, he passed through the State, displaying the glory of his adorable Master, and spreading his light and heat to the consolation of thousands."

The Rev. John Leland who then lived in Virginia, writes thus:—

"I attended a meeting of the General Committee at Buckingham; after which, I travelled Southward to Pittsylvania, to visit that great man of God, Rev. Samuel Harriss. I had met Mr. Harriss before on the banks of James River, and accompanied him at his meetings through Goochland, Fluvanna, and Louisa, to Orange. At a meeting in Goochland, after preaching was over, Mr. Harriss went into the yard, and sat down in the shade, while the people were weeping in the meeting-house, and telling what God had done for them, in order to be baptized. A gentlewoman addressed Mr. Harriss as follows:—'Mr. Harriss, what do you think all this weeping is for? Are not all those tears like the tears of a crocodile? I believe I could cry as well as any of them, if I chose to act the hypocrite.' On this address, Mr. Harriss drew a dollar out of his pocket, and replied,—'Good woman, I will give you this dollar for a tear,

* James Ireland was born in the city of Edinburgh, in the year 1748. His father designed to give him a liberal education, and he made some proficiency in the Latin language; but he had little relish for study, and withal evinced a somewhat romantic temper, which led his father to try the experiment of sending him to sea. After making several voyages to the Northern seas, he was guilty of some indiscretion, in consequence of which he left his father's house, and came to America. On his arrival in this country, he took charge of a school in the Northern part of Virginia. He was, at this period, utterly regardless of religion, and devoted to every species of frivolity, and did not scruple, in certain circles, to profane the name of God. His conversion was brought about by a remarkable instrumentality. By request of a young man who had sought to make himself useful to him, he undertook to write a composition on "the natural man's dependance for Heaven;" and this was the means of his own conviction. Shortly after, he indulged a hope in the mercy of God through Christ, and almost immediately proceeded to take part in public religious exercises. He had been educated a Presbyterian, and was strongly prepossessed in favour of the Presbyterian views of Baptism; but he ultimately adopted the Baptist views, and was baptized by the Rev. Samuel Harriss, at a meeting of the Separate Baptist Association, held at Sandy Creek, N. C., in 1769. He was now licensed to preach the Gospel, and went forth preaching it with great zeal. But he quickly drew towards him the attention of the civil authorities, was arrested, and, as he would not give security that he would cease preaching, was cast into Culpepper jail, where he suffered the most cruel and shameful indignities. He was instrumental of forming many churches of the Ketockton Association, and, for many years, sustained the relation of Pastor to the Congregations at Buckmarsh, Happy Creek, and Water Lick, in the Counties of Frederick and Shenandoah. In 1802, he baptized, in one of his churches, ninety-three persons,—fifty-two of whom were received in one day. In consequence of injuries sustained by a fall from his horse, and afterwards by the upsetting of his carriage, he was, in the early part of 1806, confined to his bed. Consequent upon this was the dropsy, under which he gradually declined till death put an end to his sufferings, on the 5th of May, 1806. His decline and death were marked by perfect composure and a joyful anticipation of Heaven.

and repeat it ten times;' but the woman shed no tears. In 1787, Colonel Harriss made me a visit, whose coming called out a vast crowd of ministers and people. His eyes,—his every motion, was preaching; but, after he had read his text, his mind was so dark that he could not preach; and of course the lot fell on me. From my house he went down to Spottsylvania, where the work of the Lord, like a mighty torrent, broke out under his ministry."

Mr. Harriss had now become extensively known, as one of the most laborious ministers and effective preachers throughout Virginia. Of the estimation in which he was held by his brethren, long before this, something may be inferred from the fact that, when the General Association strangely decided that the apostolic office was designed to be perpetual, he was unanimously designated to the office. This decision and this appointment were made in the year 1774; but he held the office for only a few months.

Mr. Harriss continued his labours with unabated zeal, until infirmity disabled him for further effort. Some time before his death, he was struck with paralysis, from the effect of which he never recovered; though he was able, even after this, occasionally to do good service for his Master. At length, however, his earthly tabernacle yielded to the combined influence of age and disease, and he went calmly to his rest, after having seen more than threescore and ten years. He died in the year 1795.

Elder Semple, an eminent Baptist minister of Virginia, who knew Mr. Harriss well, writes thus concerning him:—

"His manners were of the most winning sort. He scarcely ever went into a house without exhorting and praying for those he met there. As a doctrinal preacher, his talents were rather below mediocrity; unless at those times when he was highly favoured from above.—then he would sometimes display considerable ingenuity. His excellency consisted chiefly in addressing the heart; and, perhaps, even Whitefield did not surpass him in that respect. When animated himself, he seldom failed to animate his auditory.

. . . . . "Being in easy circumstances when he became religious, he devoted not only himself, but almost all his property, to religious objects. He had begun a large new dwelling house, suitable to his former dignity, which, as soon as it was finished, he appropriated to the use of public worship, continuing to live in the old one. After maintaining his family in a very frugal manner, he distributed his surplus income to charitable purposes. . . . . He was once arrested and carried into Court, as a disturber of the peace. In Court, a Captain Williams vehemently accused him as a vagabond, a heretic, and a mover of sedition everywhere. Mr. Harriss made his defence. But the Court ordered that he should not preach in the county again for the space of twelve months, or be committed to prison. The Colonel told them that he lived two hundred miles thence; and that it was not likely he should disturb them again, in the course of one year. Upon this he was dismissed. From Culpepper he went into Fauquier, and preached at Carter's Run. Thence he crossed the Blue Ridge and preached in Shenandoah. On his return, he called at Capt. Thomas Clanahan's, in the county of Culpepper, where there was a meeting. While certain young ministers were preaching, the word of God began to burn in Colonel Harriss' heart. When they finished, he arose and addressed the congregation,—'I partly promised the devil, a few days past, at the Court House, that I would not preach in this county again in the term of a year. But the devil is a perfidious wretch; and covenants with him are not to be kept, and therefore I will preach.' He preached a lively, animating sermon. The Court disturbed him no more.

"On one occasion, in Orange county, he was pulled down as he was preaching, and dragged about by the hair of his head, and sometimes by the leg. His friend rescued him. On another time, he was knocked down by a rude fellow, while he was preaching. But he was not dismayed by these or any other difficulties. To obtain his own consent to undertake a laudable enterprise, it was sufficient for him to know that it was possible. His faith was sufficient to throw mountains into the sea, if they stood in the way. He seems also never to have been appalled by the fear or the shame of man. He could confront the stoutest son of pride.

"When he first began to preach, his soul was so absorbed in the work, that it was difficult for him to attend to the duties of this life. A man owed him a sum of money

which he actually stood in need of to defray the expenses of his family. He went to the man, and told him he would be very glad if he would discharge the debt he owed him. To which the man replied that he could not pay him the money. Harriss said, 'I want the money to buy wheat for my family. You have a good crop by you. I had rather have wheat than money.' The man answered,—'I have other uses for my wheat.' 'How then,' said Mr. Harriss, 'do you intend to pay me?' 'I never intend to pay you until you sue me,' replied the debtor. Mr. Harriss left him meditating: 'Good God,' said he to himself, 'what shall I do? Must I leave preaching to attend a law suit? Perhaps a thousand souls will perish in the mean time, for the want of hearing of Jesus. No, I will not. Well, what will you do for yourself? What? I will sue him at the Court of Heaven.'

"Having resolved what to do, he turned aside into a wood, and fell upon his knees, and thus began his suit:—'Oh blessed Jesus, thou eternal God, thou knowest that I need the money which the man owes me, to supply the wants of my family. but he will not pay me without a law-suit. Dear Jesus, shall I quit thy cause, and leave the souls of men to perish? Or wilt thou, in mercy, open some other way of relief?' In this prayer Mr. H. found such tokens of Divine goodness, that, to use his own words, Jesus said unto him,—'Harriss, keep on preaching, and I will become security for the payment.'

"Mr. H., having his debt thus secured, thought it most proper to give the debtor a discharge. Accordingly, he, shortly after, passing by to a meeting, carried a receipt in full to the man's house, and gave it to his servant, desiring him to give it to his master. On his return by the house, after meeting, the man hailed him at his gate, and said,—'Mr. H., what did you mean by the receipt you sent this morning?' Mr. H. replied,—'I meant just as I wrote.' 'Well, but I have not paid you,' answered the debtor. Harriss said,—'True; and I know also that you said you never would, unless the money came at the end of an execution; but, Sir, I sued you in the Court of Heaven, and Jesus has agreed to pay me. I have, therefore, given you a discharge.' This operated so effectually upon the man's conscience that, in a few days, he prepared and sent to Mr. H. wheat enough to discharge the debt.

"A criminal, who had just been pardoned at the gallows, met Mr. Harriss on the road, and showed him the document certifying that he was pardoned. 'Well,' said he, and have you shown it to Jesus?' 'No, Mr. Harriss, I want you to do that for me.' The old man immediately descended from his horse, in the road, and making the man also alight, they both kneeled down. Mr. H. put one hand on the man's head, and with the other held open the pardon. And thus, in behalf of the criminal, returned thanks that he had been pardoned, and prayed for him that he might obtain God's pardon also."

MORGAN EDWARDS.*

1761—1795.

Morgan Edwards was born in Trevethin Parish, Monmouthshire, in the Principality of Wales, on the 9th of May, (O. S.) 1722. He was early placed at school, in a village called Trosnat, in his native parish; and, subsequently, became a member of the Baptist Seminary at Bristol, England, then under the care of the Rev. Mr. Foskett. He commenced preaching when he was in his sixteenth year. Having completed his academical course, he went to Boston in Lincolnshire, where he preached to a small congregation, seven years. From Boston he removed to Cork, Ireland, where he took the pastoral charge of a church, June 1, 1757, and remained nine years. From Cork he returned to England, and preached about twelve months at Rye, in Sussex. During his residence in this latter place, the Rev. Dr. Gill, and other Baptist ministers in London, having received a request from the Baptist Church in Philadelphia to assist them

* Dr. Rippon's Annual Register, No. 12.—Benedict's Hist. Bapt., II.

in obtaining a Pastor, applied to Mr. Edwards as the person more likely than any other within their knowledge, to fill the vacancy in a satisfactory manner. He was disposed to think favourably of the proposal, and, accordingly, soon after, took passage for America, and arrived at Philadelphia on the 23d of May, 1761. He immediately took charge of the church to which he had been sent, and continued to serve them acceptably a number of years.

In 1770, he preached a New Year's Sermon from the text,—"This year thou shalt die." He had, from some unaccountable impulse, taken up the idea that he should die on a particular day, and this, it is said, was intended as his own Funeral Sermon.* But the day passed, and the man still lived, and continued to live for a quarter of a century. This circumstance could not but affect his reputation injuriously. In addition to this, however, he is said to have indulged, occasionally, about this time, in the excessive use of intoxicating drinks. Finding himself somewhat under a cloud, he voluntarily resigned his pastoral charge; though he continued preaching to the people till the settlement of his successor,—an event which he was, to some extent, instrumental in bringing about.

In the year 1772, he removed with his family to Newark, De., and was occupied in preaching in a number of vacant churches till the commencement of the Revolutionary War. He then remained silent until the War was over, owing, doubtless, to the fact that he adhered to the cause of Great Britain, and was justly ranked with the Tories; though it is understood that his Toryism was rather a matter of principle than of action. After the Revolution, he occasionally read Lectures on Divinity, in Philadelphia, and other parts of Pennsylvania; also in New Jersey, Delaware, and New England; but, owing to the unhappy fall already alluded to, he declined ever after to resume the active duties of the ministry.

In 1762, Mr. Edwards was honoured, by the College and Academy of Philadelphia, with the degree of Master of Arts; and, in 1769, received the same testimony of respect from the College of Rhode Island, in which institution he held the office of Fellow, from 1764 to 1789.

Mr. Edwards died at a place then called Pencader, De., on the 28th of January, 1795, in the seventy-third year of his age. His Funeral Sermon was preached by the Rev. Dr. William Rogers, of Philadelphia, on II. Cor. vi. 8—"By honour and dishonour; by evil report and good report; as deceivers and yet true." The text was selected by himself, designed, as was supposed, to have a bearing upon his own peculiar history. The Discourse was not published at the time, but it subsequently appeared in the 12th No. of Dr. Rippon's Annual Register, printed in London.

Mr. Edwards was twice married—first to Mary Nunn, originally of Cork, Ireland, by whom he had several children; and afterwards, to a Mrs. Singleton, of Delaware, whose decease occurred previous to his own. One of his sons was a military officer in the British service.

The following is a list of Mr. Edwards' publications:—A Farewell Discourse delivered at the Baptist Meeting-House in Rye, 1761. A Sermon

* It is due to candour to state that some of Mr. Edwards' friends have denied that this was designed as his Funeral Sermon, and a perusal of the Sermon itself would seem to leave the case somewhat doubtful.

preached in the College of Philadelphia, at the Ordination of the Rev. Samuel Jones, with a Narrative of the manner in which the Ordination was conducted, 1763. The Customs of the Primitive Churches, or a set of Propositions relative to the Name, Materials, Constitution, Powers, Officers, Ordinances, &c., of a Church; to which are added their Proofs from Scripture, and Historical Narratives of the manner in which most of them have been reduced to practice. A New Year's Gift: a Sermon, 1770. Materials towards a History of the Baptists in Pennsylvania, both British and German, distinguished into First-day, Keithian, Seventh-day, Tunker, and Rogerene Baptists, 1772. A Treatise on the New Heaven and New Earth. Two Academical Exercises; on the Millenium and Last Novelties, 1788. *Res Sacræ*, a Translation from the Latin, 1788. (This contains an enumeration of all the acts of Public Worship, which the New Testament styles *Offerings* and *Sacrifices;* of which giving money for religious uses is one; and, therefore, according to Mr. E., is to be done in the places of public worship, and with as much devotion as any other part of the service.) Materials towards a History of the Baptists in Jersey; distinguished into First-day Baptists, Seventh-day Baptists, Tuncker Baptists, and Rogerene Baptists, 1792.

Beside various manuscripts, which he gave to his friends, as tokens of personal regard, he left behind him forty-two volumes of Sermons,—twelve Sermons to a volume,—all written in a large and legible character; also, about a dozen quarto volumes, on special subjects.

The following estimate of Mr. Edwards' character and attainments is from the Discourse of Dr. Rogers above referred to:—

"He used to recommend writing sermons at large, but not to take them to the pulpit, if it could possibly be avoided. If not possible, he advised the preacher to write a large, fair hand, and make himself so much master of his subject that a glance, as it were, might take in a whole page. Being a good classic, and a man of peculiar refinement, he was vexed to hear from the pulpit what deserved no attention, and much more to hear *barbarisms;* because, as he used to say, 'they were arguments either of vanity, or insolence, or both; for an American, with an English Grammar in his hand, a learned friend at his elbow, and close application for six months, might make himself master of his mother tongue.'

"The Baptist Churches are much indebted to Mr. Edwards. They will long remember the time and talents he devoted to their best interests, both in Europe and America. Very far was he from a selfish person. When the arrears of his salary, as Pastor of this church, amounted to upwards of £372, and he was put in possession of a house, by the church, till the principal and interest should be paid, he resigned the house, and relinquished a great part of the debt, lest the church should be distressed.

"The College of Rhode Island is also greatly beholden to him for his vigorous exertions, at home and abroad, in raising money for that institution, and for his particular activity in procuring its charter. This he deemed the greatest service he ever did for the honour of the Baptist name. As one of its first sons, I cheerfully make this public testimony of his laudable and well-timed zeal.

"In the first volume of his materials, he proposed a plan for uniting all the Baptists on the Continent in one Body politic, by having the Association of Philadelphia (the centre) incorporated by charter, and by taking one delegate out of each Association into the Corporation; but, finding this impracticable, at that time, he visited the churches from New Hampshire to Georgia, gathering materials towards the history of the whole. Permit me to add that this plan of union, as yet, has not succeeded.

"Mr. Edwards was the moving cause of having the Minutes of the Philadelphia Association printed, which he could not bring to bear for some years, and, therefore, at his own expense, he printed tables, exhibiting the original and annual state of the associating churches.

"There was nothing uncommon in Mr. Edwards' person; but he possessed an original genius. By his travels in England, Ireland, and America, commixing with all sorts of people, and by close application to reading, he had attained a remarkable ease

of behaviour in company, and was furnished with something pleasant or informing to say on all occasions. His Greek Testament was his favourite companion, of which he was a complete master; his Hebrew Bible next, but he was not so well versed in the Hebrew as in the Greek language; however, he knew so much of both as authorized him to say, as he often did, that the Greek and Hebrew are the two eyes of a minister, and the translations are but commentaries; because they vary in sense as commentators do. He preferred the ancient British version above any other version that he had read, observing that the idioms of the Welsh fitted those of the Hebrew and Greek like hand and glove.

"Our aged and respectable friend is gone the way of all the earth; but he lived to a good old age, and with the utmost composure closed his eyes on all the things of time. Though he is gone, this is not gone with him; it remains with us that the Baptist interest was ever uppermost with him, and that he laboured more to promote it than to promote his own; and this he did, because he believed it to be the interest of Christ, above any in Christendom. His becoming a Baptist was the effect of previous examination and conviction, having been brought up in the Episcopal Church, for which Church he retained a particular regard during his whole life."

DAVID JONES.

1761—1820.

FROM HORATIO GATES JONES, ESQ.

PHILADELPHIA, March 15, 1859.

My dear Sir: The life of my venerable grandfather, particularly as connected with some of the most stirring scenes of the Revolution, was one of no ordinary interest. It might very well form the subject of a narrative that would occupy much more space than you can afford to it; but I shall be able, I think, to give you the more prominent facts and characteristics without exceeding the limit you have prescribed to me.

DAVID JONES, a son of Morgan and Eleanor (Evans) Jones, was born in White Clay Creek Hundred, New Castle County, De., on the 12th of May, 1736, and resided there until 1750, when his parents removed to a place called Ironhill. During his residence at this place, in the year 1758, he was brought to a saving knowledge of the truth, at the age of about twenty-two, and was baptized on the 6th of May, 1758, by the Rev. David Davis. Soon after his Baptism, he went to Hopewell School, under the care of the Rev. Isaac Eaton, A. M., where he remained three years, and, as he himself states, "learned Latin and Greek." His attention was no doubt early drawn to the ministry, but it was not till the year 1761 that he became a licentiate, at the Welsh Tract Church; and the same year he went to Middletown, N. J., to improve himself in Divinity, under the instruction of his relative, the learned Abel Morgan. He preached at various places, but more especially at Freehold, Monmouth County, N. J., until December 12, 1766, when he was ordained Pastor of that Church. He continued in this relation, labouring with great fidelity, until the year 1775. It was during his Pastorate at Freehold that he became strongly impressed with a desire to visit the Indians Northwest of Ohio River; and, having laid the case before the Association of Philadelphia, which met that year (1772) at New York, he received from that Body a certificate of his good standing, with a view to the prosecution of his intended mission.

He had already made one journey to the Ohio, which occupied him about three months. Besides visiting the Indians, he had "views of settling on the East side of the River Ohio; in a province under the care of Messrs. Franklin, Wharton, Baynton, Morgan, and others." His first journey was begun on the 4th of May, 1772, and terminated in August. His second journey commenced October 26, 1772, and ended in April 1773, so that he spent nearly one year in his travels among the Indians. One of his companions, while navigating the Ohio in a canoe from Fort Pitt, was the celebrated George Rogers Clarke. His missionary efforts were directed especially to the Shawnee and Delaware Indians; but they were attended with so little success that he finally abandoned the benevolent enterprise, and returned to his charge at Freehold. He subsequently published an account of his mission,—including both visits,—to the then Western wilderness, and it is full of interesting observations both of the country and its native inhabitants.

Mr. Jones continued his labours in New Jersey without interruption till the commencement of the Revolutionary War, when his great zeal in the cause of independence rendered him so obnoxious to the Tories, who abounded in that part of the State, that even his life was placed in imminent jeopardy. Accordingly, in April, 1775, he removed from Jersey, and settled as Pastor of the Great Valley Baptist Church, Chester County, Pa.

In 1775, the Continental Congress recommended to the Colonies the observance of a day of Fasting and Prayer, in view of the alarming state of affairs; and the recommendation was very extensively heeded. Mr. Jones preached a Sermon on that occasion, before Colonel Dewee's Regiment, entitled "Defensive War in a Just Cause Sinless," which breathed a highly patriotic spirit. It was published and extensively circulated through the Colonies.

In 1776, Mr. Jones received the appointment of Chaplain to a Pennsylvania Regiment under Colonel St. Clair, which was ordered to the Northern Department. He was on duty with St. Clair at Ticonderoga, where, on the 20th of October, 1776, while they were in hourly expectation of the enemy from Crown Point, he delivered a characteristic Address to the Regiment, that served to inspire them with fresh military ardour. He served through two campaigns, under General Gates, and was also Chaplain to a Brigade under General Wayne, in 1777. He was in the battle of Brandywine, on the 11th of September of that year; on the 21st of the same month was at the massacre of Paoli, and narrowly escaped death; and on the 4th of October following, was in the battle of Germantown. He accompanied the army to Whitemarsh and Valley Forge, and was with Wayne in the battle of Monmouth, and in all his subsequent campaigns until the surrender of Cornwallis, at Yorktown, in the autumn of 1781. By his open and untiring efforts in his country's cause, he rendered himself emphatically a marked man, insomuch that General Howe offered a reward for him, and a plan was actually set on foot for his arrest. At the close of the War, he returned to "the Valley," where he bought a farm situated in Easttown township, Chester County, a short distance from the residence of his old Commander, General Wayne.

Here he resumed his labours as a minister of Peace, and they were accompanied with many tokens of the Divine favour.

In 1786, Mr. Jones was called to the pastoral care of the Church in Southampton, Bucks County, Pa. He accepted the call, and remained there till 1792, when he returned to "the Valley" for the residue of his life.

In 1794, he yielded to the request of General Wayne, to accompany him as Chaplain, on his expedition against the Indians in the North Western Territory. At the commencement of the War of 1812, he again entered the army, though he had reached the age of seventy-six,—and served under Generals Brown and Wilkinson, until Peace was restored. From 1812 to 1817, besides performing a considerable amount of professional duty, he made many important contributions to the newspapers of the day, touching the affairs of the State and the nation. A junior Pastor (the Rev. Thomas Roberts) was in the mean time called to "the Valley," who, for many years, during the absence or the illness of the Senior Pastor, performed, either wholly or in part, the duties of the Pastorate. In 1817, he delivered an Address at the Dedication of the Monument erected at Paoli, commemorative of the Americans who were massacred there on the night of the 21st of September, 1777; and this is believed to have been the last public occasion on which he officiated.

But his life was now rapidly drawing to a close, under the influence, not only of old age, but of a complication of maladies that had long been preying upon his constitution. Surrounded with friends whose highest pleasure it was to minister to his comfort, and filled with gratitude in view of the past, and inspired with joyful hope in respect to the future, his strength gradually declined until the 5th of February, 1820, when he entered into his rest, in the eighty-fourth year of his age. A Sermon on occasion of his death was preached by the Rev. Dr. William Rogers, of Philadelphia.

Mr. Jones was married on the 22d of February, 1762, to Anne, daughter of Joseph and Sarah Stilwell, of Middletown, N. J. They had eight children,—five sons and three daughters. The youngest child was my father, the Rev. Horatio Gates Jones, who, I understand, is to form a distinct subject of your work.

Poulson's American Daily Advertiser, of February 10, 1820, after announcing the death of the Rev. David Jones, proceeds thus:—

"In sketching the character of this venerable servant of the Cross, truth requires us to say that he was an eminent man. Throughout the whole of his protracted and eventful life, Mr. Jones was peculiarly distinguished for the warmth of his friendship, the firmness of his patriotism, the sincerity and ardour of his piety, and the faithfulness of his ministry. The vain honours of the world, it is true, are not his, but in another he has ere this received a crown of glory, and heard the joyful welcome,—"Well done, good and faithful servant." In the army of the Revolution, he was a distinguished Chaplain, and was engaged in the same arduous duties during the last war. As a scholar, he was accurate. Possessing a mind of superior texture, he embellished it with the beauties of classical literature, and the riches of general science. The Fellowship of Brown

University, R. I., in the year 1774, as a testimony of respect for his learning and talents, conferred upon him the degree of Master of Arts."

As an illustration of some of my grandfather's peculiar characteristics, I will venture to relate an anecdote or two, communicated by the Rev. George W. Anderson, D. Ph.

On his way to join the Army of the North, he rode from New Brunswick to New York in the stage, in company with a number of gentlemen, all of whom seemed to take a lively interest in the political affairs of the day. Among them was a young lawyer, who was criticising, in no measured terms, the policy and spirit of President Madison. "A weak administration—a miserably weak administration," was the epithet which he applied to the powers that then were. Mr. Jones had sat quietly, taking but little part in the animated discussion. But now he woke up—"Yes Sir," said he, "it is a weak administration,—a miserably weak administration." Some surprise was manifested at this concession from a man of Mr. Jones' well known political principles. "Yes, indeed, a miserably weak administration—if President Madison were half the man he ought to be,"—looking full in the eye of the young lawyer,—"he would have hung, long ago, scores of such confounded Tories as you!" "Sir," said the lawyer, with a great deal of warmth,—"if you were not an old man, you would not say that to me." "Yes, yes, Sir,"—replied Mr. Jones, shaking his head energetically toward the angry youth,—"and if I were not an old man, you would not dare to say that to *me*."

On one occasion, when returning from the Army at the North, during the late War, he stopped in New York City, and was invited to preach in the First Baptist Church. When he rose to commence his sermon, he looked up at the ceiling, and round the house, making a general and careful survey of the building. He then cast a keen, scrutinizing glance over the congregation. The whole of this careful survey occupied a very short time, which, to the expectant assembly, appeared twice the length it really was. Of course every eye was fixed on the tall, venerable form in the pulpit, and all were wondering what would come next.

"It seems to me,"—at length he said, as if satisfied with his survey, "that you have a very nice house here—very neat, and very comfortable, and quite a large and respectable congregation." At this unexpected exordium the attention became more profound. "Things appear very different from what they did when I first came to New York City. I landed here in the morning, and thought I would try if I could find any Baptists. I wandered up and down, looking at the place and at the people, and wondering who of all the people I met might be Baptists. At length I saw an old man, with a red cap on his head, sitting on the porch of a respectable looking house. Ah! thought I, now this is one of the old residents, who knows all about the city, and about every body in it—this is the man to enquire of. I approached him and said—'Good afternoon, Sir—can you tell me where any Baptists live in this city?' 'Hey?'" Here the preacher, in imitation of the action of the deaf old Gothamite, put his hand to his ear, and bent his head in the attitude of a listener. Then raising his voice, as if shouting into the ear of the deaf man, he said,—'Can you tell me, Sir, where I can find any Baptists in this

place?' 'Baptists, Baptists,' said the old man, musing, as if ransacking all the corners of his memory,—'Baptists! I really don't know as I ever heard of any body of that occupation in these parts!!'"

The attention of the congregation was now wide awake. There were of course many smiling faces, as he thus sketched his first attempt to find Baptists in the City of New York. But soon he turned to his subject, and, in a few minutes, tears were seen in the eyes of half the congregation, and no doubt many good impressions were made by his discourse.

Trusting that the above epitome of the life of my venerable ancestor may be sufficient for your purpose,

I remain, very truly yours,

HORATIO GATES JONES.

JAMES MANNING, D. D.*

1762—1791.

James Manning was of Scottish extraction, and was born at Elizabethtown, N. J., October 22, 1738. His parents, James and Christian Manning, were persons of worth and respectability, and it is inferred, from the interest which he himself exhibited in agricultural pursuits, that his father was a farmer. For his early intellectual and moral training he was indebted chiefly to his parents, in connection with the school in his native village. The precise period at which his mind became permanently interested in religious things is not known; though it *is* known that he made a public profession of his faith in 1758, when he was about twenty years of age.

His immediate preparation for College was made in a school established at Hopewell, N. J., in 1756, by the Rev. Isaac Eaton,† "for the education of youth for the ministry;"—the first institution of the kind in this country in connection with the Baptist denomination. At the age of about twenty, he became a member of Princeton College, and graduated with the highest honours of his class, in 1762.

Mr. Manning entered the ministry shortly after leaving College, and, probably, without any other preparation than was involved in his college course, together with that amount of theological reading that he was able to connect with it. But, however defective may have been his training,—and it was an evil which he shared in common with most of his brethren at that day,—he possessed, in a high degree, the qualities requi-

* Benedict's Hist. Bapt. II.—Memoir by Prof. Goddard.

† Isaac Eaton was a son of Joseph Eaton, of Montgomery; joined Southampton Church, and commenced preaching at an early age. He came to Hopewell in April, 1748, and, on the 29th of November following, was ordained Pastor of the Church in that place. He continued in this relation till July 4, 1772, when he died in the forty-seventh year of his age. His Funeral Sermon was preached by the Rev. Dr. Samuel Jones of Pennepek, who thus briefly portrayed his character:—"The natural endowments of his mind, the improvement of these by the accomplishments of literature, his early and genuine piety, his abilities as a Divine and a Preacher, his extensive knowledge of men and books, his catholicism &c., would afford ample scope to flourish in a Funeral Oration; but it is needless." He received the degree of Master of Arts from three Colleges—the College of New Jersey in 1756; the College of Philadelphia in 1761; and Rhode Island College in 1770.

site to constitute a popular preacher; and hence we find that, from his very earliest appearance in the pulpit, it was confidently predicted that he was destined to be a burning and shining light. He was first settled as Pastor of a Baptist Church in Morristown, N. J. Afterwards, he received an urgent solicitation to take charge of a congregation, belonging to the same denomination, in his native town, which, however, he felt himself obliged to decline. Shortly after this, he travelled extensively in different parts of the country, with a view to enlarge his general knowledge, and particularly to make himself better acquainted with the moral condition of the people.

In 1763, he was married to Margaret Stites, daughter of John and Margaret Stites, of Elizabethtown,—a lady of great excellence of character, who adorned every relation she sustained. They had no children. Mrs. Manning survived her husband many years, and died in Providence, R. I., November 9, 1815, at the age of seventy-five.

After having remained at Morristown somewhat less than a year, he accepted an invitation, near the close of 1763, to become the Pastor of the Baptist Church in Warren, R. I. Shortly after entering on the duties of his pastoral charge, he instituted a Latin school, which seems to have been, if not the germ, at least the harbinger, of Rhode Island College.

Notwithstanding it was only a scanty support that he gathered from his labours here, both as a minister of the Gospel and a teacher of youth, he prosecuted his double vocation with great contentment and alacrity, and was most effectually preparing himself for that wider sphere of usefulness which he was destined to occupy in coming years.

It has been asserted by Morgan Edwards that the College was originally projected by the Philadelphia Association; but, admitting that the conception originated with them, there is little or no doubt that the part which Manning took in relation to it fairly entitles him to the honour of being considered the founder of the institution; and the motive which chiefly influenced him, probably, was, to elevate the intellectual character and standing of the Baptist clergy. In 1763, he proposed to several influential gentlemen of the denomination, assembled at Newport, the establishment of "a Seminary of polite literature, subject to the government of the Baptists." The project having been favourably received by them, he, at their suggestion, presented a plan of the proposed institution, which also met their approval. A charter was granted by the Legislature of the Colony in 1764; and the original Corporation, consisting of both clergymen and laymen, numbered some of the most illustrious names in the Colony, and among them Stephen Hopkins and William Ellery, which afterwards took their place in the brightest constellation of our political horizon. Notwithstanding the charter secures to the Baptists a controlling influence in the College, yet it is by no means an influence inconsistent with the grand principles of universal toleration.

Mr. Manning, who, from the beginning, had been one of the most active and influential members of the Corporation, was appointed, in September, 1765, "President and Professor of languages, and other branches of learning, with full power to act in those capacities, at Warren or elsewhere." In 1766, the College went into operation at Warren, where the first Com-

mencement was held, and a class of seven graduated, in September, 1769. To this class belonged the Rev. Dr. William Rogers, who, in his later years, was Provost of the University of Pennsylvania, and the Hon. James Mitchell Varnum, who figured as an eminent lawyer and patriot, and was a General in the army of the American Revolution.

But, notwithstanding the College commenced its operations at Warren, in consequence no doubt of that being the residence of Mr. Manning, yet, when the question of the erection of a college edifice came to be considered, involving, as was supposed, the ultimate location of the institution, each of the several counties of Newport, Providence, and Kent, put in its claims with Bristol; and it was not without a patient and protracted hearing, on the part of the Corporation, that they finally, in 1770, decided "that the said edifice be built in the town of Providence, and there be continued forever." They now signified, by a committee, to President Manning, their entire approval of his administration, and their earnest wish that he should remove with the institution to Providence; and, at the same time, and by the same committee, approached his congregation with the utmost delicacy, with a view to obtain their consent to the proposed arrangement. His separation from his charge having been amicably effected, he removed to Providence, with the other officers of the College, and the undergraduates, in May, 1770; and, in the course of that year was erected, chiefly or entirely at the expense of citizens belonging to the town or county of Providence, the first college edifice, now known as University Hall. The first Commencement at Providence was held on the first Wednesday of September, 1770, when a class of only four graduated, among whom was the Hon. Theodore Foster, who was afterwards, for many years, a member of the Senate of the United States.

President Manning now addressed himself to his appropriate duties in connection with the College, with an earnestness and energy not a little quickened by its enlarged accommodations, and by the constantly increasing favour which it found in the eyes of a liberal community. Morgan Edwards, Hezekiah Smith, and some other prominent Baptist clergymen, co-operated with him with great vigour and efficiency; while many of the more respectable inhabitants of the town, who had never themselves enjoyed the advantages of high intellectual culture, were found more than willing to help forward an enterprise which contemplated the better training of their posterity.

For several years, the College, under its accomplished and devoted President, was constantly growing in respectability and usefulness; but, in common with some other similar institutions, its prosperity was checked, and its operations altogether suspended, by the Revolutionary War. In 1776, the college edifice was turned into a barrack for the militia, and, afterwards, into a hospital for the French army under command of Rochambeau. From this time till the close of the War, in 1783, the College remained dispersed, and no degrees were conferred until 1786. During this period, President Manning was constantly occupied with the duties of the ministry, and such other social and philanthropic services as the peculiar state of the country gave him an opportunity to perform. On one occasion, he was instrumental of obtaining a reprieve for three men

belonging to the regular army, who had been condemned, by a Court Martial, to suffer death. By his earnest entreaties with General Sullivan, the commanding officer in that department, he succeeded in obtaining the order just in time to arrest the execution of the fearful sentence. He rode from the General's house with the utmost speed, and reached the spot with his message of mercy, after the appalling ceremonies, which were to terminate in the discharge of the fatal volley, had begun. The proceedings were instantly stayed, and the crowd who were assembled gave utterance to their joy in no equivocal demonstrations, while the individuals who were to have suffered, were well-nigh paralyzed by the tidings of deliverance.

President Manning had taken a deep interest in the concerns of the country from the commencement of the Revolutionary struggle ; but there is no reason to suppose that the idea of engaging actively in political life had ever occurred to him. In the progress of the conflict, however, his labours were put in requisition, as a politician, and a statesman. The first important civil function that was confided to him, and the exemplary manner in which he discharged it, are thus represented by the venerable John Howland, President of the Rhode Island Historical Society :—

"The repeated calls of the militia, while the enemy remained in this State, (Rhode Island,) operated with peculiar severity; in some districts the ground could not be planted, and in others, the harvest was not reaped in season; the usual abundance of the earth fell short, and he who had the best means of supply, frequently had to divide his store with a suffering neighbour. In addition to this, laws existed in several States, prohibiting the transport of provisions beyond the State boundary. The plea for these restrictions was that there was danger of the enemy being supplied; but the real cause was to retain the provisions for the purpose of furnishing their State's quota of troops, as the War was generally carried on by the energy of the Governments of the individual States. These restrictions came with double weight on the citizens of Rhode Island, as a great part of the State was in possession of the enemy, and the remainder was filled with those who had fled from the islands and the coasts for safety. These restrictions and prohibitions were variously modified, but, under all their variations, which referred chiefly to the mode of executing the law, the grievance was the same. The Governor and Council of War of Rhode Island, wishing to give their language of remonstrance a power of impression which paper could not be made to convey, commissioned Dr. Manning to repair to Connecticut, and represent personally to the Government of that State the peculiar situation of Rhode Island, and to confer with and propose to them a different mode of procedure. The Doctor, in this embassy, obtained all that he desired; the restrictions were removed; and, in addition to this, on his representation of the circumstances of the refugees from the islands, contributions in money or provisions were made in nearly all the parishes in the interior of Connecticut, and forwarded for their relief."

But President Manning was destined to occupy a still more important and responsible post in civil life. In 1786, at a crisis of great depression and alarm, occasioned by the utter failure of the Articles of Confederation, adopted in 1781, to accomplish the ends of Government, he was chosen to represent the State of Rhode Island in the Congress of the United States. The circumstances of his election to that office were somewhat remarkable. Happening to step into the State House one afternoon, from motives of mere curiosity, while the General Assembly was holding its session there, his peculiarly graceful and dignified air could not escape the observation of the members. There was a vacancy in the delegation to Congress, then to be filled; and no one in particular had been proposed as a candidate. Shortly after President Manning entered the room, and took his seat, Commodore Hopkins, then a member of the assembly, rose and nominated the President as a delegate to Congress; and the vote being

taken, it was decisive, it is believed unanimous, in his favour. The Hon. Ashur Robbins, upon whose authority this statement is made, remembered to have heard Commodore Hopkins say that the thought of such a nomination had never occurred to him, until he saw President Manning enter and take his seat on the floor of the Assembly.

As Congress, under the old Confederation, always sat with closed doors, and allowed no report of their proceedings to be published, it is not known to what extent Mr. Manning participated in their debates; it is inferred, however, from his natural readiness as a speaker, from the deep interest which he felt in the state of the country, as well as from the perfect familiarity which he subsequently evinced with the various subjects that came before them, that he must have been not only a deeply interested, but a very active, member of the Body. On one occasion, he was brought into unpleasant collision with one of the delegation,—an impetuous young man, from Georgia. The member referred to had made some offensive allusion to the New England States; and Mr. Manning repelled the attack, and turned the tables upon him by referring to some of the less attractive features of his own State. The young man assumed a threatening tone, and appeared in Congress the next day with his sword by his side, and with an avowed intention of violence upon his antagonist. Such, however, were the demonstrations of the Body that he was glad to lay aside his sword, and before night he apologized to Mr. Manning for his offensive conduct.

On receiving the appointment of Delegate to Congress, Mr. Manning obtained leave from the Corporation to be absent from College from March till September; and, during this period, his place was supplied by the Rev. Perez Fobes, at that time a Congregational minister of Raynham, Mass., and shortly after a Professor in the College. At the expiration of the time for which he had obtained leave of absence, he returned, and entered again with alacrity and zeal upon his accustomed duties.

Dr. Manning was an earnest advocate for the adoption of our present National Constitution, fully believing that on that measure the future well-being of the country was suspended. Being aware that several clergymen of his own denomination were members of the Convention, and that they generally looked upon the proposed Constitution with a jealous eye, he went to Boston with a view to exert whatever influence he could to disarm his brethren of their prejudices, and bring them to act as he fully believed the interests of the nation required. In this effort he was seconded by his intimate friend, Dr. Stillman, who was himself a member of the Body, and two or three other very influential clergymen; but their arguments seem to have availed little with those to whom they were addressed. The question of ratification, however, was finally carried by a majority of nineteen. Just before the final vote, Governor Hancock, the President of the Convention, called upon Dr. Manning to pray; and, though the request took him by surprise, he fell upon his knees, and offered a prayer in which patriotism and piety were most delightfully blended, and which left an extraordinary impression upon the whole Assembly. On his return to Providence, after the Convention had closed its sessions, he met his friends with the warmest gratulations, and could scarcely find language strong

enough to express his sense of the importance of the result which had been reached.

It will naturally be inquired whether Dr. Manning, during the period in which he presided over the College, and had so much to do with the affairs of State, wholly intermitted his duties as a Christian minister. So far from this, he seems always to have regarded the ministry as his appropriate calling, and to have been never more in his element than when he was dispensing the consolatory and sanctifying truths of the Gospel to his fellow-creatures. Soon after he removed to Providence, he was invited by the Rev. Samuel Windsor,* then Pastor of the First Baptist Church, to occupy his pulpit a certain Sabbath, on which was dispensed the Sacrament of the Lord's Supper. Mr. Windsor invited Dr. Manning to join with them in the celebration of the ordinance; to which, however, a portion of the church strongly objected, on the ground that they could not recognise the principle of "transient communion." From this there grew up a troublesome controversy in the church, which finally resulted in the secession of a portion of the communicants, with their Pastor, who subsequently identified himself with the dissentients, on other grounds than those upon which the controversy commenced. After Mr. Windsor had retired, the church formally appointed Dr. M. to be their pastor, *pro tempore*, or to use his own language, "until there may be a more full disquisition of this matter, or time to seek other help; at least until time may prove whether it will be consistent with my other engagements, and for the general interest of religion."

From the commencement of his pastoral labours at Providence, the church of which he had the charge experienced a manifest revival, in respect to both its numbers and graces. It was soon found that a larger house of worship was needed, and then it was that the spacious and beautiful edifice was erected, which to this day remains, a noble testimony to the taste and public spirit of the generation that produced it. It was dedicated in May, 1775, and a Sermon preached on the occasion by Dr. Manning, from the text,—"This is none other than the house of God, and this is the gate of Heaven." During a period of about twenty years, he continued the stated minister of that church, preaching not only to the satisfaction, but to the delight, of his hearers; while, at the same time, he discharged his varied and arduous duties in connection with the College, with the most exemplary fidelity. It is wonderful that he could have performed such an amount of labour; and it is only to be accounted for from the fact that he was gifted with a versatility and readiness of mind, which enabled him to preach admirably with but little preparation, and to accommodate himself with great facility to every variety of circumstances.

* Samuel Windsor was a son of the Rev. Samuel Windsor, who was born in Providence, R. I., in 1677; was ordained Pastor of the First Baptist Church in his native place, in 1733, and continued in this relation till his death, which occurred on the 17th of November, 1758. He (the son) was born in Providence, November 1, 1722, and was ordained as his father's successor June 21, 1759. He continued for about ten years in the acceptable discharge of the duties of his office; but, about the year 1770, he requested the church to provide an assistant or successor, as his duty to his family forbade him to perform any longer the amount of service to which he had been accustomed. The Rev. James Manning was accordingly employed, in 1770; but, owing to some difficulty that arose in connection with his introduction there, Mr. Windsor withdrew, with a small portion of the congregation, and formed a new church, at Johnston, a few miles from Providence, to which he subsequently ministered.

Dr. Manning, during the whole of the latter part of his ministry, seems to have been oppressed by the reflection that the interests of his congregation required more attention than he was able to give to them; and hence he more than once intimated a wish that he might be allowed to resign his pastoral office. Notwithstanding the affections and wishes of his flock would still have detained him, he actually did resign, in 1791, and, on the last Sabbath of April in that year, preached his Farewell Sermon. It was a deeply affecting occasion to both himself and his people; and it, subsequently, derived a greatly increased interest from the fact that it proved the harbinger of his removal from all earthly scenes. It would seem almost as if he had a presentiment that the time of his departure was at hand; for he not only relinquished his pastoral charge, but, at the Annual Commencement, in 1790, expressed to the Corporation of the College his wish that they would select some suitable person to succeed him as President. But, before his request had been complied with, they were summoned to follow him to the grave. While he was engaged in family worship, on Sabbath morning, July 24, 1791, he was seized with a fit of apoplexy, which, from the beginning, deprived him, in a great measure, of consciousness, and terminated his life on the succeeding Friday, at the age of fifty-three.

The death of Dr. Manning produced a great sensation throughout the whole community. Not only the congregation who had, for so many years, been edified by his ministerial labours, and the students of the College who had enjoyed his valuable instruction, as well as been the objects of his parental solicitude, and the Corporation, and all who were associated with him in the government of the institution,—not only these, but the whole intelligent portion of the State at large, besides many in every part of the country, felt most deeply that a great man had fallen. On the day succeeding his death, his remains were conveyed from his dwelling to the College Hall, where the Funeral service was performed, by the Rev. Dr. Hitchcock, a Congregational minister in Providence, and one of the Fellows of the College. On the next Sabbath, the Rev. Jonathan Maxcy and the Rev. Perez Fobes, both of them at that time Professors in the College, delivered impressive and eloquent Funeral Discourses to the congregation that had, for so many years, been privileged to sit under his ministry.

The Corporation of the College, in due time, erected a monument over his grave, on which is inscribed a fitting record of his extraordinary talents and worth, and his eminently useful life. In later years, one of his pupils, Nicholas Brown Esq., built, at his own expense, a noble edifice for the use of the University, which he has named in honour of his venerated teacher, MANNING HALL.

FROM THE HON. WILLIAM HUNTER, L.L. D.,

MEMBER OF THE UNITED STATES SENATE, ETC.

PROVIDENCE, January 16, 1848.

My dear Sir: I was a member of the class in Brown University that graduated the year that Dr. Manning died, and of course the last class that enjoyed the full benefit of his instruction. I had great reverence for him as

a Man, a Minister, and the President of a College; and am glad to contribute any recollections of him that remain with me, in aid of your design to frame some enduring memorial of his talents and worth.

I may safely say that Dr. Manning inspired his own times with a deep sense of his high qualities as a Scholar, an Orator, a Statesman, a Theologian, and an Educationist. As he died in 1791, there are few of the present generation who can claim to have known him. A general impression of his high excellence remains; but what composed it, now that it has become a matter of tradition, is so indistinctly stated, that it rather irritates than satisfies, the spirit of rational inquiry. His few surviving contemporaries ought, therefore, to retrace what they can remember of him,—not the minute facts that make up biographical detail, but those prominent lines and marks which constitute character. If I understand your request, this is what you wish me to do, and what I shall now attempt.

In the first place, to satisfy a natural and excusable curiosity, I would say that in person, President Manning was not only beyond the ordinary size, but in these "degenerate days," would be deemed bulky, and would have been so regarded in his own days, if he had not known literally how to carry *off* his bulk. His motions and gestures were so easy and graceful that ordinary observers thought not of his immense volume of flesh, and those who criticised, admired the manner by which it was spontaneously wielded. I do not know that he had ever read Hogarth's Analysis of Beauty, but he moved in *his* line of grace. His face was rotund and handsome, his head large, and his countenance intelligent and impressive.

As a Scholar, President Manning was highly respectable. To the immense erudition of President Stiles he could make no pretension. He was bred in Colonial times, at an institution, (Princeton), then and ever since distinguished for thorough scholarship, especially in the department of the classics. Manning certainly delighted to teach both the Roman and Greek classics,—Horace and Cicero being his favourites in the former, and Longinus in the latter. In my time, he never heard recitations in the Mathematics or Natural Philosophy, or in Rhetoric and Criticism, then taught by the study of Blair's Lectures, and Kames' Elements. But he taught Logic, Metaphysics, and Moral Philosophy, and in these he was always at home. Our Logic was that of Watts,—as useful perhaps as any. Our Metaphysics, Locke's Essay on the Human Understanding. He taught Sophomores the former, and Seniors the latter, with apparently equal delight. Our Moral Philosophy was Paley's, then a new work. I think the President never appeared to more advantage than when, after dwelling with all praise on Paley's general merits,—his clearness of style, his aptness of illustration, and his comparative liberality of sentiment, he endeavoured to guard us against the abuses that might result from the indefinite adoption of his doctrine of expediency. He took occasion, too, amply to vindicate our larger notions of religious freedom, our rejection of an Established Church and of privileged orders. His opinions were soundly republican. He regarded freedom as a blessing that could be perpetuated only by an education sound and wide, involving the inculcation upon the rising generation of an enlightened love of order and submission to law.

President Manning has, so far as I know, published no book. It is, therefore, difficult to estimate, or describe him as a writer. He was chiefly an extemporaneous speaker, and for that reason perhaps never wrought out for himself any peculiar model style. In his sermons he was careful in regard to the divisions of his subject, but in his general range of thought he moved with the largest freedom. His periods were shaped by his impulses, and were modulated, if not with the view, certainly with the effect, of increasing

the power of his elocution, and of giving swell, depth, tone, to his almost peerless voice.

His admonitory addresses to the students (sometimes made necessary by juvenile excesses) were bursts of indignant and pathetic reprimand. But his rule was mild, and his scheme of administration seemed entirely free from causeless suspicions, and over minute search for petty offences. His imposing presence, his dignity, his impressiveness, were his instruments of government.

It hardly becomes me to speak of him as a Theologian, and yet I could not help observing, in some degree, his course of reading. Gill's Commentaries, the works of Doddridge and Watts, and some of Baxter's, Saurin's, and Tillotson's Sermons were always about him.

His position in Society was eminently desirable. His influence was that of high literary merit rendered easily accessible, of urbane and polished manners inviting intercourse, and of great moral elevation and purity. His election to the old Congress was a spontaneous tribute to his acknowledged worth. So far from soliciting or expecting the appointment, it took him wholly by surprise.

Such, very briefly, is the record, from an old man, in his seventy-fourth year, of feelings and opinions he entertained at sixteen.

I am, Dear Sir, truly yours,

WILLIAM HUNTER.

HEZEKIAH SMITH, D. D.

1763—1805.

FROM THE REV. SAMUEL F. SMITH, D. D.

Newton Centre, Mass., August 30, 1858.

Rev. and dear Sir: Dr. Hezekiah Smith was the paternal grandfather of my wife; and thus many facts and incidents of his life, and many an heir loom, have come into my possession. From the materials at my command, I am happy to furnish you such a sketch of him as I suppose the plan of your work contemplates. I ought to say, however, that he seems to have studiously avoided historical notoriety, and suppressed the means, if they ever existed, of any extended posthumous notice. He left no continuous nor even fragmentary record of his life, out of which his biography could be framed, nor would he ever permit a painter to delineate his features on canvass.

Hezekiah Smith was born on Long Island, N. Y., April 21, 1737. He became pious in early life, and joined the Baptist Church in New York city, under the pastoral care of the Rev. John Gano, before he was nineteen years old. He commenced his classical education at the Academy in Hopewell, N. J., one of the earliest Academies founded by the Baptist churches for the education of pious young men for the ministry. From this Academy he entered the College at Princeton, N. J., then under the Presidency of the Rev. Samuel Davies. He graduated in 1762, and received the degree of Master of Arts in course, in 1765.

After leaving College, it was deemed requisite for him to reinvigorate his health, which had become impaired by study, by a tour in the Southern

Provinces. In a single year he travelled four thousand miles, and laid the foundation of lasting friendship with men whose intercourse and correspondence proved a delight to him in his riper years. At Charleston, S. C., he was ordained by several ministers of the Charleston Association, and resided in that Province some time afterwards. He supplied the pulpit of what was then known as the Cashaway Church, near the Pedee River, and preached, as he was able, in other places in the vicinity. His labours were both acceptable and useful. Not intending, however, to make South Carolina his permanent residence, he left in the spring of 1764, and came to New England. He was admitted to preach in several Congregational pulpits, and a Divine blessing attended his ministry. When he first visited Haverhill, the committee of the West parish in the town, which was then destitute of a minister, invited him to preach awhile in their meeting-house. An unusual attention to religion was then prevailing in the parish, and at this juncture he both enjoyed much satisfaction and was eminently useful. But, as the people were not Baptists, they desired, after a time, to settle a minister of their own faith. Hence, after a few months, they instructed their committee to procure a minister whose views of the New Testament were harmonious with their own.

Mr. Smith now resolved to return to New Jersey, where several of his relatives resided. The day was fixed for his departure from the scene of his labours and successes. In the morning, several young persons came to visit him, deeply affected by the prospect of losing their loved and revered teacher, by whose instrumentality they had been brought to believe on the Lord Jesus Christ. They exhibited their ardent affection towards him, and expressed the wish that he would baptize them. Still they found him fixed in his determination. Notwithstanding, they ventured to utter their conviction that he would soon return, and be their minister. He replied,—"If I return, your prayers will bring me back." The same day he proceeded to Boston, and the day following commenced his journey to Providence. But, after he had advanced eighteen or twenty miles, the words were impressed with unusual weight upon his mind,—"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; He will come and save you." (Is. xxxv. 3. 4.) Stopping his horse, he mused a while on the occurrence. He soon proceeded, but was shortly after arrested again by the same passage. Yielding to the impulse, he turned his horse, and rode back to Boston. Here he found two persons, sent by his friends in Haverhill to solicit his return. He readily accepted their invitation, and went back the next day to Haverhill, where he was received with many expressions of affection and gratitude.

The first time he preached, after his return, was from Acts x: 29—"Therefore I came unto you without gainsaying, as soon as I was sent for; I ask, therefore, for what intent ye have sent for me?" The people at once erected a meeting-house for him, and thus commenced the First Baptist Church, in Haverhill, of which he was the honoured, beloved and successful Pastor for forty years. The church was organized May 9, 1765, and Mr. Smith was publicly recognised as the Pastor, November 12, 1766. The

ministers who officiated on the occasion were the Rev. John Gano, of New York, Dr. Manning, President of Brown University, and Dr. Stillman, of Boston.

He continued to maintain correspondence with his brethren in South Carolina, and to Mr. Smith, in connection with Oliver Hart and Francis Pelot,* of that State, is to be given the credit of originating a Society in Charleston to aid pious young men studying for the ministry.

His life was now devoted to the care of his church and congregation, and great success crowned his labours. The church acquired, under his ministry, a commanding position and a leading influence in the town, which it has maintained till this day.

Besides his labours at home, he performed very widely the work of a home missionary at his own charges. It was on one of these missionary tours that an occurrence took place which has often been related, and often without being accredited to the true actor in the scene. On a journey into Maine, he arrived weary at a public house, where he sought lodgings for the night. "A gathering crowd soon made him acquainted with the fact that a ball was to take place in the house that evening. Intending soon to seek the retirement of his room, he paid no attention to the gay party near him, but was warming himself by the parlour fire-side, in preparation for repose, when, to his surprise, he was waited upon by a deputation, with the request that he should join in the mirth of the evening. He politely declined; but they urged his acceptance. Again he begged to be excused, and again they insisted on having his company. At length, overcome by their entreaties, he accompanied them to the hall, where the assembly was waiting to commence the dance. His appearance being that of a gentleman, the company were desirous of showing him some marked respect; and united in inviting him to take the most prominent part in the performance. Finding himself, involuntarily, in this predicament, he resolved to make the best of it, and turn the whole affair, if possible, to some moral benefit. So, after having acknowledged, in his own easy and pleasant manner, the attention which had been shown him, he remarked that he had always made it a principle, through life, never to engage in any employment, without having first asked the blessing of God; and he presumed that the courtesy of the company would be farther extended to him, while he engaged in this imperative act of duty. Upon this, he immediately commenced a prayer. The singular turn which was thus given to the anticipated amusement of the evening, produced a remarkable effect. The commanding tones of his voice; his impressive style of supplicatory address; the fervour of his prayer, and the solemn allusions made in it, rivetted first upon himself every eye, and then upon his sentiments every heart, so that, before he closed, many were dissolved in tears.

"Finding, as he ended, the way quite prepared, he began a close and pathetic address to the consciences of his audience, and continued it some

*Francis Pelot, A. M., was born at Norville in Switzerland, March 11, 1720. His parents were Presbyterians. Having received a good education in his native country, he migrated to South Carolina in 1734, and ten years afterwards embraced the principles of the Baptists. Soon after the Euta w Church was constituted, he was called to be its Pastor, and held the place, with much reputation and usefulness, until his death, in 1774. He possessed an ample fortune and a valuable library, and was a diligent student.

length of time. The result was most happy. Suffice it to say, there was no music or dance there, that evening. The company broke up with pensive thoughts. Many, who, to that hour, had been immersed in the gay and dissipating pleasures of this life, now resolved to break off their sins by righteousness, and seek a more solid and substantial good. A work of grace, of uncommon interest, commenced in the neighbourhood, and, on the return of Mr. Smith in the following year to that region, he had the pleasure of receiving the blessings of many of this same party, who had been raised, through his instrumentality, to a new life, and who were exhibiting, in their deportment, the genuine virtues of the Christian character."

In the year 1775, commenced the struggle of the American Colonies with the mother country. The Baptists had always been the friends of civil and religious freedom, and at this critical period were among the first to pledge their fortunes and lives in its defence. Their Chaplains were among the most prominent and useful in the army, and their spirit and principles were not unappreciated by Washington, as the following letter from the Commander in Chief, addressed to Samuel Harriss, Chairman of the Committee of the United Baptists in Virginia, will testify:—

"While I recollect, with satisfaction, that the religious Society of which you are members, have been, throughout America, uniformly and almost unanimously, the firm friends to civil liberty, and the persevering promoters of our glorious Revolution, I cannot hesitate to believe that they will be faithful supporters of a free, yet efficient general government. Under the pleasing expectation, I rejoice to assure them that they may rely upon my best wishes and endeavours to advance their prosperity.

"GEORGE WASHINGTON.'

In 1776, Mr. Smith received appointment as Chaplain in the American army; and, notwithstanding the tender ties binding him to his flock, he left his people and home, and continued in the army four years. He became the intimate friend of Washington, and possessed the confidence and esteem of the officers and men of the whole army. Repeatedly did he expose his life in battle, and ever was he among the foremost in encouraging the soldiers, and in soothing the sorrows of the wounded and dying. He was the humble, heroic, holy man, who would never compromise his principles in any station, but reproved vice, with a boldness of tone and manner which, contrasting with his gentleness in the approval of virtue, awed the most hardened into respect and fear. Devotion to the interests of the army,—above all, devotion to the God of armies, gave him a superiority of worth and of influence which all admired and confessed. The proofs which he gave of his disinterestedness, were constant and striking. In urging the necessity of pure morals, and dependance on a Divine arm for success in the great enterprise of freedom, he himself was the living example of what he recommended; and, on every occasion, would he sustain the efforts of the patriot by his exertions, his sympathies, and his prayers."

After the clouds of war had been dispersed, Mr. Smith returned joyfully to his family and his parish, and to the sacred duties to which he had consecrated his life. In his work at home, and his missionary tours abroad, his time was fully occupied, and the even tenor of life flowed on.

He was also an ardent friend of education, and, in connection with Dr. Manning, used the most strenuous endeavours to secure the establishment and prosperity of Brown University. To obtain funds for its support, he travelled through various parts of the country, at much personal sacrifice. He was eminently fitted for the service, and his efforts were highly successful. He was, at an early period, elected one of the Fellows of the University, and in 1797 received from it the degree of Doctor of Divinity,—an honour not inappropriate to a man of great personal worth, extensive attainments, and a character venerable for age and sanctity.

Dr. Smith was the Pastor of the First Baptist Church, in Haverhill, forty years. As he grew in years, he advanced in every excellence that could adorn the Christian and minister, and gained a deeper hold on all who came within the sphere of his influence. He often expressed the wish that he might not outlive his usefulness, and his desire was graciously fulfilled. He preached, for the last time, among his people, on the Sabbath, from John xii. 24—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The sermon was unusually impressive, and a revival of religion followed, to which it seemed introductory. On the Thursday succeeding, he was seized with paralysis, and spoke no more. His life-work was finished, and its record complete. He lay a week in this condition, and died January 22, 1805, in the sixty-eighth year of his age, and the forty-second of his ministry. A Discourse was preached at his Funeral by Dr. Stillman of Boston, from Acts xiii. 36. His ashes repose in the village graveyard at Haverhill, surrounded by many of his parishioners and the fruits of his ministry.

Dr. Smith was married, shortly after his settlement at Haverhill, to Miss Hepzibah Kimball, of Rowley, Mass,—(some testimony maintains of Boxford, Mass.) They had four children,—*Hezekiah*, who became a farmer, and died a few years since at Northumberland, N. H.; *William*, who was at one time engaged in marine pursuits; *Jonathan Kimball*, who died at my house, in Newton, in October, 1843, aged sixty-eight; and *Rebecca*, who became the wife of the late Thomas Wendall, for many years a highly respected Deacon of Dr. Sharp's Church in Boston. She died, nearly half a century ago, in great peace. Mrs. Smith died on the 9th of December, 1824.

Dr. Smith was a man of commanding presence, large and well proportioned, inspiring respect by his dignity, and winning affection by his affability and grace. His voice was one of unusual compass and power, and his genuine eloquence opened a way for his message. His views of truth were strictly evangelical, and his ministry combined, in due proportions, the doctrinal, the practical, and the experimental. He never wrote his sermons, but uniformly went into his study on Thursday morning, and devoted the residue of the week to careful preparation for the duties of the Sabbath. He left a large number of skeletons of sermons, which supply a general idea of his method; but the life of his ministry is among the treasured things belonging to memory and to God.

Allow me to add an incident or two in Dr. Smith's experience, illustrative of the times in which he lived.

When his influence began to be largely felt in Haverhill and the vicinity, many members of the Standing Order, both clergy and laity, were not a little grieved at the progress of Baptist opinions, and of course looked somewhat coldly upon him, as their exponent and representative. Dr. Smith, however, took it all with meekness and dignity. When days of fasting and prayer were held, with reference to this peculiar state of things, he was often present, as an auditor, in the public assemblies. When less conscientious men annoyed him by petty physical persecution, he possessed his soul in patience. Once, when he was contemplating a missionary tour, his horse was brought to him in the morning, having been denuded, the preceding night, of his mane and tail. "Ah, old fellow," said the good man, "you may as well go back to the pasture till your mane and tail are grown." When a stone was thrown, with evil intent, through his window, and would have done him serious damage, had he been occupying his usual place in his study, he quietly laid it up, as a memorial of God's protecting providence.

The most amusing instance of persecution, which occurred to him, was once when he went to a neighbouring town to preach. The Constable of the town, a weak and inferior looking person, was moved to go, clothed in the majesty of the law, and "warn him out of the place." The little officer, on coming into the presence of one of such commanding person, and bearing all the airs of a consummate gentleman,—on such an errand, was very naturally much confused, and, on opening his mouth to deliver his message, said,—"I warn you—off of God's earth." "My good Sir," said the preacher, "where shall I go?" "Go any where," was the reply; "go to the Isle of Shoals." It may be presumed that the expounder of the law was scarcely aware of the indignity done to the inhabitants of those sea-girt rocks, in placing their geographical position so far out of the ordinary track of navigators. Dr. Smith was of course amazed, but did not feel himself under obligation to undertake so dubious a journey.

I am, my dear Sir, fraternally yours,

S. F. SMITH.

FROM THE REV. LABAN CLARK, D. D.

Middletown, Conn., March 1, 1852.

Dear Sir: There are certain incidents in one's life, which, though of no great moment in themselves, yet leave lasting impressions on the mind, and lead to important ultimate results. Such was the slight acquaintance I had with the Rev. Dr. Hezekiah Smith, concerning whom you ask for my recollections.

My parents were born in the vicinity of Haverhill, where he was a settled Pastor, but migrated in early life, with the first settlers, to the Coos country, on the Connecticut River, some time before the Revolutionary War. In their religious views and attachments they were decided Congregationalists; but they entertained a high regard for Dr. Smith, and, in my boyhood, I often heard them speak of him, both as a man and a minister, in terms of high commendation. Dr. Smith occasionally visited that country. I remember hearing him preach in our parish church, when I was about eighteen years of age. The two congregations (Congregational and Baptist) came together; for all were desirous of hearing him. Though I was, at that time,

a stranger to the power of religion, I well recollect that I was much interested in the appearance of the man, and highly delighted with his eloquence.

In the fall of 1800, when I was about entering the ministry, I made a visit to my relatives in Haverhill and its vicinity, among whom was my father's youngest sister, a member of Dr. Smith's church. She was a devoted Christian, and, as might be expected, warmly attached to her excellent Pastor. I was gratified to learn from her that the Doctor's fame was as good at home as it was abroad; and that, after a ministry of more than thirty years, his popularity and usefulness among his people remained undiminished. I availed myself of this opportunity of hearing him in his own church. When I arrived at the place of worship, the younger members were just concluding a prayer-meeting; and the house seemed hallowed with the Divine presence. I took my seat, not only as a willing worshipper, but with an earnest desire to learn, if possible, the secret of the great popularity and unusual success of the preacher to whom I was to listen. The Doctor soon entered the pulpit,—a man of venerable appearance and stately form,—robust, but not corpulent; his locks white as wool; his eye-brows retaining their natural dark hue; his face full and fair, bearing almost the flush of youth, and beaming with intelligence and good-will; and his manner grave and dignified, and well befitting the office of an ambassador of God. He commenced the public service, after the usual form, with singing and prayer. The prayer was solemn, devout, comprehensive, and did not exceed six or eight minutes. He then announced his text; and, after a brief introduction, passed on to the exposition, which was clear, concise and full, while his illustrations were uncommonly natural and appropriate. His composition was chaste and manly, and his delivery earnest and impassioned. The sermon occupied about thirty minutes; at the close of which, he went off, for ten minutes more, into a highly impressive exhortation; and then concluded with an affecting prayer of about three minutes. The entire service did not exceed fifty minutes; and the congregation seemed to hang upon his lips, with eager attention, to the last, and left the church with a good relish for more. While I was edified and delighted with the service, I was at no loss as to the secret of the uncommon success which attended his ministry. While he laboured to keep his own heart imbued with the spirit of his Master, he fed, not glutted, his flock with the sincere milk of the word; not exhausting his subject, nor yet the patience of his hearers. I considered him a model preacher; and, during my own ministry of fifty years, I have never lost sight of his admirable manner of conducting the services of the sanctuary.

Dr. Smith's superior talents and accomplishments, his remarkably well balanced character and untiring devotion to his work, undoubtedly placed him among the most prominent ministers of his day. Not by his own communion only, but by all evangelical denominations, he was held in the highest respect while he lived, and was tenderly and reverently mourned for, when his earthly labours were ended.

I am, dear Sir, your most respectful and affectionate brother and fellow-servant in Christ,

LABAN CLARK.

SAMUEL JONES, D. D.*

1763—1814.

Samuel Jones was a son of the Rev. Thomas Jones, who was born at Newton, Glamorganshire, South Wales, in 1708; came to America in 1737; was ordained in 1740, the first Pastor of the Baptist Church in Tulpohokin, Pa., which was constituted chiefly of emigrants from Wales,—on the 19th of August, 1738; and died in the year 1788. In the Minutes of the Philadelphia Baptist Association, held at Philadelphia, in October of that year, there appears the following record:—"By a letter from the Church at the Great Valley, we were informed that the Divine Providence has removed, in the year past, that ancient and beloved servant of Christ, Thomas Jones, as we trust, to the Church triumphant."

The subject of this sketch was born on the 14th of January, 1735, at a place called Cefen y Gelli, in Bettus Parish, in Glamorganshire, South Wales, and was brought to this country by his parents, when he was two years old. His father was a man of wealth, and was able to give him the best advantages for education which the country could furnish. Accordingly, he sent him, in due time, to the College of Philadelphia, where he received the degree of Master of Arts, on the 18th of May, 1762. He immediately devoted himself to the work of the ministry, and, on the 2d of January, 1763, was ordained at the College Hall, at the instance of the First Baptist Church in Philadelphia, of which he was a member, and became Pastor of the United Churches of Pennepek and Southampton. In 1770, he resigned the care of the Southampton Church, and devoted himself entirely to that of Pennepek, afterwards called Lower Dublin, from the name of the township in which it was situated. Of this latter church he was Pastor upwards of fifty-one years.

In the autumn of 1763, Mr. Jones repaired, by request, to Newport, R. I., and new modelled a rough draft they had of a charter of incorporation for a College, which, soon after, obtained the legislative sanction. This was the germ of Brown University. He received the Honorary Degree of Master of Arts from the College of Rhode Island, in 1769; and the Honorary Degree of Doctor of Divinity from the College of Pennsylvania, in 1788.

With the work of the ministry Dr. Jones connected that of a teacher of youth; and, in the latter capacity, as well as in the former, he was much distinguished. He was remarkably considerate and judicious in his attentions to young men, especially with reference to their becoming ministers of the Gospel; and not a few who have been useful, and some who have been eminent, in the ministry, were educated under his care.

The Minutes of the Philadelphia Association show that Dr. Jones, during the whole period of his connection with it, was one of its most useful members. Here he is appointed to frame a System of Discipline, and there to compile a Book of Hymns, and again to draw up a Map

* Dr. Staughton's Fun. Serm.—Min. Phil. Assoc.—MSS. from General Duncan and Mrs. Sarah A. Griffith.

representing the various Associations: one year he holds the office of Moderator, and the next writes the Circular Letter to the Churches, and the next performs some other important public service—indeed it is impossible to look through the Minutes without perceiving that he was always one of the master spirits of the Body. Few men could manage more adroitly than he a difficult and involved case; and, sometimes, by a single suggestion, in a deliberative Body, he would bring light out of the thickest darkness, and order out of the wildest confusion. His services were almost always put in requisition at the constitution of churches, and the ordination of ministers, in Pennsylvania and New Jersey.

In the course of his pilgrimage, he was called, several times, to suffer severe affliction. In August, 1778, he lost three lovely children in two weeks; two of whom,—his sons *Thomas* and *Samuel*,—the one thirteen years of age, and the other ten, were laid in the same grave. Being devotedly attached to them, he observed to a Christian mother, after the interment, that he was astonished to find himself able to speak over their grave. In his latter years, he found a source of much comfort and amusement in his grandchildren.

The approach of death occasioned no dismay to this venerable man; for he had been for half a century in the enjoyment of an intelligent and unwavering Christian hope. With the great Apostle he could say,—"I know in whom I have believed." He devoutly recognised God's goodness in having granted him so long a life, and crowned it with such abundant testimonies of his favour. "When alone," said he to a friend, "I tune like a nightingale at the prospect of dying;" and, on another occasion,—"I have now finished my course, and am going to rest." At one time, as he was lying down, greatly exhausted, he said—"See here a picture of a poor man." His mental faculties continued in calm and delightful exercise till the last, though his physical suffering, attendant on the final conflict, was intense. On Monday, the 7th of February, 1814, he closed his own eyes, and, shortly after, sunk into his last slumber. A Sermon, commemorative of his life and character, was preached by the Rev. Dr. Staughton, of Philadelphia, in May following.

Dr. Jones published, beside what has been already referred to, a Sermon entitled "The Doctrine of the Covenant," preached at Pennepek, in 1783, and a Century Sermon, preached at the opening of the Philadelphia Baptist Association, in 1807.

He was married, on the 10th of November, 1764, to Sylvia Spicer, of Cape May County, N. J. They had five children, all of whom died young, with the exception of one daughter, Mrs. Harris, who died January 6, 1856, in the eighty-second year of her age. Mrs. Jones died on the 23d of July, 1802, aged sixty-six years.

FROM GENERAL WILLIAM DUNCAN.

PHILADELPHIA, September 18, 1856.

My Dear Sir: I am quite willing to give you my recollections of the Rev. Dr. Samuel Jones; for though I have seen eighty-four years, the appearance of that venerable man is still vividly in my memory, and his character embalmed in my heart. My particular acquaintance with him commenced as early as

1797, in connection with an exchange of property which I made with him; and, during eight years, in which I resided at Bustleton, a few miles from this city, I was a constant attendant on his ministry. We were often visiters at each others' houses; and I had every opportunity I could desire of seeing and hearing him, both in public and in private.

Dr. Jones was a large, firmly built man,—six feet or more in height, and every way well proportioned. His face was the very image of intelligence and good-nature; which, with the air of dignity that pervaded all his movements, rendered his appearance uncommonly attractive and impressive. His intellect was confessedly of a very superior order; but I think was more distinguished for solid than brilliant qualities. His temper was remarkable for equanimity and kindliness,—for that charity which thinketh no evil; and, though I have sometimes seen him in circumstances which were well fitted to disturb his equanimity, I do not remember ever to have witnessed in him the least sign of anger, or to have seen him even thrown off his guard. These qualities of mind and heart gave him a commanding influence, not only in his denomination, but in society at large. His great knowledge of human nature, together with his firmness, self control, and peaceable and dignified bearing, imparted a weight to his opinions and counsels, which can be claimed for comparatively few clergymen whom I have known.

Dr. Jones had a deservedly high reputation as a preacher. His voice was naturally well suited to public speaking; though, in his latter years, it became somewhat husky and less attractive. His person was commanding, his attitudes in the pulpit simple and natural, and his whole manner such as could not fail to leave the impression that he was deeply interested in the truths which he was delivering. The staple of his discourses was evangelical truth: the great doctrine of Jesus Christ and Him crucified he delighted to present in its various relations; and his grand aim evidently was to bring his hearers under its practical influence. His sermons were not remarkable for splendid rhetoric, nor did they contain elaborate philosophical discussions; but, for vigorous thought, sound common-sense reasoning, and an effective presentation of Divine truth, they certainly held a very high rank. He delivered himself with great freedom, and generally spoke either without any manuscript before him, or from short notes.

It was my privilege to visit this excellent man in his last illness, and to witness the workings of his strong faith, when he was just ready to put on immortality. May our last end be like his, is the fervent prayer of

Your affectionate brother in Christ Jesus,

WILLIAM DUNCAN.

THE BURROWSES.

Silas Burrows. 1765—1818.
Roswell Burrows. 1801—1837.

FROM WILLIAM H. POTTER, Esq.

Mystic River, Conn., February 25, 1859.

Dear Sir: Though I regret that some one could not have been found more competent than myself to do justice to those venerable men,—Silas and Roswell Burrows, I will cheerfully furnish you such information concerning them as I have been able to obtain. What I shall communicate has been gathered chiefly from surviving relatives and friends; from manu-

scripts left by Elder Roswell Burrows; from the Records of the church they served; from the Minutes of Public Bodies; and, I may add, from a residence of some twenty years on a portion of the field they cultivated.

Silas Burrows was born at Fort Hill, in Groton, in the year 1741. His father, Amos Burrows, was the fourth in descent from Robert Burrows, one of the three original proprietors of the town. Amos Burrows had been educated a strict Congregationalist; but, early in the great New-Light Stir, he and his wife,—Mary Rathbone, whom he married in Colchester,—united with others in forming a little church of Separates, who chose Elder Park Avery* to be their Pastor. With this then despised, but truly pious and heroic, band, they retained their membership during life. Indeed, Mr. Burrows had the approbation of his brethren to conduct meetings, and "improve his gift," which he occasionally did in a humble way, to the edification of his hearers, till his death, which occurred in 1773, in the fifty-eighth year of his age. His wife survived him more than thirty years. Of their nine children, *Amos*, the eldest son, united with the Baptist Church of Groton, was licensed to preach, and finally closed his useful labours in Central New York. His second son, *Silas*,—the subject of this sketch, was married to Mary Smith, daughter of Isaac Smith, of the same town, with whom he lived happily nearly sixty years, and who preceded him to the grave only about two years. He was married, only a few months before his death, to Mrs. Phebe Smith, who survived him.

Mr. Burrows became hopefully pious when he was about twenty-three years of age, during a revival in his neighbourhood, and under the preaching of Elder Reynolds, a New Light Baptist minister from Norwich, who organized a small church near Fort Hill, which was afterwards known as the "Second Baptist Church in Groton." This church made choice of Silas Burrows as their leader; and he was ordained about the year 1765, and held the office during the long period of fifty-three years. He did not pretend to much learning, but he had unquestionable piety, ardent zeal, and a well balanced mind; and considerable success attended his labours. There was need of great energy to overcome the opposition, which at once beset the new enterprise on all sides. There were churches of Congregationalists, Separates, and stricter Baptists, around him, who confidently predicted that the movement would prove a failure; while Infidelity was taking the attitude of open and stern resistance. Still, however, their numbers gradually increased, and they were constantly encouraged by fresh tokens of the Master's presence. The stirring times of the Revolution were approaching, and, like his Baptist brethren elsewhere, Elder Burrows at once boldly espoused the cause of freedom, and saw in that struggle not only the political enfranchisement of the land, but a boon which to him and his oppressed people was still dearer,—freedom to worship God independently of the Civil Power. It is true that the Baptists of Groton were shielded from many embarrassments and annoyances, to which their breth-

* Elder Park Avery was reputed to be an eminently pious man, and was mild and winning in his address, and greatly beloved. He was an intimate friend and counsellor of Elder Silas Burrows, while he lived. He had four sons, and a grandson aged sixteen, in the Fort, at the time of the massacre. Two of his sons, and his grandson, were killed outright. Both of the surviving sons were wounded, one of them losing an eye and part of his skull. The old man staggered under this awful shock, but murmured not, and died in 1797, aged eighty-seven.

ren, in some places, were subjected; but it was rather through the magnanimity of the Congregational ministry than the protection of the law.

Perhaps, in no portion of our country was the patriotism of the people more severely tested, during the War of the Revolution, than in Groton. On that eventful morning when Fort Griswold was captured by the British, in sight of his residence, and forty-two wives became widows in one day, Elder Burrows was neither indifferent nor inactive. He rushed to the Fort to ascertain the fate of his two youthful brothers,—both of whom were members of his household. He found only the hat of one of them. The appalling sight of sixty of his neighbours lying dead in their gore, and thirty others mortally or very dangerously wounded,—from the youth of fifteen to the man of gray hairs, cannot be even faintly portrayed. Elder Burrows did what he could in this trying hour to comfort the mourner, to soothe the wounded, and to point the dying patriot to the Lamb of God. His ministrations in connection with this appalling scene did much to conciliate the favour of the community, not only towards himself, but towards the church of which he had the charge. Indeed, this seems to have been the providential preparation for that extensive revival of religion which followed the next year, the memory of which has come down to us, fragrant with the blessings of many an aged saint, who, in our day, has delighted to detail its glorious results. Meanwhile, his brothers returned to his house, from their weary captivity and confinement in the prison-ship of the enemy, to communicate the small-pox to his family. He removed his wife to a place of safety, and opened his dwelling as a hospital, where, although many had the disease, but one person died of it.

During the revival of 1782–83, several of his children were gathered into the church, and among them *Daniel* and *Roswell*, who afterwards became preachers. *Daniel* subsequently united with the Methodists, and represented his native State in Congress, where, without compromising his character as a servant of God, he faithfully served his country. He died in his native town, in 1858.

The borders of Elder Burrows' church and congregation now became so much extended that they found private houses no longer large enough to accommodate the people. The Pastor's own house had been enlarged and opened expressly for their Sabbath meetings; but they now resolved to build a meeting-house on land given for the purpose by their Pastor. This edifice was soon so far advanced as to make it suitable for public assemblies, though it was many years before it was completed. Soon after its erection, the Groton Conference was organized in it. This Body, which was composed of a score of churches of the same faith and order, was especially dear to Elder Burrows, who ever bore a chief part in its deliberations, until, some twenty years later, it united with another similar Body in forming the Stonington Union Association, which, in turn, held its first session in the same house. In these meetings, the ever watchful eye and warm heart of Father Burrows were felt, in guarding the independency of the churches, checking unholy innovations, cherishing their own mode of worship and form of doctrine, and binding together, in the bonds of love, the then feeble sisterhood of Baptist churches. It would be pleasant to recall the names of the godly ministers who laboured with

him, and with whom he was most intimate. Elders Zadoc Darrow,* of Waterford, Jason Lee,† of Lyme, Peter Rogers,‡ of Bozrah, Samuel West, § of New London; and, subsequently, Asa Wilcox, ‖ of Lyme, John Sterry, of Norwich, Joseph Utley,¶ of Hartford, in his own State; and William Northup, Philip Jenkins, and Josiah Wilcox, of Rhode Island, were members of the same old Groton Conference of which Elder Burrows was regarded as the father. Then, in the Stonington Association, were the Wightmans, the Palmers,** the Miners,†† and the Browns,‡‡ with others,—a noble brotherhood, with whom he took sweet counsel, in a day when, without salaries, but not without great sacrifices, these men of God laid the foundation of that prosperity in Zion, which few of their number lived to see, but which we so richly enjoy.

The most considerable revival which occurred under Father Burrows' ministry, whether we regard its number of converts or the period of its continuance, began in January, 1809, and continued eighteen months. After the church had spent a day in Fasting and Prayer, Father Burrows and his son, who was at that time Assistant Pastor, accompanied by their Deacons, commenced visiting from house to house, and holding more frequent meetings in all parts of their parish, and in adjoining towns, as the Providence of God opened the way. While the son was preaching one night, the mighty power of God came down, and souls were born into the Kingdom, almost constantly, for many months. One hundred and thirty

* Zadoc Darrow, Pastor of the First Baptist Church of Waterford, was born December 25, (O. S.) 1728. He was the only son of Ebenezer Darrow, and his mother was a Rogers, a lineal descendant of John Rogers, the Martyr. He was educated an Episcopalian. He was converted under the preaching of Elder Joshua Morse, a famous New Light preacher, and was himself ordained over the Waterford Church in 1769, and continued in the pastoral office till his death in 1827, aged ninety-nine years, having been a minister to the same church almost sixty years. His grandson, the Rev. Francis Darrow, was associated with him in 1809, and continued in the pastoral relation till his death, in 1851, at the age of seventy-one, and in the forty-first year of his ministry. They were both very successful ministers.

† Jason Lee, the second Pastor of the First Baptist Church of East Lyme, was the son of the Rev. Joseph Lee, of Long Island. He was ordained and settled over that church in 1774, and continued in that relation till his death, which occurred in 1810, in the seventieth year of his age, and the thirty-sixth of his Pastorate.

‡ Peter Rogers was born in New London, Conn., in 1754. His father was Peter Rogers, the fourth in descent from James Rogers, the earliest of the name who came to New England, and who claimed to be a great grandson of John Rogers, the Martyr. Peter Rogers, in the early part of the Revolutionary War, was a famous privateersman. He afterwards entered the army, and won distinction in the Washington Life Guard. In March, 1790, he was ordained Pastor of the Bozrah Baptist Church. His first wife was a Green, but he afterwards married a daughter of Elder Zadoc Darrow, and died in the State of Illinois in 1849, in the ninety-sixth year of his age, and the sixtieth of his ministry.

§ Samuel West was born in Hopkinton, R. I., October 6, 1766; was converted in 1787; was ordained in 1799; was settled for ten years in New London; and finally finished his useful labours in North Madison, in the seventy-first year of his age, and the thirty-eighth of his ministry.

‖ Asa Wilcox was the son of the Rev. Isaiah Wilcox, of Westerly, R. I. The father died at an advanced age, in 1793. His son, Asa, was ordained in 1798; married Mercy Rathbun, and spent most of his life in Connecticut. He died at Salem, Conn., greatly lamented, in 1834.

¶ Joseph Utley was a protégé of Elder Silas Burrows, with whose church he united at the age of sixteen. He afterwards became an opposer, but eventually returned to the church, was ordained in Groton, where, for many years, he retained his membership, while itinerating as an Evangelist. He was the chief instrument in a revival of religion in Albany, N. Y., which was the means of establishing the First Baptist Church in that city.

** Wait Palmer was ordained in 1743; Christopher Palmer in 1782; Abel Palmer in 1785; Reuben Palmer in 1785; Gershom Palmer in 1805; Phineas Palmer in 1808.

†† Ashur Miner was ordained in 1805, and died in 1814; Jonathan Miner was ordained in 1814.

‡‡ Simeon Brown, Pastor of the Second Baptist Church of North Stonington, was ordained the same year with Elder Silas Burrows, and died two years before him. Eleazar Brown, Pastor of the First Baptist Church of North Stonington, was ordained in 1770, and died June 20, 1795.

were baptized into Father Burrows' church, and a large number into Elder Wightman's. The servant of God, though aged, continued to preach till within a few weeks of his death, which did not occur till he had lived to see his church flourishing, and to witness the consummation of his long-cherished hopes and earnest endeavours,—the adoption of a Constitution in Connecticut, securing equal religious privileges to all. Soon after this joyful event, feeling that his warfare was accomplished, he sweetly fell asleep in Jesus, on his birth-day, 1818.

Elder Silas Burrows was a man of marked character. He was energetic and did nothing by halves. He was not hasty in forming opinions, nor did he claim infallibility for them when formed. But he brought all things to the Scripture test, and if, upon a candid and careful examination, any one's conduct or views could not be there sustained, he rejected them without hesitation; and, if occasion required, he openly exposed their fallacy. A striking instance of this occurred in reference to Jemima Wilkinson, who requested liberty to preach in his house, claiming a newer light than had been vouchsafed to others. Not being then aware of her extravagant views, he appointed a meeting for her, at which she boldly and blasphemously set forth her fanatical claims. He heard her through, and then, with the law and the testimony in his hands, he proceeded to unmask her imposture, quoting chapter and verse against her extravagant pretensions, till she could bear it no longer, but, interrupting him, said, in a loud, imperious voice, accompanied by a majestic wave of her hand,—"Silas Burrows, dost thou know with whom thou art contending?" "Oh yes," said he, "with Jemima Wilkinson;" and proceeded to urge home the truth of God against her fanaticism, till she left his presence, never to trouble him again.

In preaching, he placed great reliance on the sensible presence of his Master, and, sometimes, when his feelings were warmed and quickened by a powerful Divine influence, he delivered himself with an energy and pathos that were quite irresistible. But his *forte*, after all, was in prayer. Commencing in simple, trusting strains, he would raise his heart, his eyes, his voice, and his right hand, to Heaven, while his left hand crowned his temple, and, as one object of supplication after another presented itself, it seemed not only to himself but to those who listened as if Heaven and earth had come in actual contact. I hardly need add that the tone of his preaching was clearly and decidedly evangelical. He was eminently faithful in reproving vice, in visiting the sick and sorrowful, and indeed in every department of pastoral duty.

In person he was tall and commanding, and had a mild blue eye, and a stentorian voice, that was, on more than one occasion, distinctly heard in the open air, more than a mile.

Roswell Burrows, a son of Elder Silas Burrows, was born at Fort Hill, in Groton, September 2, 1768. He was an apt scholar, and received a good English education. While yet a youth, he was entered, as a

merchant's clerk, with Mr. Daniel Stanton, a friend of the family, living at Guilford, who took a lively interest in his welfare. During his residence here, he came home on a visit, and found himself in the midst of a revival, in the blessings of which he became a sharer. After his return to Guilford, his father wrote to Mr. Stanton to inquire how his son appeared since having professed a change of character, and the answer was that his conversation and conduct would do honour to a minister. Fearing lest his son was in danger of becoming unduly forward, he wrote him a monitory letter on the subject, which gave a shock to the son's sensitive mind, from which it did not soon recover. His fine talent for business, his excellent powers of conversation, his studiousness and exemplary conduct, at this period, rendered him a favourite, wherever he was known.

At the age of twenty-one, he was married to Jerusha Avery, only daughter of Luther Avery, Esq., of Groton, who survived her husband more than a year. They had seven children, all of whom enjoyed excellent advantages for education. Four of his children still survive, one of whom was recently a member of Congress from the State of New York. At the time of his marriage, he was a prosperous merchant in Hopkinton, R. I.; but, at the earnest solicitation of his wife's parents, he soon after settled in his native place, and eventually in the old family homestead, on Fort Hill, where he and several generations of his ancestors found their last resting place. Within a few years after his conversion, it became with him a question of deep interest whether it was not his duty to devote his life to the preaching of the Gospel; but, though he received every encouragement from the older and more prominent members of the church, such was his view of the responsibility of the work, in connection with his constitutional self-distrust, that it was not till the summer of 1801 that he could summon the resolution to carry out his own convictions of duty. In August, 1806, after repeated solicitations from his brethren, he consented to be regularly set apart to the work of the ministry. The church associated him with his father as Pastor, with authority to labour as an Evangelist, at his discretion and the call of Providence. Soon after his ordination, he performed, by appointment of the Groton Union Conference, a missionary tour, of between two and three months, in which he rode about thirteen hundred miles, and preached, most of the time, once or twice daily. His labours on this journey, extending through a portion of the country, which was, at that time, to a great extent, both a natural and moral wilderness, are known to have been attended with a rich blessing. The Report of his tour, which he submitted to the Conference, after his return, was received with great favour, and gave an impulse to the cause of missions among the churches, which has, it is believed, never been lost. And here I may as well say that, like his father, he ever took a deep interest in the prosperity of the Groton Conference, and the Stonington Union Association, which Bodies he often served in an official capacity, at their annual sessions, or as their representative abroad.

Mr. Burrows laboured also occasionally, and very successfully, in Preston,—a town lying a few miles North of Groton. Here a church was organized through his instrumentality, first as a branch of his own church, and afterwards as a distinct Body. He was also the first Baptist minister

who laboured with much success at Greenport, L. I. After the death of his father, his labours were, for a number of years, confined principally to his own people; though he made frequent visits to his children in Western New York, which were always rendered subservient to the objects of his ministry. For several of the last years of his life, his health being less firm, and his pastoral labours greater, the church, by his request, gave him an assistant. In this capacity the Rev. E. Denison was employed for one year; but it was not till March, 1833, that a permanent Assistant Pastor was secured. This was the Rev. Ira R. Steward, whose faithful services greatly lightened the labours of his venerable colleague. The church was then in the midst of a powerful revival. In a letter which he addressed to the Editor of the Christian Secretary, about that time, he says,—"Since December, 1809, the Lord has visited this church with seven special revivals; in which time I have had the unspeakable pleasure of formally introducing into the church six hundred and thirty-five." About ninety were added by Baptism during the year in which this letter was written; and he lived to enjoy yet another season of refreshing in the year 1835.

It appears, from private records left by Mr. Burrows, that, during his ministry of thirty-five years, he preached no less than two thousand, eight hundred and eighty-six times. Though he was not accustomed to deliver his sermons from a manuscript, he rarely preached without having written at least the plan of his discourse, and not unfrequently much the greater part of all that he delivered. His sermons were eminently biblical, always lucid, full of evangelical thought, often pungent, often pathetic. He was distinguished for sound judgment and excellent common sense, which made him an admirable counsellor in things temporal as well as spiritual. In personal appearance he was of medium height, of prepossessing presence, with a grave countenance when in repose, but, when animated in conversation or in the pulpit, his dark blue eye and his every feature reflected the genial warmth within.

Without possessing naturally a very firm constitution, he was rarely visited with severe illness during his life. In the fall and early in the winter of 1836, his health was uncommonly good, and his labours as constant as in almost any preceding period of his ministry. But he was now performing his last work. While on a visit to his daughter in Griswold, in January, 1837, he was thrown from a sleigh, which lamed him in one leg so as to confine him for nearly a fortnight. About this time, as he stepped out of his house, one very icy morning, he fell upon the corner of the door-stone, and injured himself near the small of his back. From the effect of this fall he never recovered, but continued gradually to sink, often enduring the severest distress. About a week before his death, he suffered a severe attack of pleurisy, which he seemed to recognise as the immediate harbinger of dissolution. He died in the exercise of the most quiet and unqualified submission to the Divine will, on Sabbath morning, May 28, 1837. On the Tuesday following, the Rev. Daniel Wildman, of New London, delivered an appropriate Funeral Discourse to a large assembly, from Psalm xii. 1.

Allow me to add, in concluding this communication, that, in writing of the Rev. Roswell Burrows, I have availed myself of the substance of some

of the statements contained in a biographical notice of him by the Rev. I. R. Steward; and am also indebted to Mrs. Mary Randall for incidents in the life of her father, the Rev. Silas Burrows.

Hoping that the above sketches may avail to your purpose, I am,

My dear Sir, truly yours,

WILLIAM H. POTTER.

JOHN WALLER.*

1768—1802.

John Waller was born on the 23d of December, 1741, in Spottsylvania County, Va., being a descendant of a family of that name, of high respectability, in England. At a very early age, he manifested an uncommon talent for satire; and this determined his uncle, who was his guardian, to educate him for the Law. He was, accordingly, sent to a Grammar School, and made considerable progress in the Latin and Greek classics; but his uncle's death, and his father's straitened circumstances, in connection with his own unrestrained inclinations for vice, were the occasion of his being prematurely withdrawn from the school, and the idea of his prosecuting the study of the Law being abandoned. He now became addicted to almost every species of vice, and acquired such an ignoble notoriety, by his profaneness, that he was familiarly known by the appellation of *Swearing Jack Waller*,—being thus distinguished from some other persons of the same name. As an illustration of his mischievous tendencies, it is stated that he had once three warrants served on him at the same time, on account of the part which he had in one riotous procedure. He was particularly bitter in his hostility to the Baptists, and was one of the Grand Jury who presented the Rev. Lewis Craig,† for preaching. But, happily, this was overruled for bringing him to a better mind. Mr. Craig, the moment the Jury were dismissed, wishing to say

* Benedict's Hist. Bapt. II.—Taylor's Lives of Virg. Bapt. Min.

† Lewis Craig was a native of Virginia, and belonged to an eminently pious family. He was first awakened under the preaching of the Rev. Samuel Harriss, and, in 1767, when he was about twenty-seven years of age, was baptized, and began to preach. Though not possessed of a cultivated mind, he was a sensible man, had a musical voice, agreeable manners, and earnest piety, and was quite a favourite among the people. He travelled largely, and his preaching was heard with much attention, and produced no inconsiderable effect. The first Baptist church organized between James and Rappahannock Rivers, called Lower Spottsylvania, afterwards Craig's, was the fruit of his labours. This church was constituted in 1767, and three years after, he became its Pastor. He was arrested by the Sheriff of Spottsylvania, and brought before three magistrates, in the yard of the meeting-house,—who bound him, with three others, in the penalty of two thousand pounds, to appear at Court, two days after. They attended, and the Court agreed to liberate them, if they would pledge themselves to preach no more in the county for a twelve-month. On their refusing to comply with this condition, they were sentenced to close confinement in the jail; and there they remained for one month, at the end of which time they were released. In 1771, he was again imprisoned, for a similar cause, and for three months, in the County of Caroline. After his liberation, he continued to labour with his wonted zeal, and the Churches of Tuckahoe, Upper King and Queen, and Upper Essex, in the Dover Association, were placed under his ministry. In 1781, he removed to the West, and settled on Gilbert's Creek, in Lincoln County, where he formed a church, and two years after again removed to within six miles of Lexington, and built up the first Baptist Church in that part of Kentucky, called South Elkhorn. In 1795, he settled in Bracken County, where also he was instrumental of building up a large church. He died after a short illness, in the eighty-seventh year of his age.

something for their benefit, thus addressed them:—"I thank you, Gentlemen of the Grand Jury, for the honour you have done me. While I was wicked and injurious, you took no notice of me, but since I have altered my course of life, and endeavoured to reform my neighbours, you concern yourselves much about me. I shall take the spoiling of my goods joyfully."

These remarks, uttered with great firmness, yet with great meekness, arrested Waller's attention, and suggested to him the idea that there must be a reality in that religion which could produce such effects. From this period he began to attend the Baptist meetings, and to feel, for the first time, a deep anxiety in respect to his salvation. He was, for seven or eight months, overwhelmed with a sense of his exceeding sinfulness, and, during much of the time, was on the borders of despair. Some of his exercises are thus described by himself:—

"I had felt the greatest abhorrence of myself, and began almost to despair of the mercy of God. However, I determined never to rest until it pleased God to show mercy or to cut me off. Under these impressions, I was at a certain place, sitting under preaching. On a sudden, a man exclaimed that he had found mercy, and began to praise God. No mortal can describe the horror with which I was seized at that instant. I began to conclude my damnation was certain. Leaving the meeting, I hastened into a neighbouring wood, and dropped on my knees before God, to beg for mercy. In an instant, I felt my heart melt, and a sweet application of the Redeemer's love to my poor soul. The calm was great, but short."

From this time, he seems to have indulged a hope in the mercy of God through Christ, though it was some time before he had sufficient confidence in the genuineness of his experience to make a public profession of his faith. He was baptized by James Read,* in the year 1767, and he realized from the ordinance a great accession of strength and comfort. He sold property to pay debts which he had contracted by dissipation. Fired by an ardent zeal for the salvation of souls, he began, almost immediately, to preach the Gospel; but his preaching seems, from some cause, to have awakened a powerful opposition.

At length, a church was constituted in Mr. Waller's neighbourhood, and he was ordained its Pastor, on the 20th of June, 1770. He began now to extend his labours, travelling in different directions, and preaching with uncommon power. The first person he baptized was William Webber,† who soon after became a minister. He attracted great attention, everywhere, by the vigour and boldness that characterized his ministra-

* James Read was born about the year 1726, and was hopefully converted under the preaching of Elder Daniel Marshall, when he was not far from thirty years of age. When he entered upon the ministry, he could neither read nor write, but, under the instruction of his wife, he was soon able to read the Bible. He travelled extensively, both in Virginia and North Carolina, and preached with great earnestness, and not without very considerable effect. He was, at one time, on account of some impropriety of conduct, excluded from Christian fellowship for two or three years; but, subsequently, upon having given evidence of repentance, was restored not only to communion, but to the exercise of his ministerial functions. There seems to have been a strong tendency in his mind to enthusiasm. He died in 1798, in the seventy-second year of his age, having been for more than forty years engaged in the ministry.

† William Webber was born of respectable parentage, on the 15th of August, 1747. At the age of sixteen, he was apprenticed to a house-joiner. He was baptized when he was in his twenty-third year, and united with the Lower Spottsylvania Church, and a short time after was ordained to the ministry. After being engaged, for several years, in itinerant labours, he accepted the Pastorate of the Dover Church, in 1774, and held it till his death, which occurred on the 29th of February, 1808. In two instances, he was arrested by the civil authority, cast into prison, and subjected to the most cruel treatment, for preaching the Gospel. Elder Semple says that "he was a man of sound and correct judgment, well acquainted with mankind, well versed in the Scriptures, sound in the principles of the Gospel, and ingenious in defending them."

tions, and the Baptists in that region seemed, by common consent, to recognise him as their leader. The following letter, written by him, during an imprisonment of forty-six days, in the County of Middlesex, will give some idea of the trials to which he and his associates in the ministry, were subjected:—

"URBANNA PRISON, Middlesex County, August 12, 1771.

"Dear Brother in the Lord:

"At a meeting which was held at Brother McCain's, in this county, last Saturday, whilst Brother William Webber was addressing the congregation, from James ii. 18, there came running towards him, in a most furious rage, Captain James Montague, a Magistrate of the county, followed by the Parson of the parish, and several others, who seemed greatly exasperated. The Magistrate and another took hold of Brother Webber, and, dragging him from the stage, delivered him, with Brethren Wafford, Robert Ware, Richard Falkner, James Greenwood,* and myself into custody, and commanded that we should be brought before him for trial. Brother Wafford was severely scourged, and Brother Henry Street received one lash from one of the persecutors, who was prevented from proceeding to further violence by his companions—to be short, I may inform you that we were carried before the above mentioned Magistrate, who, with the Parson, and some others, carried us, one by one, into a room, and examined our pockets and wallets for fire-arms, &c., charging us with carrying on a mutiny against the authorities of the land. Finding none, we were asked if we had license to preach in this county; and, learning we had not, it was required of us to give bond and security not to preach any more in the county, which we modestly refused to do; whereupon, after dismissing Brother Wafford with a charge to make his escape out of the county by twelve o'clock the next day, on pain of imprisonment, and dismissing Brother Falkner, the rest of us were delivered to the Sheriff, and sent to close jail, with a charge not to allow us to walk in the air until Court day Blessed be God, the Sheriff and jailor have treated us with as much kindness as could have been expected from strangers. May the Lord reward them for it. Yesterday we had a large number of people to hear us preach; and, among others, many of the great ones of the land, who behaved well, while one of us discoursed on the new birth. We find the Lord gracious and kind to us beyond expression, in our afflictions. We cannot tell how long we shall be kept in bonds: we, therefore, beseech, Dear Brother, that you and the Church supplicate, night and day, for us, our benefactors, and our persecutors.

"I have also to inform you that six of our brethren are confined in Caroline jail,—namely, Brethren Lewis Craig, John Burrus, John Young,† Edward Herndon, James Goodrick, and Bartholomew Cheming. The most dreadful threatenings are raised in the neighbouring counties against the Lord's faithful and humble followers. Excuse haste. Adieu. "JOHN WALLER."

Mr. Waller continued in great favour with his denomination, everywhere attracting much attention as a preacher, until 1775 or 1776, when he formed an intimate acquaintance with a Methodist preacher of some repute by the name of Williams, and, through his influence, became a convert to the Arminian system of doctrine. Knowing that his brethren strongly dissented from these views, he resolved to make a bold effort, at the next meeting of the Association, publicly to maintain them; and, if his brethren were not convinced by his arguments, to submit to an expulsion from their

* JAMES GREENWOOD was born about the year 1749, in the lower part of Virginia, and in his twentieth year became a Baptist, and a preacher of the Gospel. At the constitution of the Piscataway Church, Essex County, he became its Pastor, and continued to sustain the relation nearly forty years. He was distinguished for an eminently blameless and consistent Christian life. When he was imprisoned for preaching the Gospel, he still preached from the windows of his cell, and some who were without are said to have wept and believed.

† JOHN YOUNG was born in Caroline County, Va., on the 11th of January, 1739. He was brought up to the occupation of a farmer. About the year 1770, he made a profession of religion, was baptized by the Rev. James Read, and soon commenced preaching the Gospel. He was ordained in 1773; at which time the church, called *Read's*, in his native county, was constituted, and he became its Pastor. He continued to preach in that vicinity twenty-five years. In 1799, he removed to Amherst, and the next year became Pastor of the Buffalo Church, since called Mount Moriah. He was arrested, in one of his early preaching excursions, and confined in Caroline jail six months, until, by a writ of habeas corpus, he was taken to Williamsburgh. He continued to preach until he was disabled by the infirmities of age. He was distinguished for the purity of his life, and the fidelity and success of his ministrations. He died, in a rapturous frame of mind, on the 16th of April, 1817.

Body. He preached from I Cor. xiii. 11. In his exordium, he stated that, when young and inexperienced in religion, he had fallen in with the Calvinistic plan, but that, becoming more expert in doctrine, or, in the language of his text, when he became a man, he put away these childish notions. He then went at length into the argument; but, as he failed to carry conviction to the minds of any of his brethren, and foresaw what the result of a trial would be, he took the shorter course, and proclaimed himself an Independent Baptist. He immediately set up his standard, and made the most vigorous efforts to attract persons to it, from all quarters,—preaching from house to house, ordaining lay-elders in every neighbourhood, and establishing what he called camp-meetings; and, by this means, his party gained considerable strength. He kept aloof from his brethren, from whom he separated, until the year 1787, when he returned to them, with suitable concessions, and was formally reinstated in their connection.

In 1787, there commenced a great revival under Mr. Waller's labours, which continued for several years, and extended to all the places in which he exercised his ministry. Of this revival his nephew, Mr. Absalom Waller,* became a subject, and, after a few years, began to preach, and, by his uncle's request, became his successor in the Pastorate. Accordingly, Mr. John Waller, on the 8th of November, 1793, took an affectionate farewell of the churches to which he had ministered, and removed to Abbeville, S. C. This removal is said to have been induced, partly by economical considerations, and partly from the desire of himself and wife to live near a beloved daughter, who had some time before been married to the Rev. Abraham Marshall, of Georgia. He continued his labours, as he had opportunity, after his removal, but without, as it would seem, any signal results. The last sermon he preached was on the death of a young man; and he took occasion to express his confident conviction that it *would be* his last, and fervently prayed that, like Samson, he might slay more by his death than by his life. He continued speaking until his strength failed him, and it was not without difficulty that he was conveyed to his house after the service. Just before his departure, he summoned all his family, black and white, around him, and told them he was anxious to be gone and to be present with Christ, and then warned them to walk in the fear of God, shook hands with all, and, shortly after, with the utmost serenity, breathed his last. He died on the 4th of July, 1802.

The Rev. James B. Taylor, in his "Lives of Virginia Baptist Ministers," after giving some particulars of Mr. Waller's death, says:—

"Thus this great man of God conquered the last enemy, and ascended to that rest that remaineth for the people of God. He died in the sixty-second year of his age, having been a minister of God's word for about thirty-five years, and in that time had lain in four different jails, one hundred and thirteen days, besides receiving reproaches, buffetings, stripes, &c. Nor was his labour in vain. While in Virginia, he baptized more than two thousand persons, assisted in the ordination of twenty-seven ministers, and in the constitution of eighteen churches. For many years, he had the ministerial

* Absalom Waller was born in Spottsylvania, Va., in 1772; was hopefully converted when he was nineteen years of age, and was ordained to the ministry about two years after. He took charge of Waller's, County Line, and Bethany Churches, and continued to labour for them many years. His ministry was attended by several powerful revivals, the most extensive of which was in 1817–18; but, previous to that time, he had baptized more than fifteen hundred persons. For many years previous to his death, he was afflicted with partial deafness, so as to render it difficult for him to engage in conversation. He died in great peace about the year 1820, and was lamented in death, as he had been esteemed and venerated in life.

care of five churches, for which he preached statedly. As a preacher, his talents were not above mediocrity, but he was certainly a man of very strong mind. His talent for intrigue was equalled by few. This he exercised, sometimes, beyond the innocence of the dove. He was perhaps too emulous to carry his favourite points, especially in Associations; yet it must be owned that such influence as he acquired in this way, he always endeavoured to turn to the glory of God."

JOHN DAVIS.

1769—1772.

FROM HORATIO GATES JONES, Esq.

PHILADELPHIA, January 3, 1859.

My dear Sir: The materials for a sketch of the Rev. John Davis, of whom you ask me to give you some account, are by no means abundant; but I have had access to all the sources of information concerning him within my knowledge, and I now send you the result of my inquiries, in the hope that it may answer your purpose.

JOHN DAVIS was born at Welsh Tract, Pencader Hundred, New Castle County, De., in the year 1737. His father, the Rev. David Davis, was a native of Pembrokeshire, South Wales, but came to America in 1710, when he was two years of age, and was Pastor of the Welsh Tract Baptist Church, from May 27, 1748, until his death, August 19, 1769. His mother was Rachel Thomas, daughter of the Rev. Elisha Thomas,* second Pastor of the Welsh Tract Church. His parents had three sons and three daughters. Their son *Jonathan* became a Seventh Day Baptist, and was Pastor of the church of that denomination at Cohansey. His son *John* early evinced a taste for literature, and, after preliminary instruction at Hopewell School, under the Rev. Isaac Eaton, he was placed at the College of Philadelphia, where he was graduated in the year 1763. He exercised his gifts in Delaware, and, upon his father's decease, supplied the Welsh Tract Church, where there is scarcely any doubt that he was ordained. The talents which he exhibited caused him to be known abroad; and, in the spring of 1770, he was called to the Pastorate of the Second Baptist Church of Boston. At this time he was only thirty-three years of age, and the Baptists were suffering from the stringent laws then in force in Massachusetts. As he had come from Delaware and Pennsylvania, where full religious liberty was enjoyed by all denominations, his heart went out in deep sympathy for his oppressed brethren. At the period referred to, the grievances to which the Baptists were subjected were so heavy that the Associations took the matter in hand, and "Committees of Grievances" were appointed, to whom all complaints were made known, and an agent was chosen to represent the sufferings to which the brethren were subjected. Mr. Davis was appointed to this agency, in 1770, and was thus placed in the front rank of his Church. It was finally concluded to petition the Throne on the subject; for the Act of Assembly,

* ELISHA THOMAS was born in the county of Caermarthen, in 1674. He emigrated from Wales with the other original members of the Welsh Tract Church; became its Pastor in 1725; and died on the 7th of November, 1730.

passed in 1757, which was designed to relieve Baptists and Quakers, was rendered almost inoperative by those in power. Mr. Backus said that "no tongue or pen could fully describe all the evils that were perpetrated under it."

Referring to Mr. Davis' sentiments, Mr. Backus, in a letter to the Rev. Dr. Stennett, of London, observes,—"Upon search, he found that our charter gives equal religious liberty as well as theirs; and that what is called the Religious Establishment in this Province, stands only upon some laws made by the Congregationalists to support their way which [have] happened not to be timely discovered by the powers at home, but [which] are really in their nature contrary to our charter. And when they tried to call a Provincial Synod, in 1725, an express was sent from the British Court against it, in which it was declared that their way was not established here. Therefore Mr. Davis judged it to be our duty to strike more directly at the root of our oppressions than we had before done."

Soon after his appointment as agent, he wrote as follows to the Rev. Morgan Edwards, who was his attached friend:

"Boston, September 26, 1770.

"My good friend: I have just time to tell you that when we published our advertisement, Dr. C. pretended to me to be much interested in our affairs, and said he would join us in an Address to the General Court, and a good deal to that purpose. In consequence of which, I called the committee together, when it was agreed to suspend further publication till we had asked the Court to give us a law, and, if they refused, to prosecute the matter with all the spirit we could. I sent for Mr. Smith of Haverhill, who is now in town. We had drawn a petition which we propose presenting as soon as convenient after the Court goes upon business. I waited yesterday on the Lieut. Governor, who said many things to encourage us, and said he would do all he could for us, if we could make our way through the Supreme Court. I asked him whether it would be proper to say *they had no right by charter to establish a religion*, &c.—he told me such a thing might do beyond the water, but not here. I mentioned the evil that our going to England might do. He said he did not think it would do any; for, said he, it is bad as can be already. I have had remarkably kind invitations from one of the Council within these few days; for what reason I know not. I have refused his kindness hitherto; perhaps it may do for something or other at some future time. He happens to be a courtier, and, therefore, not to be depended on. Our religious affairs have been full as well, if not better, than I expected. . . . . JOHN DAVIS."

Mr. Davis, Samuel Stillman, and Hezekiah Smith, drew a petition and presented it to the General Court, which met in the fall of 1770, and styled it "The Petition of the Baptist Committee of Grievances, acting in the name, and by the appointment, of the Baptist Churches, met in Association at Bellingham, in this Province."

The old "certificate law" expired in 1770, and the new one directed that the certificates should be signed by three or more principal members, and should state that the holder thereof was *conscientiously* of the Baptist persuasion.

Mr. Davis, therefore, called the Committee together, and it was resolved not to accept the Act. He was also requested to, and did, reply to some anonymous attacks on the Baptists, which drew from the opposite party a rejoinder full of personal abuse, and designating Mr. Davis, as "a little upstart gentleman," &c. But none of these things moved him, and he retained the esteem and regard of all his suffering brethren.

Dr. Benedict says of him,—"His learning, abilities, and zeal were adequate to any services to which his brethren might call him. Mr. Backus had now begun his History, and had the promise of assistance from this literary companion; but a mysterious Providence saw fit to cut him down almost in the beginning of his course."

Early in 1772, Mr. Davis' health failed, and in July he resigned his pastoral charge, and returned to Delaware, hoping that a milder climate would restore him to his accustomed vigour. And, for a time, the experiment seemed likely to succeed. He very soon set out on a journey for his health, with the Rev. David Jones, then of Freehold, N. J., who was at that time on a missionary visit to the Indians West of the Ohio, and kept a journal of his travels,—from which I make the following extract:—

"We travelled so slow, and could make so little progress over the Alleghany Mountains, that we did not arrive at Redstone until the 17th day of November, [1773.] A few days before me, the Rev. John Davis arrived here, and intended to go with me to Ohio. I was surprised to see him so much reduced in health. We conversed awhile, and I found he would go with me at least as far as Ohio. I endeavoured to dissuade him from his purpose, but could not prevail. . . . . Mr. Davis and I, in company with some others, set out for the River Ohio, but, by bad, stormy weather and high waters, our journey was so retarded that we did not arrive at the Ohio till Wednesday, the 2d day of December. When we came to the house of Dr. James McMachan, who formerly lived a neighbour to Mr. Davis, the heart of poor Mr. Davis was filled with joy to see his old acquaintance and the River Ohio, after such a tedious journey—but, dear man, his time was short; for, on the 13th day of said month, he departed this life.

"During the time of his illness, he was very submissive to the will of God, and was often heard to say,—'Oh that the fatal blow was struck!' When he drew near his last, he was very delirious. To compose him, I gave him a strong anodyne, which had so much effect that, for about fifteen minutes, he enjoyed his senses, and spoke very rationally, and told me that in a little time he expected to be with Christ. He told me his faith in his Saviour was unshaken. At this time, he made as humble addresses to God as I ever heard drop from mortal lips. Soon after, his delirium returned, and never more remitted. On the Lord's day, about one hour and a half before sunset, this great man took his final departure from this troublesome world, being the 13th day of December, 1772. Mr. Davis, it is well known, was a great scholar, possessed of a good judgment and very retentive memory. He had a great soul, and despised any thing that was little or mercenary. He told me the reason why he left Boston was because he abhorred a dependant life and popularity; that, if God continued him, he intended to settle in this new country, and preach the Gospel of our Saviour

freely. His address, in all his religious performances, was sweet and pleasing; his private conversation, informing and engaging, though he was at times a little reserved in company; and, what is above all, I believe he was an humble disciple of our blessed Saviour.

"The remains of this worthy man are interred near a brook, at the North end of the level land, that lies adjacent to Grave Creek. About sixteen feet North of his grave, stands a large black oak tree, on which, with my tomahawk, I cut the day of the month, date of the year, and Mr. Davis' name. . . . . He was the first white man that died in this part of the country."

Thus died, at the early age of thirty-six years, this noble defender of religious liberty. Dr. Hovey, in his Life of Backus, says,—"Mr. Backus calls him 'the pious and learned Mr. John Davis,' and always refers to his character and conduct with the utmost respect. During the brief period of his ministry, in a place remote from all his early friends, he so discharged the duties of his responsible office as to win the esteem and love of his flock; and he so commended himself to his brethren throughout New England as to be made their agent in affairs which they esteemed of vital interest. His task was soon done, but we have reason to believe it was well done."

As early as 1770, Mr. Davis was a member of the American Philosophical Society.

The following notice of his death appeared in the Pennsylvania Gazette for February 3, 1773:—

"Ohio, (ninety-five miles below Pittsburgh,) December 13, 1772.

"This day died here, after three weeks severe illness, the Rev. John Davis, A. M., Fellow of Rhode Island College, and late Pastor of the Second Baptist Church in Boston. The third day following, his corpse was decently interred near the river, in a spot of ground which had been fixed upon for erecting a Baptist meeting-house. His Funeral was attended by the Rev. David Jones, Mr. James McMachan, (at whose house he died,) and several others of his old acquaintances, who are settling in this part of the country. As yet, he has no other Monument than a large and venerable Oak, standing at the head of his grave, with his Name carved on it. Mr. Davis was a Man of fine Parts, an excellent Scholar, and a pretty Speaker.

"Refined his Language, and his reasoning true,
"He pleased only the Discerning Few."

With great regard,

Very sincerely yours,

H. G. JONES.

BURGESS ALLISON, D. D.

1769—1827.

FROM THE REV. HOWARD MALCOM, D. D.,
PRESIDENT OF THE COLLEGE AT LEWISBURGH, PA.

LEWISBURGH, August 18, 1858.

My dear friend: I am glad to comply with your request for a sketch of the late Dr. Allison, and yet I fear that it will be but a meagre view of his life and character that I shall be able to give you. I first knew him in 1817, when I was beginning to preach, and was a member of Dr. Staughton's Theological School. He was loved by us all; and, though slender and unimposing in appearance, always commanded the highest respect. It gives me pleasure, even at this late day, to pay the tribute to his memory which your request contemplates.

BURGESS ALLISON, a son of Richard and Ruth Allison, was born in Bordentown, N. J., August 17, 1753. His father, who was an eminently pious man, died in 1766; but so happy had been the influence of his example and counsels upon this, his only son, that, from the age of five years, Burgess was under strong religious impressions. He seems, however, to have had no correct views of his character and condition as a sinner, and to have settled down, for the time, with the conviction that he had only to perform a certain round of external duties, in order to become entitled to the blessings of salvation. He prayed, fasted, read the Scriptures, &c., with great punctuality, and seems not to have doubted that he was in the way of life. But, on being placed at a boarding school, he found himself derided by the boys for kneeling in prayer before retiring to bed, and subjected to other petty persecutions. His religion could not stand such a test as this, and he gradually came to enjoy vain company, Sunday excursions, and other improper practices.

He was arrested in this fatal course, by encountering great peril from a violent gust of wind, on one of his Sunday frolics. When the party reached the shore, he and another left their companions, being fully resolved that they would break off from their evil ways, and cast themselves at the feet of Divine mercy. They solemnly announced this intention to their thoughtless associates; and, from that time, all intimacy with them ceased. But Allison began, as before, to build on a sandy foundation. He became circumspect in all his conduct, and strictly attentive to his external duties. He felt that he needed a Saviour's aid, and that he was quite unable of himself to merit Heaven. But he presumed that Christ would make up what he lacked in himself. He worked for life, but was continually falling under the power of temptation, and began to feel that Christians had something of which he was destitute.

Deep and anxious now were his reflections, and he soon felt that he was under the condemnation of a violated law. His subsequent exercises he thus describes:—"As I was taking a solitary walk, more disturbed in mind than usual, all at once a ray of Divine light broke into my soul, and I was filled with wonder and joy. I beheld in imagination the blessed

Saviour, full of compassion, and ready to receive me, notwithstanding the vileness I now saw in myself. Immediately I cast myself upon Him. I felt emptied of self. The demands of the law I saw to be answered in Him. My feet seemed to be placed on a rock, and a new song put into my mouth. I stood astonished,—so wonderful did the way of salvation through a Redeemer appear, and so utterly different from any views I had ever before experienced."

During the succeeding summer, he continued to enjoy great peace, and resolved to join some church. He set himself to a diligent examination of the New Testament, and, having become "satisfied that the Baptist Church was nearest the primitive constitution," he offered himself as a candidate for communion at Upper Freehold, where he was baptized, October, 1769.

At this time, Bordentown was destitute of the preaching of the Gospel, with the exception of perhaps five or six Sabbaths in a year. This occasioned him deep regret, and it became an object of much interest with him to have religious services regularly established there. There was, however, no one but himself to officiate; and, being but about sixteen, he shrunk from the attempt. But a sense of duty overcame his timidity. He obtained a room and invited the people to attend. The novelty of the occasion brought out a large number. It was a severe trial. Before him were many of his former associates—most of his audience had known him from infancy—he was but a boy—all conspired to abash and confound him. He, however, proceeded through the usual form of public worship, and expounded a passage of Scripture. This meeting was regularly kept up on Sunday evenings, for about four years. A considerable number of persons were thus hopefully brought to a practical knowledge of the truth, were baptized in the Delaware, and were subsequently formed into a church. Mr. Allison was meanwhile anxiously deliberating whether it was not his duty to give himself permanently to the work of the ministry. When, at length, his Christian friends communicated to him their conviction that such was his duty, he resolved on the measure; and at once (in 1774) placed himself under the instruction of the Rev. Samuel Jones, D. D., of Lower Dublin, near Philadelphia. Here he received a classical education, and also, to some extent, studied Theology. He prosecuted his studies with great diligence, and, as his mind was strong, and susceptible of high culture, his progress was proportionally rapid.

An admirable feature in Dr. Jones' school was the provision which it made for bringing into successful exercise both the reflective and the rhetorical powers of his pupils. He preached but once on Sunday, and the afternoon was devoted to discussions, by the young ministers, of questions in Theology, cases of conscience, &c., which had been previously given out. His students generally showed, in after life, the value of this discipline.

In 1777, Mr. Allison studied a session or two at Rhode Island College; and, on his return, became Pastor of the recently formed congregation at Bordentown. As he received from his people little or no pecuniary compensation for his services, he opened a classical boarding school,—his mother acting as matron. This institution rose rapidly in both reputation

and numbers, and ultimately brought him an ample fortune. His pupils—numbering generally about one hundred—came not only from almost every State in the Union, but from Lisbon, the West Indies, the Azores, and South America. His Electrical Machine, Orrery, and most of his philosophical instruments, were of his own construction,—the Revolutionary War precluding him from importing apparatus.*

In December, 1783, he was married to Mrs. Rhoda Stout, widow of Zephaniah Stout, of Hopewell, N. J.,—a connection that proved pre-eminently happy. She at once engaged zealously in the superintendence of the boys out of school, and was universally loved and honoured by them. They never spoke of her but with respect and affection. Such a woman was admirably adapted to aid Mr. A. in his new mode of government; for he had introduced the plan of ruling without a rod. In his hands it proved successful, and no school had better discipline. He was among the first, if not the very first, to try this mode, now so universally approved.

Having rendered himself independent in his worldly circumstances, he retired from his school in 1796, renting his buildings to the Rev. William Staughton, who entered into his labours in the business of instruction.

He now engaged with great zeal in the invention and improvement of sundry machines and implements. Among these were a machine for taking profiles, and a polygraph in which steel pens were used, but especially the steam engine which, for some years, he had endeavoured to apply to navigation. But, like his great compeers in such enterprises, he found that these projects wasted his estate. He also suffered some heavy losses by endorsements, and still more by the discovery of a flaw in his title to twenty thousand acres of land in Kentucky. But the heaviest blow was the removal of his noble wife by death. In these most trying circumstances, his piety shone out with new lustre. Instead of deep dejection or querulous regret, he manifested a calm and all-sustaining confidence in God. He would say,—"My Heavenly Father knows best what my interest requires, and why should I desire to take the direction of my affairs out of his hands?" He often, in subsequent years, remarked that he had learned more true wisdom in the brief period of his adversity than in all the prosperous years of his life.

In October, 1801, he repurchased the Academy buildings in Bordentown, and resumed his school with a large patronage. Dr. Staughton had removed to Burlington, and the pulpit, thus made vacant, was again tendered to Mr. Allison, and accepted. But the failure of his health soon compelled him again to relinquish these labours.

For some years, he now enjoyed relaxation from the burdens of care, and gave himself assiduously to theological studies, in which he had the advantage of one of the finest libraries in the country at that time. His religious feelings became more fervent, and his whole demeanour more impressive. He was much in prayer, especially ejaculatory prayer, even in company, and in the midst of business. Adversity had chastened him; and a faith, strong and steady, infused into his heart, and spread over his life, a most delightful tranquillity.

*His ingenuity, as well as patriotism, was exerted, about this time, in preparing kegs containing explosive substances, which were floated down the Delaware, for the destruction of the British men-of-war, at anchor there.

In 1816, he was elected Chaplain to the House of Representatives in Congress, and continued in that office for several years. He then was appointed Chaplain at the Navy Yard in Washington, in which office he died, February 20, 1827, having reached the venerable age of seventy-four.

As a preacher, Dr. Allison may be said to have lacked fluency, though his discourses always indicated good sense, a well furnished mind, and an evangelical spirit. He was an eminently wise man, and this rendered him a most acceptable and useful counsellor. In all ecclesiastical meetings, he was honoured and trusted, and his influence ever tended to love and zeal. As a teacher of youth, he had few, if any, superiors. His reputation in this respect procured him invitations to the Presidency of three several Colleges, all of which he declined. He possessed great mechanical ingenuity, and was no mean connoisseur in some of the fine arts. He was an adept particularly in music and painting, in both which he took great delight as recreations, and spent some hours almost daily. At an early period, he was elected a member of the American Philosophical Society, and was long one of its Secretaries. He kept up an extensive foreign correspondence, and wrote much for magazines and newspapers. On the formation of the Baptist Board of Foreign Missions, he was chosen one of its Vice Presidents. Indeed, I may safely say that few men have lived a longer, better, happier and holier life than Burgess Allison.

Dr. Allison had seven children,—four sons and three daughters. A son and a daughter died in early childhood—the others were all married and had families. Three of them,—two sons and a daughter, died many years since; and a son and a daughter still survive.

The following notice of Dr. Allison was written by Morgan Edwards in 1789:—

"Mr. Allison is a slender built man, and neither tall nor of firm constitution, yet approaches towards an universal genius beyond any of my acquaintance. His stated preaching shows his skill in Divinity. The Academy he opened in 1778 gives him daily opportunities of displaying mastership in the liberal arts and sciences, and ancient and modern languages; several foreign youths deem his seminary their *Alma Mater;* foreigners prefer him for a tutor, because of his acquaintance with the French, Spanish, Portuguese, &c. The Academy is well furnished with books, globes, glasses, and other pieces of apparatus for experiments in Natural Philosophy, Astronomy, Geography, Optics, Hydrostatics, &c. Some of the said pieces are of his own fabrication. He is now preparing materials for an Orrery, on an improved plan. He is not a stranger to the Muses and Graces; for he is an adept in Music, Drawing, Painting, Katoptrics, &c. He has two curious and well finished chandeliers in his parlour, which show the maker, whenever he stands before them. He is as remarkable a mechanic as he is an artist and philosopher: the lathe, the plane, the hammer, the chisel, the graver, &c., have displayed his skill in the use of tools. His accomplishments have given him a name and a place in our Philosophical Society, and in that distinguished by the name of *Rumsey*, and in the Society for promoting Agriculture and Home Manufactures."

Yours with affectionate respect,

HOWARD MALCOM.

LEWIS LUNSFORD.

1770—1793.

FROM THE REV. JAMES B. TAYLOR, D. D.

RICHMOND, December 13, 1848.

Dear Sir: LEWIS LUNSFORD, concerning whom you inquire, may justly be reckoned among the more distinguished ministers of the Baptist denomination. He was born in Stafford County, Va., about the year 1753. His parents were poor, and, from earliest infancy, he was accustomed to the hardships peculiar to his condition in life. Though possessing a mind of superior order, the ample stores of knowledge were not, in childhood, placed within his reach. He was destined, however, with his powers consecrated to the cause of Christ, to be the instrument of extensive good to his fellow-men. At what time his conversion took place, cannot, with precision, now be determined. It must, however, have occurred at an early period, as there is reason to believe he had commenced the preaching of the Gospel, when he was not more than seventeen years old. The instrumentality of his conversion is attributed to Elder William Fristoe,* and by him he was baptized.

Having united himself with the Potomac Church, now called Hartwood, he began immediately to proclaim salvation through the blood of atonement. It was perceived by all that he possessed remarkable talents, and crowds attended his ministry from every direction. His extreme youth, united with the fluency and pungency of his address, excited astonishment. He was familiarly called "the wonderful boy," and it is justly a matter of surprise that, amidst so many flattering attentions as he received, he was not ruined.

A few years after his entrance into the ministry, he left his native county, and extended his influence through all the counties of the Northern Neck of Virginia. In Westmoreland, Northumberland, and Lancaster especially, did the Lord make his ministrations effectual, and believers were daily added to the Church. Several churches were gathered as the fruit of his toils; the most prominent of which are Nomini, Moratico, and Wicomico. When the Moratico Church was constituted, in the year 1778,

* WILLIAM FRISTOE was born in Stafford County, Va., in the year 1742. His parents belonged to the Established Church, but were not particularly interested in religious things. In his fourteenth year, when he was watching with a sick and dying man, a word that was dropped by a Scotch Presbyterian, who was sitting up with him, went to his heart, and awakened deep solicitude in respect to his own salvation. At length, after a protracted struggle with himself, his mind became composed, and his heart fixed upon the gracious promises of the Gospel; and, soon after this, when he was not far from the age of nineteen, he was licensed to preach by the Chapawansick Church, of which, in due time, he was called to take the pastoral care. He, however, travelled extensively, and was instrumental of forming many other churches. He also, at different periods, supplied several churches regularly, among which were those of Brentown, Hartwood, Grove, and Rockhill. On removing to the County of Shenandoah, he resigned all but one, and that he retained till the year before his death. After his settlement in Shenandoah, he took charge of Ebenezer, Buckmarsh, Bethel, Zion, and Salem, in their destitution, and gave them up successively, whenever Pastors could be obtained. In the year 1809, he published a work entitled "The History of the Ketockton Baptist Association." He died, after a short illness, at his residence in Shenandoah County, on the 14th of August, 1828, having reached his eighty-sixth year. Without having enjoyed the advantages of an early education, he had, by care and industry, acquired much general knowledge, and was an acceptable and useful preacher of the Gospel.

he was unanimously chosen its Pastor. This relation he sustained as long as he lived. It is proper here to state that he was never ordained by the imposition of hands, as he entertained the sentiment that there was nothing necessary to constitute a valid ordination, but the call of some church to the work of a Pastor or an Evangelist. Many of his brethren, at that time, considered his course objectionable, in reference to this subject; they were, however, disposed to make it a matter of forbearance, they loved him still, and co-operated with him in every good work.

I have already intimated that he was distinguished for his natural talents; he was also a diligent student, and acquired a large fund of useful knowledge. In the early part of his ministry, when compelled to labour during the week, whilst he preached on Lord's day, he was accustomed to occupy a large portion of the night in reading by fire-light. When he settled in the Northern Neck, he supplied himself with a small but valuable collection of books, and employed all the time he could abstract from active ministerial labour, in the cultivation of his intellectual powers. His memory was most retentive. The stores of knowledge which he had accumulated were always at hand, and so well arranged that, when necessary, he could bring them forth, and use them for the instruction of his auditors. In ability to make extensive and accurate quotations from good authors, few excelled him. He possessed, also, a very considerable taste for the study of Medicine, and read the most approved works on that subject. His medical attainments were so considerable that his services as a physician were frequently solicited by families residing at a distance. The following reference to his talents as a minister is furnished by Elder J. P. Jeter, Pastor of the First Baptist Church, Richmond, and, for several years, Pastor of the Moratico and Wicomico churches, in the Northern Neck.

"Lunsford was unquestionably endowed with superior genius. Destitute of literary acquirements, residing in an isolated and obscure part of the country, having access to few books, and few enlightened ministers, he rose, by native vigour of intellect and dint of application, to real distinction. For this distinction he was not indebted to the gloom by which he was surrounded. He would have been distinguished in any age, or any country. I have conversed with several intelligent gentlemen, who were intimately acquainted with him, and who concur in the opinion that his pulpit talents were of the first order. His conceptions were clear, quick and sublime; his style, though far from being polished, was lucid, copious and strong, and his gestures were natural and impassioned."

The following anecdote was related by a living clergyman of high standing, who belongs to a different denomination of Christians from that to which Lunsford belonged. Dr. Samuel Stanhope Smith, of Princeton, N. J., had engaged to preach in the neighbourhood of his appointment: through courtesy to Dr. S., Lunsford declined preaching, and repaired with all his congregation to hear the Doctor's sermon. Dr. S., having heard the fame of Lunsford, earnestly pressed him to preach. Lunsford, yielding to his importunity, preached, after Smith had delivered his discourse. Dr. Smith afterwards remarked,—"I had heard much of Lunsford's preaching, and was prepared to hear a great sermon, but the one-half had not been told me."

Although this distinguished man was taken from the field of labour in the vigour of his days, few have accomplished more than he did for the extension of the Redeemer's Kingdom. He was in various respects useful. As a Pastor, he was affectionate and faithful. He delighted to contribute to the relief of those who were in suffering circumstances. Being qualified to administer in sickness, he attended the calls of distress which met his ear, and uniformly without compensation. Mr. Semple says of him,—"From the time he settled in the Northern Neck, and indeed from the time he began to preach there, he gradually increased in favour with the people. He had two remarkable revivals of religion within the bounds of his church—the one about the time of the constitution of the church, and the other commenced in the year 1788, and had scarcely subsided at his death, in 1793. During these revivals, he was uncommonly lively and engaged. He preached almost incessantly; and, by his acquaintances, after the last revival, it was thought that he made a rapid advance both in wisdom and warmth, especially the latter, from which he never receded, during his residence on earth."

"If Lunsford were now living," says Elder Jeter, "he would be an advocate for the benevolent institutions by which the age is distinguished. The Moratico Church Book contains an order, made during his Pastorate, and doubtless by his influence, for making collections to aid the College in Providence, R. I., now Brown University. He was a man of enlarged views and feelings. He corresponded with Isaac Backus, of New England, and Dr. Rippon, of London. With the Presbyterian ministers of his neighbourhood he maintained the most intimate and friendly intercourse. He appears to have possessed a catholic spirit towards all Christian denominations."

The early part of Lunsford's ministry was in the midst of perilous times. No power of mind or extent of attainments; no piety, zeal, or faithfulness, was sufficient to shield from the assaults of persecution. Elder Semple, referring to Lunsford's early visits to the Northern Neck, says,—"Here, as in most other places where the Baptists preached, they cried out that some new doctrine was started; that the Church was in danger. Mr. L. was accounted worthy to share a part of this opposition. A clergyman appointed a day to preach against the Anabaptists. Crowds attended to hear him. He told stories about Jack of Leyden and Cromwell's Roundheads; but he could not, by such tales, stop the Gospel current, now swelling to a torrent. When Mr. L. preached again in those parts, they attacked him by more weighty arguments. A constable was sent with a warrant to arrest him. The constable, with more politeness than is usual on such occasions, waited until Mr. Lunsford had preached. His fascinating powers palsied the constable's hand. He would not, he said, serve a warrant on so good a man. Another man took it, went tremblingly and served it. Mr. Lunsford obeyed the summons, and appeared before a magistrate. He held him in a recognizance to appear at Court. The Court determined that he had been guilty of a breach of good behaviour, and that he must give security or go to prison. He was advised to give security, under the expectation of obtaining license to preach. He tried, but could not. He often regretted that he had taken

this step, and was sorry that he had not gone to prison. This took place in Richmond County.

"After the repeal of the law for establishing one sect to the exclusion of the rest, a banditti attended Mr. Lunsford's meeting-house, with sticks and staves, to attack him. Just as he was about to begin to preach, they approached him for the attack. His irreligious friends, contrary to his wish, determined to defend him. This produced a great uproar and some skirmishes. Mr. Lunsford retired to a house. The persecutors pursued him. He shut himself up, and they were not hardy enough to break in to him. One of them desired to have the privilege of conversing with Mr. L., with a view of convincing him. He was let in, and did converse. When he came out, he wore a new face. His party asked him the result. 'You had better,' said he, 'converse with him yourselves.'"

I quote still further from Elder Semple in reference to Mr. Lunsford's last hours:—"This great, this good, this almost inimitable, man, died when about forty years of age. He lived in a sickly climate, and had frequent bilious attacks. They were sometimes very severe. For two or three years before his death, he laboured under repeated indispositions, even when travelling about. His manly soul would never permit him to shrink from the work, so long as he had strength to lift up his voice. Sometimes, after going to bed, as being too ill to preach, prompted by his seraphic spirit, he would rise again, after some other person had preached, and deal out the bread of life to the hungry sons and daughters of Zion.

"The Dover Association for the year 1793 was held at Glebe Landing Meeting-House, in Middlesex County. This was nearly opposite to Mr. Lunsford's, and, the river emptied, not more than fifteen or eighteen miles from his house. Although just rising from a bilious attack, he would not stay from a place where his heart delighted to be, and where he had the best ground to believe he could do good. He went, and appeared so much better, that he made extensive appointments to preach in the lower parts of Virginia. He was chosen to preach on Sunday, and he did preach indeed. On Tuesday, he came up to King and Queen, and preached at Bruington Meeting-House, from these words,—'Therefore, let us not sleep as do others, but let us watch and be sober.' It was an awakening discourse, worthy of this masterly workman. On that day, he took cold, and grew worse. He, however, preached his last sermon, the next day evening, observing, when he began,—'It may be improper for me to attempt to preach at this time; but, as long as I have any strength remaining, I wish to preach the Gospel of Christ; and I will very gladly spend and be spent for you.' He then preached his last sermon from—'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.' He continued to grow worse, until, having arrived at Mr. Gregory's, in Essex, he took his bed, from whence he was carried to his grave. In his sickness he was remarkably silent; having very little to say which he could avoid. He was fond of joining in prayer; and sometimes exerted his now relaxed mind, in making remarks worthy of such a man. He expressed some anxiety at the thought of leaving his helpless family, but appeared quite resigned to the will of Heaven. On the 26th of October, 1793, he fell asleep in the arms of Jesus, aged about forty years."

The Rev. Henry Toler* preached two Funeral Sermons for him :—One at the place of his death ; another at Mr. Lunsford's Meeting-House in Lancaster County, called Kilmarnock. These two Sermons were printed in a pamphlet, and annexed to them were two handsome elegies, written by ladies of his church.

Mr. Lunsford was twice married : by his first marriage he had one child ; by his second, three.

I am, Dear Sir, faithfully yours,

JAMES B. TAYLOR.

JOHN WILLIAMS.

1770—1795.

FROM THE REV. JAMES B. TAYLOR, D. D.

Richmond, December 15, 1848.

Dear Sir : I regret to say that the materials for any thing like a satisfactory sketch of Elder John Williams, of this State, cannot now be obtained. In the brief notices which follow, you have the result of a pretty thorough inquiry, which I have instituted in respect to him.

John Williams was born in Hanover County, in the year 1747. His parents, though not wealthy, were in comfortable circumstances, and availed themselves of the opportunities they enjoyed, to give their son a liberal education. At what time he left Hanover is not known ; but, in 1769, he was engaged in the capacity of Sheriff in Lunenburg County. About this period, the right hand of the Lord was gloriously displayed, in various parts of Virginia, and many yielded to the sway of the King of saints. It was at this time that Mr. Williams' attention was first directed to the subject of religion ; and, having himself been brought to the feet of Christ, he began at once to tell others of the value of a Saviour. Being extensively acquainted in the county, in discharging his duties as Sheriff, he had a favourable opportunity of doing good to many. Nor did he neglect it. He warned his fellow men to turn from sin's deceitful ways, notwithstanding he had not then made a public profession of his faith in Christ. He was not baptized until February, 1770, six months after his conversion.

* Henry Toler was a native of King and Queen County, Va., where he lived till he reached manhood. He received his first religious impressions under the ministry of Elder John Courtney, and in due time became a member of the Upper College Church, and shortly after began to speak in public. After this, through the kindness of a wealthy and benevolent friend, he went to Pennsylvania, and became a member of the celebrated School, then conducted by Dr. Samuel Jones ; and here he remained, greatly to his advantage, for about three years. He then returned to his native county, was ordained shortly after, and addressed himself with great zeal and energy to the work upon which his eye and his heart had so long been fixed. Having preached with much acceptance in the County of King George, in 1783 he consented to settle there ; though, after two or three years, he removed into the County of Westmoreland, where he exercised his ministry with great success, at the same time travelling extensively in the upper counties, and in the Northern Neck, as well as between the York and Rappahannock Rivers. He was, however, obliged, for want of an adequate support, to leave this place, and he purchased a farm in Fairfax County, but, finding himself unable to pay for it, he relinquished his title, and removed West of the Blue Ridge. Thence he emigrated to Kentucky, and became Pastor of a church in Versailles, which position he occupied at the time of his death. He died in March, 1824.

He continued to prosecute the work of the ministry, as a licentiate, with the diligence and perseverance of one who knew the value of the Gospel, and who earnestly desired the salvation of sinners. At length, the number of disciples had so far increased, that it was thought expedient to form a new church in the County of Lunenburg, to be known by the name of Meherrin. The church was constituted November 27, 1771; and, after a short time, they invited Elder Williams to become their Pastor; which invitation he accepted. In December, 1772, he was publicly set apart by imposition of hands. He appears, while labouring for this church, to have been eminently useful. At the Association in 1774, it was ascertained, from the report of the churches, that the church at Meherrin had received, during the previous year, a larger number than any other represented at that meeting. Such was the increase, during his ministry, that five or six churches were formed from the Meherrin Church, in the counties of Lunenburg, Mecklenburg, and Charlotte. In 1785, he removed his membership to Sandy Creek Church, Charlotte, and became their Pastor. This relation he sustained as long as he lived. He consented, also, in 1786, to serve the Blue Stone Church, Mecklenburg County. They were supplied by him about eight years, until the removal of Elder William Richards* into their immediate vicinity; when he tendered his resignation. It ought here to be mentioned that, immediately after Mr. Williams' conversion to God, he began to preach in a destitute neighbourhood of Mecklenburg County, and was successful in the formation of a church called Allen's Creek. Here, for twenty years, as frequently as possible, and with much success, he preached the Gospel. Many coloured persons were brought to a knowledge of the truth, and added to this church.

The influence of this servant of Christ was not to be confined within these limits. He early distinguished himself as one who felt deeply for the general interests of the Redeemer's Kingdom. He was a regular attendant of the meetings of the General Association, which continued in existence until 1783; and, afterwards, when the General Committee was organized, he never failed to be present. Many of the most important subjects were discussed at these meetings, and there is satisfactory evidence that he was one of the leading spirits in those deliberations. Any scheme which promised to promote the welfare of man, he was not only willing to approve, but to aid in its accomplishment.

Among the important objects which engaged his attention may be mentioned the cause of religious liberty. When he entered the ministry, the Church of England was established by law, and dissenters were deprived

* William Richards was born in Essex County, Va., of highly respectable parents, in the year 1763. At the age of eighteen, he became hopefully pious, through the instrumentality of the Baptists, and joined a Baptist Church in 1781. Soon after this, he commenced preaching the Gospel, but his first efforts were regarded as rather unpromising. Having laboured, for some time, in North Carolina, he removed, in 1794, to Mecklenburg County, Va., where he spent the remainder of his life. The same year that he removed, he was chosen Pastor of Blue Stone (now Bethel) Church. In 1799, a revival took place in connection with his labours, that resulted in the accession to the church of more than one hundred members. The year previous, he consented to serve the Sandy Creek Church, Charlotte County, and in 1802 an interesting revival commenced there also, which continued for eighteen months. His labours were extended to different parts of Mecklenburg, Lunenburg, and Charlotte, for many years, though his attention was chiefly given to the Bethel Church, which was near his residence. He died, after having been disabled, by bodily infirmity, for pastoral labour, several years, on the 13th of July, 1837, in the seventy-fourth year of his age. He was an eminently consistent and devout Christian, and a highly evangelical, acceptable and useful preacher.

of many privileges enjoyed by Episcopalians. As Non-conformists, they were exposed to the loss of personal liberty, and to the endurance of many severe sufferings. The Baptists had sore experience of these grievances. Elder Williams was, in the meetings of the General Association and General Committee, one of the most unbending champions in opposing these proscriptions, and employed his influence to encourage his brethren to resist, by all scriptural means, those unhallowed, though legalized, oppressions. At the meeting of the General Association, in 1775, a Resolution was adopted, authorizing memorials to be prepared and circulated throughout the Colony, praying the General Assembly of Virginia that the Church Establishment might be abolished, and that religion might be allowed to stand upon its own basis. Elder Williams, with two others, were deputed to wait on the Legislature with these petitions. At several times was he appointed on a similar mission. Nor were his efforts, with those of his brethren, vain,—for he lived to see one of the warmest wishes of his heart gratified in the entire prostration of ecclesiastical tyranny.

The interests of education also found in him an efficient patron. He had no idea of having learning divorced from piety. The subject of education, it is well known, was favourably received, and plans adopted for its promotion by the Baptists of the last century. In 1793, it was committed by the General Committee to John Williams and Thomas Read, who reported the following plan:—that fourteen Trustees be appointed, all of whom shall be Baptists; that these, at their first meeting, appoint seven from the other denominations; and that the whole twenty-one then form a plan and make arrangements for executing it. Why this scheme failed is not distinctly known; but it is evident that the brethren of that day not only contemplated the establishment of a Seminary of learning, but actually adopted the incipient measures for carrying their wishes into execution. The following extract from a paper, presented by Elder Williams, indicates his own feelings, and the progress which had been made in the cause of education:—"Two Seminaries of learning are proposed in our State,—one on each side of James River. We have sufficient encouragement from our learned brethren in the North that we shall not want for able, skilful teachers. This will also require very diligent efforts and liberal contributions. And if we, in this, as we ought in every thing, act with a single eye to the glory of God, and the advancement of the Redeemer's interest, then shall we have sufficient grounds to hope we shall meet with the approbation of Heaven."

Another subject in which this excellent man felt a deep and lively interest, was the preparation of a History of the Virginia Baptist Churches,—in reference to which Elder Semple writes thus:—"The compilation of a History of the Virginia Baptists having been committed wholly to the hands of Mr. Williams, after Mr. Leland's removal, he had made no inconsiderable progress in collecting documents, when, in consequence of the decline of his health, he found himself under the necessity of resigning his trust. This he did, in a letter to the General Committee, in 1794. The Committee received his resignation, and resolved to decline it for the present." A few years previous, he himself thus refers to this subject:—"It is thought very expedient to form or compile a History of the Bap-

tized Churches in Virginia,—their rise, progress, hindrances, remarkable events and occurrences, chief instruments, present condition, &c. Our General Committee have taken up the matter, and appointed ministers in the various districts to collect materials, who find it very necessary to claim the exertions and assistance of the several churches, ministers, and other individuals. We desire every circumstance to be presented as clearly as possible, and with candour and truth."

Elder Williams was a man of no ordinary strength of intellect. This is indicated by such written documents as were left by him, and the concurrent testimony of those who knew and still survive him. He was much devoted to reading, and his attainments were by no means inconsiderable. Especially on theological subjects was his knowledge enlarged and profound. As a public speaker, Elder Semple thus describes him: — "His talents, if not equal to any, were certainly very little inferior to those of the first grade. His appearance in the pulpit was noble and majestic, yet humble and affectionate. In the beginning of his discourses, he was doctrinal and somewhat methodical; often very deep, even to the astonishment of his hearers—towards the close, and indeed sometimes throughout his sermon, he was exceedingly animated. His exhortations were often incomparable."

From the Minutes of Associations to which he belonged, and other sources, it appears that, in his religious sentiments, he was a moderate Calvinist. It is intimated by some who knew him that he was favourable to Open Communion. If this were his sentiment, it was not carried into practice. Nor did he fail, on all suitable occasions, to vindicate the exclusive propriety of Believers' Baptism. Mr. Patillo, a Presbyterian minister of some celebrity, having preached in his vicinity a discourse on the subject of Baptism, a reply of considerable merit was prepared by Mr. Williams. This reply he intended to put to the press, had the discourse itself been published. A brief extract from the preface will indicate the spirit with which the work was undertaken :—"I hope I have sufficiently demonstrated to my countrymen, for a series of years, that I am not overbearing on others, or bigotted to those of my principles which are not essential to salvation. I have universally endeavoured to promote a catholic spirit, with peace and concord, in the Israel of God. But, nevertheless, I am set for the defence of the Gospel; and, as such, circumstances often occur, that require me to contend for the faith and order of Christ's Church."

Mr. Williams laboured diligently, wherever he had opportunity, for the salvation of souls; and his heart was set upon the promotion of the great interests of the Redeemer's Kingdom. Immediately previous to the Declaration of Independence, while the American army were encamped in the lower part of Virginia, permission to preach to the soldiers was obtained from the Legislature, and he gladly engaged in the work. Had he lived in the present day, none can question that he would heartily unite in those efforts which are intended to send among the nations the unsearchable riches of Christ.

Elder Williams was not permitted to live to old age. A quotation from Elder Semple will give all the particulars, which may be interesting, in respect to the latter part of his days :—"Being very corpulent, at an Association in 1793, he accidentally fell by the turning of a step, as he was

passing out of a door, and became, for a year or two, a cripple, being under the necessity of going on crutches. Notwithstanding this, he would still go in a carriage to the meeting, and preach, sitting in a chair in the pulpit. During several of the last years of his life, he was afflicted with a very painful disease. Under his severe suffering he was not only patient, but, when he could have any mitigation of his pain, he was also cheerful. About ten days before his death, he was attacked by a pleurisy, from which no medicine could give him relief. His work was finished, and, April 30th, 1795, he fell asleep.

"Nothing very remarkable occurred in connection with the closing scene. He told his wife that it was a matter of indifference with him whether he lived or died: he had committed this to God, who would do right. He said he felt some anxiety for his numerous family; but that these also he was willing to trust in the hands of a Gracious Providence."

In January, 1768, Elder Williams was married to Miss Frances Hughes, of Powhattan county, by whom he had fourteen children; of whom eleven were living at the time of his death; and, of these, four professed religion and were baptized.

I am, dear Sir, very truly yours,

JAMES B. TAYLOR.

CHARLES THOMPSON.

1770—1803.

FROM THE REV. ABIAL FISHER, D. D.

West Boylston, Mass., March 24, 1859.

My dear Sir: Of the Rev. Charles Thompson, the subject of your inquiry, I had all the opportunities of information that could be furnished by my having the pastoral charge, for several years, of the same church which he served, having access to both the Town and Church Records, and being in intimate relations with his descendants and many others who had personal knowledge of him. You may, therefore, rely upon the statements which I am about to make concerning him as perfectly authentic.

Charles Thompson was born in Amwell, N. J., April 14, 1748. As Dr. Manning came from New Jersey, and commenced the College at Warren, R. I., which is now Brown University at Providence, Mr. Thompson came with him, or soon after him, for the purpose of obtaining an education. He was a member of the first class in that institution, graduating in 1769, and delivering the Valedictory Oration. Before he graduated, he had commenced preaching, and in the autumn of 1770 was called to preach at Warren as a candidate for settlement. In March following, he received a call to become the Pastor of that church, and, having accepted it, was, in due time, inducted into the pastoral office. He continued, for some time, to discharge his duties in this relation, much to the satisfaction of his people. But, early in the War of the Revolution, he was appointed a Chaplain in the American army, and continued to hold the

place for about three years. At the time of the burning of the meeting-house in Warren, by the British soldiery, he was there with his family, who, until that time, had made Warren their home. He was taken and carried to Newport, and confined there in a guard-ship, from which he was released in about a month, but by what means he never knew. After this, he removed his family to Ashford, Conn., where they remained for some time, and meanwhile he was occupied in preaching at Pomfret, and other places in that neighbourhood. The First Baptist Church in Swansea, Mass.,—only three miles from Warren, where he had been previously settled, being now vacant, invited him to become their Pastor; and he accepted the call, and entered upon his labours there in the fall of 1779. The Church at Warren having been broken up and scattered by the burning of their meeting-house and parsonage, and the destruction of much of their property, and being unable, in consequence, to maintain public worship by themselves, proposed to unite with the people of Swansea in supporting their minister, and enjoying the benefit of his labours—and their proposal was acceded to. Mr. Thompson's preaching here was attended with a manifest blessing, almost immediately, so that, within a few months, seventy-five persons were baptized and added to the Church. About 1789, there was another extensive revival, which brought into the church about fifty new members; and in 1801, another, of still greater extent, that resulted in the admission to the church of about one hundred.

After a ministry of twenty-three years in Swansea, Mr. Thompson found his support so scanty that he felt obliged to ask for the dissolution of his pastoral relation. He accepted an invitation to settle in Charlton, Worcester County, Mass., in the beginning of 1803, with every prospect of a comfortable support and a useful ministry. But, even before his removal to Charlton, he was attacked with hemorrhage of the lungs, which proved the harbinger of a rapid consumption, that terminated his life on the 4th of May following. He died in the full confidence of passing to a better world.

Mr. Thompson was tall, spare, and of a fine figure. The expression of his countenance was indicative at once of a vigorous intellect, and an amiable disposition. He placed a high value upon time, and improved all his hours to good purpose. In his family, and in the church, he was a model at once of kindness and firmness. As a preacher he held a very high rank. He had a voice of great compass, and its tones were at once sweet and commanding. He had great depth and tenderness of feeling, and often wept with his people, while he occasionally addressed them in a voice of thunder. His sermons were carefully studied, and sometimes written, but his manuscript was never seen in the pulpit, and his language was generally such as was supplied to him at the moment. He had a deep sense of his responsibility, and feared not to proclaim, in all fidelity, the whole counsel of God.

For several years, Mr. Thompson received young men under his care, with a view to direct their education. He was fully master of every thing he attempted to teach. Indeed he may be regarded as having been an accomplished scholar, as well as a devout Christian, and an able and successful preacher. When he died, it might well be said,—"A great man is fallen in Israel."

Very faithfully yours,

ABIAL FISHER.

SAMUEL SHEPARD, M. D.*

1770—1815.

Samuel Shepard was born in Salisbury, Mass., on the 22d of June, 1739. His father, Israel Shepard, was born in England, in 1685. After he went to reside in Salisbury, he was married to Mary True, and they became the parents of ten children, the youngest of whom was the subject of this sketch.

His intellect, in its earliest developments, showed a much more than ordinary degree of strength; and his power of committing to memory was almost unrivalled. When a mere lad, he was stationed in a watch-tower, in the neighbourhood, to report the approach of the Indians. His father's house stood on the main road, leading from Newburyport to Portsmouth,—two miles from the mouth of the Merrimack. That point of land, on the East side of the river, was in those days a favourite resort for the Indians, and said to be visited occasionally, even to this day, by a remnant of the Penobscot tribe.

At the age of sixteen, he was employed as a clerk in a store at South Hampton, N. H., and, soon after, taught a school in the same place. He studied Medicine, and settled as a practising physician at Brentwood, N. H., where he soon became distinguished in his profession. A Miss Rachel Thurber, an excellent and zealous Baptist lady, who resided in the neighbourhood,—having removed thither, some years before, from Rehoboth, Mass.,—had distributed among the families of her acquaintance a considerable number of copies of Norcott's work on Baptism; and one of these happened to fall into the hands of Dr. Shepard at the house of one of his patients. On glancing at it casually, he was induced to read it through; and the result was that, though he had always been a Congregationalist, he adopted heartily the views which this book maintained, and became a decided Baptist. In June, 1770, he was baptized by the Rev. Hezekiah Smith, of Haverhill, and, shortly after, began to preach. On the 18th of July following, he, with thirteen others, united to form a Baptist Church in Stratham. On the 2d of May, 1771, another church, consisting of thirteen members, was constituted at Brentwood; and, on the next day, another still, consisting of sixteen members, at Nottingham. These three churches unitedly called Dr. Shepard to become their Pastor. He accepted the call, and was ordained at Stratham, on the 25th of September, 1771; on which occasion Dr. Stillman of Boston preached, Dr. Smith of Haverhill gave the Charge, and Dr. Manning of Providence, the Right Hand of Fellowship.

Dr. Shepard was, until the time of his death, one of the most active and honoured ministers of his denomination. He had not only an uncommonly vigorous mind, but great power of physical endurance, and his labours were so widely extended that he might almost be said to have lived the life of an itinerant. And, in addition to his duties as a minister, he con-

* Benedict's Hist. Bapt., I.—MSS. from Rev. Dr. E. E. Cummings and Mrs. U. S. Riddle.

tinued his practice, to some extent, as a physician; as his medical skill was so highly appreciated that the community in which he lived were not willing to dispense with his services in that capacity. The following letter, which he addressed to the Rev. Isaac Backus, in 1781, furnishes some idea of the extent of his early labours:—

"I rejoice, Sir, to hear that, in the midst of judgment, God is remembering mercy, and calling in his elect from East to West. You have refreshed my mind with good news from the West and South, and, in return, I will inform you of good news from the North and East. Some hundreds of souls are hopefully converted in the counties of Rockingham, Strafford, and Grafton, in New Hampshire, within a year past. In the last journey I made before my beloved wife was taken from me, I baptized seventy-two men, women, and some that may properly be called children, who confessed with their mouths the salvation God had wrought in their hearts, to good satisfaction. Meredith, in Strafford, has a church gathered the year past, consisting of between sixty and seventy members. I baptized forty-three, in that town, in one day, and such a solemn weeping of the multitude on the shore I never before saw. The ordinance of Baptism appeared to carry universal conviction through them, even to a man. The wife, when she saw her husband going forward, began to weep, to think she was not worthy to go with him; in like manner, the husband the wife, the parent the child, the children the parent; that the lamentation and weeping methinks may be compared to the inhabitants of Hadadrimmon, in the Valley of Megiddon. Canterbury, in Rockingham County, has two Baptist Churches, gathered in the year past: one in the parish of Northfield—the number I cannot tell, but it is considerably large. I baptized thirty-one there, and a number have been baptized since by others. The other is in the parish of Loudon, in said Canterbury, containing above one hundred members. Another church, of about fifty members, is gathered in Chichester; another in Bennington, consisting of a goodly number, and one in Hubbardston,—all three in Strafford County. Two churches in Grafton County,—one in Holderness, the other in Rumney. The church in Rumney had one Haines* ordained last August, much to the satisfaction of the people. All these seven churches have been gathered, in about a year past. One church was gathered last fall in Wells, over which Brother Nathaniel Lord,† late of Berwick, is ordained. There appears to be a general increase of the Baptist principles, through all the Eastern parts of New England."

We find the following notice of Dr Shepard in the Life of Governor Plummer:—

"In 1777, by the influence of the labours of Dr. Shepard, a flourishing church was gathered at Epping. Governor Plummer's father had joined this church, and his son attended this meeting. In less than seven years after Dr. Shepard's ordination, his church had become the largest ever collected under one Pastor in New England. He had a meeting-house built in Epping, Brentwood, and Stratham, and preached successively in each. Through a wide spread region of country, he was followed and admired by a multitude, and everywhere revivals and conversions attested the power of his preaching. Among others, Governor Plummer, then in his twentieth year, attended these meetings, and became a convert. He was baptized by Dr. Shepard in May, 1779, in company with twenty others, in the river, at Nottingham."

Dr. Shepard's plan of church extension was to furnish branch churches to the one of which he was the Pastor. These branches were supplied with ministers; but Brentwood was their Jerusalem to which they used frequently to repair. There Dr. Shepard resided, like a Bishop in the midst of his Diocese. In his active days, he was accustomed to visit all these churches, making a circuit of about two hundred miles; and they all looked up to him with grateful and reverential regard. The general spirit with which he prosecuted his work, may be inferred from the following extract from a manuscript record of his views and feelings, made by himself, about five years before his death:—

* Cotton Haines, who was not long after ejected from the fellowship of the Baptists.

† Nathaniel Lord was born in 1754; was ordained Pastor of the Church in Wells, Me., in 1780; resigned his charge, and became Pastor of the Second Church in Berwick, Me., in 1804; and died in 1832. He was a devoted minister, and rendered important service to the Baptist denomination in Maine, especially at an early period.

"I have thought my work, for about thirty-five years past, has been to warn sinners to flee from the wrath to come; to alarm those who are at ease in Zion, and dwell in their ceiled houses, shunning the Cross of Christ, holding a form of godliness and denying the power; and to endeavour to feed those who appeared to be the sheep and lambs of Christ, with the sincere milk of the word, according to my ability. My work has often been my wages. It has at times been in my mouth sweet as honey, and bitter as gall in my belly. Persecutions and trials have awaited me many years; but, through all these things, I have been supported thus far. But alas, such is my ignorance, I am at times fearful to proceed, lest I should darken counsel with words without knowledge, or should give the Ark of the Covenant a wrong touch. The truth contained in the Scriptures is the key of true knowledge, which reveals the settled counsel of God, the only foundation of hope."

Dr. Shepard died at Brentwood, on the 4th of November, 1815, aged seventy-seven years.

The following is a list of Dr. Shepard's publications:—A Scriptural Inquiry respecting the Ordinance of Water Baptism. A Reply to several Answers, in defence of this Inquiry. A Scriptural Inquiry concerning what the Friends or Quakers call Spiritual Baptism; being an Answer to a work published by Moses Brown, of Providence, R. I. The Principle of Universal Salvation examined and tried by the Law and the Testimony. An Examination of Elias Smith's two Pamphlets, respecting Original Sin, the Death Adam was to die the day he eat of the Forbidden Fruit, and the Final Annihilation of the Wicked.

The following anecdotes have been communicated to me by Mrs. Riddle, a grand-daughter of Dr. Shepard, as illustrative of some of his characteristics:—

"He used to tell a story which he was accustomed to apply to men who attempted to dodge difficulties by assuming neutral ground. He said that a certain farmer was in the habit of riding on the tongue of the cart as a place of safety,—being out of the way of both the cart and oxen. This was all very well till the team came to a rough piece of ground, when the oxen became restive, kicked the farmer off, and the wheels ran over him.

"On a visit he made at Meredith, at a certain time, he baptized forty-four persons in one day, and preached from the words—'Wilt thou go?'—which Isaac's servant addressed to Rebecca, to persuade her to become his master's wife. As he was approaching the close of the sermon, he began to apply the subject, with great earnestness and pathos, to the impenitent portion of his audience, and, as he uttered the words of his text—'Wilt thou go?'—in a most expostulatory tone, a man in the congregation, believing himself converted at the moment, arose and said,—'Yes, I will go.' The preacher instantly closed the book and sat down. On being asked why he so abruptly terminated his discourse, his reply was,—'Why the match was made.'

"He was a man of extraordinary presence, and could, almost by a look, exert great power over other minds. On one occasion, he was called to visit a suffering woman, a member of his church, whose husband, wealthy but penurious, did not allow his family necessary comforts. After calling

for different things, and being told there were none in the house, Dr. Shepard rose upon his feet, indignantly stamped upon the floor, and said,—'Mr,—do you go at once and tackle your horse, and purchase the articles, and a tea-kettle.' The man started, as if electrified with terror, and obeyed the command, to the great comfort of his sick wife.

"The Rev. Elias Smith, when he was quite a young man, paid a visit to Dr. Shepard, at Brentwood, of which he gives the following account:—'He received us kindly—so we tarried with him over night. He was naturally a cheerful man, and, after we had partaken of his hospitality, he told a story, which he wished me always to remember, lest I should be too much lifted up, on account of the notice taken of me by the brethren and elders. He said that a certain Indian, having to cross a river in his canoe, thought to save the labour of paddling, by raising a large bush in the bow of his boat. When launched upon the tide, the wind blew so hard that it upset the canoe, and he was obliged to reach the shore by swimming, while his boat floated down the stream. People saw his difficulty, and asked him, after he had reached the land, why he did not come in his canoe, instead of swimming to the shore. 'Oh, said the Indian, 'me carry too much bush.' 'Now,' said Dr. Shepard, 'you are young, and just set out in the world, and you will do well, if you do not carry too much bush.'"

Dr. Shepard, according to the testimony of those who remember him in his later years, was a large and well proportioned man, with dark eyes and flowing locks, and a mild yet commanding expression of countenance.

He was married three times, and had fifteen children, several of whom have occupied important posts of usefulness. His first wife was Elizabeth Hill, of Portsmouth, N. H.; his second was Ursula Pinkham, of Madbury, N. H.; and his third, Mrs. Lydia Thacher, of Concord, Mass.

EDMUND BOTSFORD.*

1771—1819.

Edmund Botsford was born at Woburn, Bedfordshire, England, in the year 1745. At the age of seven years, he had lost both his father and his mother; though the lack of parental guardianship was very happily supplied by his being placed under the care of an excellent aunt, who sent him to board with a lady, an intimate friend of his mother, with whom he attended a Baptist meeting. At this early age, he was frequently the subject of strong religious impressions, which were occasioned or deepened by reading Bunyan's works, and other serious books, and especially by a remarkable dream which he had in his eighth or ninth year.

After this, however, he lost his interest in religious things, and became irregular in his habits, so that his friends well-nigh despaired of both his respectability and usefulness. He wished to go to sea, but, not having the opportunity, he enlisted as a common soldier; and, in this capacity, was

* Georg. Bapt.—MS. from Rev. Dr. Mallary.

subjected to many perilous adventures and severe hardships. At the age of twenty, he sailed for Charleston, S. C., where he arrived in January, 1766.

Finding himself now a stranger in a strange land, and having to encounter some serious difficulties in his new situation, his early religious impressions began to return upon him, and at length his distress became so great as to attract the notice of the members of the family in which he lived. At the suggestion of one of them, he went, on a certain Sabbath, to hear the Rev. Oliver Hart, an excellent Baptist minister, of Charleston; and it was under his faithful preaching, as he believed, that he first obtained spiritual light, and was enabled to devote himself to the service and glory of God. He was baptized on the 13th of March, 1767.

After continuing, for some time, in secular pursuits, Mr. Botsford became impressed with the idea that he was called to devote himself to the Gospel ministry; and, accordingly, he was licensed to preach by the Baptist Church in Charleston, in February, 1771. His immediate preparation for the ministry was made under the direction of his Pastor, the Rev. Mr. Hart. In referring to the commencement of his ministry, in connection with some previous events of his life, he says,—"So I have been groom, footman, painter, carpenter, and soldier, and have now commenced preacher."

Mr. Botsford continued with Mr. Hart till the following June, when, having been presented by some of his friends with necessary clothing, together with a horse, saddle, and bridle, he left Charleston, and travelled to Eutaw, where he remained with the Rev. Mr. Pelot till the end of July. There were a few Baptists, constituting a branch of the Eutaw Church, and residing near Tuckaseeking,—a settlement about forty miles from Savannah, Ga., whose minister, the Rev. Mr. Stirk,* had then recently died; and, hearing of Mr. Botsford, they invited him to come over and help them. He accepted their invitation, and preached his first sermon to them on the 27th of June, 1771. His labours were highly acceptable, and he agreed to remain with them one year. He did not, however, confine his ministry to this place, but preached extensively in contiguous regions, both in Georgia and South Carolina.

In 1772, he enlarged still more the field of his labours, travelling and preaching almost incessantly. He visited Augusta, Kiokee, and several other places on the frontiers of Georgia and South Carolina. At the close of this year, he concluded to leave Tuckaseeking, and preached his Farewell Sermon, though he continued, for some time after, to favour the neighbourhood with his occasional services.

* Benjamin Stirk was a native of Leeds, Yorkshire, England. He was taken by Mr. Whitefield under his patronage, and was employed by him, in some capacity, at his Orphan House, in Georgia, as early as 1760. He was educated a Presbyterian, but became a Baptist in 1763. He remained at the Orphan House about four years after this, and then, in consequence of his marriage, removed to a plantation in the neighbourhood of Goshen, about eighteen miles from Savannah. As there was no Baptist church in that vicinity, he united with the Church at Eutaw, S. C., distant from his residence about twenty-five miles. He soon commenced preaching,—holding one meeting in his own house, and another at Tuckaseeking, and occasionally officiating at Eutaw. As he was on his way to the latter place, he fell from his horse into the water, and received an injury, of which, after languishing for some time, he died in 1770. He was a man of good talents, and considerable cultivation, and was especially distinguished for his piety and zeal. He was a benefactor of Rhode Island College.

The Church in Charleston, hearing of the success of Mr. Botsford's ministry, determined to call him to ordination. He was, accordingly, ordained on the 14th of March, 1773,—Oliver Hart and Francis Pelot officiating on the occasion. He began to administer the ordinance of Baptism, shortly after, and, by the middle of November following, had baptized forty-five. He travelled so much, during this year, that, he says, "some used to call me the flying preacher."

For some time after he left Tuckaseeking, he seems to have had no particular place of residence; but, in May, 1774, he purchased some land, and built him a house on Brier Creek, in Burke County, Ga. About this time, he received between three and four hundred pounds sterling from the estate of his brother in England, recently deceased, which enabled him to live comfortably, though he had but a poor compensation for his services as a minister. From this place he sallied forth in various directions, preaching the Gospel with great fervour and success through the whole surrounding country.

Mr. Botsford continued to be thus employed till the spring of 1779, when he was driven from his home, and from the State, by the horrors of the Revolutionary War. Such was the haste in which they were compelled to make their escape, that they were only able to take with them two horses and a cart, containing a bed, a blanket, and a sheet. The property which he had received, a short time before, from his brother's estate, was all sacrificed in his precipitate flight. He was, for a while, a Chaplain in the army, but at what period of the Revolution does not appear.

On leaving his home in Georgia, he directed his course to Virginia, and for some time laboured in different places in that State with much acceptance. Early in the year 1782, he accepted a call to the pastoral charge of the West Neck Church, in South Carolina, which he had previously served as a temporary supply; and he took up his residence near the Pedee, on a tract of land presented to him by a generous friend, and in a dwelling erected for him by the church. He retained his connection with this church about fifteen years, and was the means of gathering in a considerable number to its membership. Whilst residing on the Pedee, during several successive years, he visited the city of Charleston, and, by his zealous and timely labours, was instrumental in reviving there the Baptist interest, which had become much weakened and depressed by the trying events of the Revolutionary War. During his visit to Charleston, in 1785, he commenced the practice of preaching to children, and continued it in his subsequent visits, until the church was supplied with a stated Pastor. Several of these children afterwards became hopeful subjects of a spiritual renovation, and exemplary members of the Baptist Church.

In February, 1797, Mr. Botsford removed to Georgetown, S. C., and took the oversight of the Baptist church in that place, where he remained, the object of peculiar respect and affection, as long as he lived.

During the last fifteen or sixteen years of his life, Mr. Botsford suffered much from bodily disease. His principal complaint was an affection of the nerves, called '*Tic-Douloureux*,' which, though seated principally in one side of his head, subjected his whole frame to the most distressing paroxysms, varying in duration from half a minute to several minutes. In

whatever position he was when they seized him, he became fixed as a statue, and remained so till they passed off. Sometimes, for weeks at a time, they recurred in quick succession, rendering it difficult for him to eat, drink or sleep; and so slight a movement as some particular contraction of the lip, would sometimes appear to bring them on. "He was," says one of his particular friends, "a kind and affectionate preacher, and when engaged in his subject, used considerable action. Many, many times have I seen him, when preaching, seized with one of those dreadful paroxysms, when his hand was up or extended, and his head stretched forward with earnestness; and there he would stand till it passed off,—the only perceptible movement a sudden start, extending or lifting the hand a little. He became so accustomed to the agony that it did not disturb his train of thought, and he would resume the discourse where he had been stopped. I have known him thus arrested several times in one exercise; but he would not withhold his hand as long as he could speak." In a letter to a Christian brother, Mr. Botsford thus alludes to one of these attacks:— "Last Lord's day, in the midst of my discourse, I was struck so violently that I was obliged to desist from speaking, and could not, for some minutes, dismiss the congregation, who were all attention. Who knows but some sudden stroke may unawares send me to Heaven! Surely I ought to live each day looking for my change."

This terrible disease continued to prey upon his constitution till it terminated in death. He died at Georgetown, on the 25th of December, 1819, in the seventy-fifth year of his age. His Funeral Sermon was preached by the Rev. Dr. Furman of Charleston.

Mr. Botsford rendered good service to the cause of religion with his pen. His principal production was The Spiritual Voyage,—an Allegory in which the Christian's life, embracing his various trials, conflicts, comforts, victories, &c., are happily illustrated under the similitude of a sea-voyage. This little work has passed through many editions, and is embraced in the list of books issued by the American Baptist Publication Society, at Philadelphia. He also published Sambo and Toney: A Dialogue between two Servants. Republished by the American Tract Society.

Mr. Botsford was married four times. In 1773, he was married in Augusta, Ga., to Susanna Nun, who was a native of Cork, Ireland, but had lived in America from her childhood. She died March 9, 1790, aged thirty-nine years. By this marriage he had six living children—Mary, the eldest daughter, was married to the late Thomas Park, LL. D., for many years Professor of the Learned Languages in South Carolina College, and died in 1828, in the fifty-fourth year of her age. In 1791, he was married to his second wife, who was a Mrs. Catharine Evans, and who died in 1796. By this marriage he had one daughter, who is still living, (1858,) a pious and honoured widow in South Carolina. In 1799, he was married to his third wife, Mrs. Ann Delieseline, by whom he had two children—she died in 1801. In December, 1803, he was married to his fourth wife, Mrs. Hannah Goff, who survived her husband a few years, and perished, with several others, in a terrible storm, which raged along the sea coast in Georgia, in or about the year 1822.

FROM THE REV. CHARLES D. MALLARY, D. D.

ALBANY, Ga., November 18, 1857.

Rev. and Dear Sir: I had the pleasure of receiving your recent communication, in which you express a desire that I should furnish something that may aid you in illustrating the character of the Rev. Edmund Botsford. I will endeavour to comply with your request. As he died several years before I came to the South to reside, I had not the privilege of a personal acquaintance with him, and never so much as saw him; but the recollections of one of his granddaughters, who was my first wife, and that of several other relatives and intimate friends, together with the use with which I was favoured of his manuscripts and most of his private correspondence, when, some twenty-six years ago, I prepared a Memoir of his life, supplied me with pretty ample means of forming a just estimate of his character. I think I knew him well. He was one of the Fathers of the Baptist denomination in the Southern States, and was truly an admirable character. Though not a person of great genius or extensive learning, yet he was a man of such sterling integrity and worth; so rich in the experience of Divine things; he passed through such a variety of interesting scenes, and aided so considerably in nourishing the infant cause of piety in our land, that he deserves to be held in lasting remembrance.

He possessed an active mind, warm affections, sanguine temperament, and fine social qualities. In conversation he was animated and instructive: he had at his command a rich fund of anecdote, and his manner of narrating events was peculiarly happy. There was about him a touch of English bluntness, so blended, however, with hearty, unaffected kindness, as to produce pleasure rather than dislike. His personal appearance was in his favour: he was, if I rightly remember what was said of him, of medium size and stature, (perhaps slightly less as to stature,) erect in his carriage, active in his movements, and neat in his apparel. He lived in the days of short pantaloons and silver knee-buckles; and I think I have heard it said that his appearance, in the antique costume of those times, was quite agreeable.

He was a man of unquestioned piety. His long life of useful and self-denying labours; his ardent love for souls and the Kingdom of Christ; his peculiar attachment to the Word of God, and his habitual conformity to its Divine requirements; his patient acquiescence in the will of God in times of severe bereavement and suffering; the savoury Christian sentiments which adorned his conversation, and breathed sweetly through his epistolary correspondence; all went to show that he was truly a man of God, endowed, in no ordinary measure, with the graces of the Holy Spirit. In his last days, he was quite remarkable for his habit of devotion. Suffering much from protracted illness, he used to pass many sleepless nights, and many solitary days, in which he could neither read nor write. On such occasions he would spend whole hours in prayer for his friends, presenting their cases separately and minutely to the Throne of Grace; and these devout exercises greatly refreshed his own soul.

He had a certain nobleness of spirit and bearing, which one could not easily overlook. He once said of himself, and no doubt truly,—"I do not remember ever to have considered myself poor, even when I had not a half-penny in the world. I somehow thought myself a gentleman born; and whether I had money or not, I had much the same feeling; yet I do not remember that I ever despised any body, except for base actions."

Mr. Botsford had a great aversion to every thing like impertinent curiosity. If he could have found out any thing relating even to one inimical to him, by questioning a youth, a servant, or any one; or by glancing at an open letter which might be thrown in his way; it would not even have occurred to him to

avail himself of any such opportunity. "Guard," says he, "against inquiring into family secrets."

Though he was often straitened in his pecuniary affairs, he seems to have maintained an habitual confidence in God's providential care. "I do not remember," says he, "that I was ever in my life the least uneasy in respect to my poverty. I never knew what it was to be afraid of coming to want, and I do not remember ever being but one whole day without food: that was in Scotland. Distrusting Providence for food and raiment is a sin I have not to account for, either when single or married."

He was never corrupted by the love of money. "He had less of covetousness in his disposition," says a friend, who knew him well, "than almost any man I ever knew." He was often generous beyond his means. When he had but a penny in the world, he would give a beggar half. He would never see a person in distress without relieving him, if in his power. He seldom, if ever, shed tears, when receiving benefactions from others, but he frequently did so, when giving to the poor.

He was faithful in his reproofs, and had a happy talent of reminding his brethren of their faults in a way the least likely to give offence. To a young Christian brother he thus writes: — "When I think or hear of your doing wrong, I will scold you; and if you do not like it, I will give you up a while, and let out at you again. You shall hear of your faults from me as long as I live." And yet he as freely and honestly invited the reproofs of others. "Do, my brother," says he to a pious friend, "pray for me, and do not spare me in any point, where you think a hint will be of service. I promise you I will receive it kindly, and try to benefit by it." That same brother had occasion to reprove him for unbecoming lightness of conduct; and what a noble Christian response the admonition drew from him: — "I forget if I ever returned you thanks for the hint — if not, I do now most sincerely; and, at the same time, beg you will, my brother, for my sake, but more especially for the sake of the cause of God, continue to use freedom with me." And more than twenty years afterwards, and but a short time before his death, he calls up the circumstance again, with grateful emotions: — "Many a time your brotherly admonition has met me full in the face; yes, my brother, to this day I feel thankful to you and to God for it."

During Mr. Botsford's ministry, much preaching was done in open fields and in forests. Ministers were not over nice about their pulpits. It is said that, on one occasion, Mr. Botsford ascended a barrel, and when he had made some progress in his sermon, either in consequence of some radical defect in the barrel, or the vehement emphasis of the foot, (an oratorical embellishment which some of our zealous fathers well understood,) all at once the head of the barrel gave way, and the preacher went down with it. It does not appear, however, that he was diverted from his upright posture, or that the misfortune essentially deranged the thread of his discourse.

I may mention in this connection another somewhat ludicrous incident that occurred, (perhaps about the period of the Revolution,) while Mr. Botsford was preaching. The congregation was assembled in a grove, or perhaps an open field. During the progress of the sermon, one of the distant outside hearers became quite drowsy. At length he began to nod. A large surly goat, that was nibbling grass hard by, happened to notice the sleeper, and interpreted the nodding of his head as a challenge for battle. There was no flinching in his goatish nature; and, after having gone through the usual preliminaries of advancing and receding a few times,—the nodder continuing to repeat the challenge,—he at length darted forward with fury and laid the sleeper low. Many of the congregation smiled; and the preacher who was so situated as to be obliged to witness the whole transaction, could not find it in

his heart to reprove them. It was one of those incidents that sometimes occur, reminding us how intimately the indescribably ludicrous is occasionally blended with the solemn and sacred, and that whilst many things are providentially permitted for the special trial of the Christian's faith, other things are permitted, as it might seem, for the special trial of the Christian's gravity.

Mr. Botsford frequently used notes in preaching,—sometimes pretty copious ones. But he was never a *reader* of sermons. Referring to some of his young brethren, who were in the habit of reading their discourses, he thus writes to a friend:—"It surely never was the design of our Master that his servants should *read* the Gospel, when he said 'Go, preach.' Do you say, Dr. Stillman writes all his sermons? But Dr. Stillman does not read his sermons. I mean not to object against writing, but reading. I hope you will use your influence to persuade young gentlemen to lay aside their crutches by degrees." At a certain time, however, it appears that Mr. Botsford himself depended too much upon his crutches, and thereby subjected himself to some little disappointment and mortification. He had prepared himself "handsomely," as he thought, for an Education Sermon. When the day arrived, the weather was rainy; the man whose business it was to raise the tunes did not come; and at this he was a little damped. After reaching the pulpit, he found that he had left his spectacles at home: he sent his son for them, and in the mean time commenced by prayer. When his son returned, he had brought the wrong spectacles. He was now in a sad dilemma—however, he made out to read his text, (Gal. vi. 10,) hobbled along as well as he could, sweating profusely, and his heart in dreadful palpitation. He was glad when he was done, and wound up by saying what he thought was the best thing he had said that day—"I am sorry, truly sorry, so good an institution has not a better advocate." "Is it not a shame," he says, when referring to the incident, "an old soldier should be so foiled? What a poor, worthless, proud, ignorant wretch am I!"

Mr. Botsford sustained a very interesting and endeared relation to some of the most excellent and useful men of the denomination. The Rev. Oliver Hart, of precious memory, was his spiritual father; that truly wise, godly, and eminent servant of Jesus Christ, the late Richard Furman, was one of his bosom counsellors and friends; and the Rev. William B. Johnson, still living in South Carolina, honoured for his years, wisdom, and useful service, was in a sense a spiritual son, for whose happiness he felt a most intense and affectionate interest. Some of his letters addressed to Mr. Johnson, when an irreligious young man, and also subsequent to his conversion and entrance upon the Christian ministry, are amongst the most faithful and interesting letters of the kind that I have ever met with.

And this naturally leads me to speak of one of Mr. Botsford's striking and useful gifts,—the talent for letter-writing. His letters were indeed truly charming;—simple, easy, picturesque, pious, abounding, as occasion required, with pungent appeals, faithful reproofs, paternal counsel, scriptural instruction, and the most tender condolence. His kind native bluntness was pretty sure of a place, often mingled with a touch of chastened wit and playful humour. Whilst preparing the sketch of Mr. Botsford's life, already alluded to, I had an opportunity of knowing with what great care his letters were preserved by surviving acquaintances, as precious, fragrant memorials of his affectionate and faithful friendship.

I must not omit to say that this excellent man took a lively interest in the instruction of the coloured people. Besides composing a little book adapted to their condition, he took much pains to instruct them from the pulpit in discourses suited to their capacity, and also in private conversation. "I was once told," said he, "You are a pretty good negro preacher. I suppose the

meaning was, preacher *to* negroes. Really were my labours blessed to them, I should feel thankful, and could be well content to preach wholly to them."

But I must close my communication,—already extended to an unreasonable length. I will only add that the Sermon, preached by Dr. Furman on the occasion of Mr. Botsford's death, contains an estimate of his character that fully justifies all the praise I have bestowed upon him.

I remain yours, dear Sir,

With sentiments of Christian respect and affection,

C. D. MALLARY.

WILLIAM ROGERS, D. D.*

1771—1824.

William Rogers, the second son of William and Sarah Rogers, was born in Newport, R. I., July 22, (O. S.) 1751. His parents were highly respectable persons, and worthy members of a Baptist Church in that town. They were careful to conduct the education of their son upon truly Christian principles. The effect of this was that his mind early became awake to the importance of religion, though it was not till he had reached the age of nineteen that he believed himself the subject of a radical spiritual change.

At the age of twelve, he was placed under the care of the Rev. Aaron Hutchinson, a Congregational minister of Grafton, Mass., with a view to fit for College. Having gone through his preparatory course, he joined the Freshman class in Rhode Island College, (then at Warren,) September, 1765, being only fourteen years of age. He was admitted to the degree of Bachelor of Arts in 1769. The next year, 1770, he made a public profession of religion, was baptized by the Rev. Gardiner Thurston, Pastor of the Second Baptist Church in Newport, and was received as a member of that church, by prayer and the imposition of hands. His reading from this time was chiefly on theological subjects, though he still indulged, to some extent, his taste for scientific studies. It does not appear at what time his purpose for entering the ministry was definitely formed; but, in August, 1771, he was called and licensed to preach, by the church of which he was a member. In December following, in consequence of earnest solicitations, he removed from Newport, where he was Principal of an Academy, to Philadelphia, and continued preaching on probation till March, 1772, when he received a unanimous call to take the charge of the Baptist Church in that city. He accepted the call, and was ordained on the 31st of May following. The Sermon on the occasion was preached by the Rev. Isaac Eaton, from the words—"And who is sufficient for these things?" It proved to be the last sermon that Mr. Eaton ever preached, while the text was the first upon which Mr. Rogers ever preached. He resigned his pastoral charge in March, 1775, but continued his labours among them, as a supply, till June following.

The General Assembly of Pennsylvania, having, in March, 1776, voted three battalions of foot for the defence of their Province, appointed Mr.

* Amer. Bapt. Mag., 1824.—MS. from Dr. Rogers' daughter, Miss Eliza J. Rogers.

Rogers to be the sole Chaplain of the said forces. In June, 1778, he was promoted to a Brigade Chaplaincy in the Continental army, which office he continued to hold till June, 1781, when he retired from military service altogether. About this time, he received invitations from three very important churches,—and what is somewhat remarkable, of as many different denominations,—in different parts of the country, to settle in the ministry; but he declined them all, choosing rather to supply destitute churches, as he might find occasion or opportunity, in the city and vicinity of Philadelphia.

In March, 1789, he was appointed Professor of English and Oratory in the College and Academy of Philadelphia; and, in April, 1792, was elected to the same office in the University of Pennsylvania.

In July, 1790, he was honoured with the degree of Doctor of Divinity by the University of Pennsylvania; having received the degree of Master of Arts from Yale College, in 1780, and from the College of New Jersey in 1786.

On the death of the Rev. Mr. Ustick, Pastor of the First Baptist Church in Philadelphia,—which occurred in April, 1803, he was invited to become the stated supply of the vacant pulpit. This invitation he accepted, and continued his services there until February, 1805.

In January, 1812, he resigned his Professorship in the University of Pennsylvania, in consequence of some dissatisfaction with the proceedings of the Trustees.

In May, 1813, he received a call from the church in Newark, N. J., to become their Pastor; in consequence of which, he visited them, but finally declined the proffered settlement.

In 1816 and 1817, he was elected a member of the General Assembly of the State of Pennsylvania, by the county of Philadelphia, and served in that capacity.

His last years were spent in dignified retirement, and in the diligent cultivation of pious and devout feelings. He died in Philadelphia, April 7, 1824, aged seventy-three years. The First Baptist Church of Philadelphia, as a testimony of their regard and veneration, erected a handsome monument to his memory.

Dr. Rogers was connected with many of the important benevolent movements of his day. In 1790, he was chosen one of the Vice Presidents of the Pennsylvania Society for promoting the Gradual Abolition of Slavery; in 1794, a member of the Maryland Society for the same object; in 1797, one of the Vice Presidents of the Philadelphia Society for alleviating the miseries of Public Prisons; in 1802, one of the Correspondents and Editors of the London Evangelical Magazine; in 1805, Chaplain to the Philadelphia Militia Legion; in 1816, Senior Chaplain of the New England Society of Philadelphia; in 1819, Vice President of the Religious Historical Society of Philadelphia, &c., &c.

The following is a list of Dr. Rogers' publications:—A Circular Letter on Justification, 1785; (reprinted in London, 1786.) An Introductory Prayer at the request of the Pennsylvania Society of Cincinnati, 1787. An Oration at the request of the same Society, 1789. A Sermon on the Death of the Rev. Oliver Hart, Hopewell, N. J., 1796. An Introductory

Prayer, occasioned by the Death of General Washington, 1800. A Circular Letter on Christian Missions. Various Moral, Religious and Political Essays in newspapers and different magazines.

Dr. Rogers was married to Hannah Gardner, daughter of William Gardner of Philadelphia, June 29, 1773. They had four children,—all of them sons,—only one of whom lived to maturity. Mrs. Rogers died in Philadelphia, October 10, 1793, of Yellow Fever, at the age of forty. On the 15th of January, 1795, Dr. Rogers was married to Susannah Marsh, daughter of Joseph Marsh, of Philadelphia. By this marriage he had five children,—four daughters and one son. His widow, a lady highly distinguished for her accomplishments and virtues, died at Bristol, R. I., November 8, 1849, aged eighty-eight years. Two daughters only now (1858) survive.

Dr. Rogers was undoubtedly one of the most influential of the Baptist clergymen of his day in this country. He was in intimate relations with many of the prominent actors of the Revolution, as well as of the generation succeeding, and was also extensively known, and highly respected in Great Britain. Among his foreign correspondents he numbered such men as Rippon, Pearce, Carey, Marshman, &c. The late Albert Gallatin, shortly before his death, is said to have referred to his acquaintance with him with great pleasure, and to have expressed a very high estimate of his character and accomplishments.

FROM THE REV. DANIEL SHARP, D. D.

Boston, December 7, 1850.

Rev, and dear Sir: I regret my inability to give you such a sketch of the character of the late Rev. William Rogers, D. D., as might be due to him, and worthy of a place in your proposed work.

It is true I was a student in Theology, in Philadelphia, some forty-three years ago; but disparity of age, and some other circumstances, over which I had no control, prevented my acquaintance with him from becoming as intimate as might have been desirable to me.

Having mingled much in what is called good society, Dr. Rogers was much more than ordinarily refined in his manners and habits. There was something not only pleasant but highly venerable in his appearance. I have no doubt, from what I saw and heard of him, that he commanded the respect of all his acquaintance, and won the affection of those who were privileged to be near to him. I believe he was a person of a truly catholic spirit. Without surrendering his principles to any one, he had words of truth and kindness for all.

But it was (I have been told by one who well and tenderly knows) in the circle of his family that the light and beauty of his character shone in mildest and brightest radiance. He was almost worshipped, certainly he was greatly loved, reverenced and confided in, by his wife and children.

As he occupied a Professor's chair, in the University of Pennsylvania, and had no pastoral charge, I seldom heard him preach. But the following description of him, as a preacher, which was from the pen of one who knew him well, and esteemed him highly, I think you may receive as accurate:—

"As a Gospel Minister, his characteristics were of the best kind; for he was a *plain* preacher,—he exhibited the truth and taught it as he had received it of God. His style and language evinced this; for while he avoided common-

place and low phraseology, still, knowing the Gospel was designed for persons of every grade of intellectual capacity, he meant to be understood, and therefore presented Divine truth in such a style and manner as was acceptable to the hearer of taste and acquirement, and at the same time instructive to the plain unlettered Christian. In the best sense of the word, Dr. Rogers was a powerful preacher—he testified to the truth like a witness for God, being deeply impressed with its reality and importance. In his manner he was earnest, but not boisterous and declamatory; his cadence and emphasis belonged to his theme, and the richest evidence was exhibited that he believed and felt what he spake. Dr. Rogers was a *profitable* preacher. Systematic Theology had long engaged his attention; his subjects were well chosen, and his Sermons, clearly arranged and well digested, did not fail to interest the hearer; and, being a man of faith and prayer, and much in the habit of cherishing a sense of dependance on the Holy Spirit, his discourses were listened to by religious persons of different denominations with satisfaction and benefit. With an extensive knowledge of human nature, and a deep conviction of the original sin and depravity of man, he kept back nothing designedly, that might be profitable to his hearers. He knew when and how to point the artillery of Divine truth at the obdurate heart and stupid conscience of the sinner, and when, 'in strains as soft as angels use,' to proclaim peace to the awakened and anxious soul. He avoided a dry metaphysical mode of sermonizing on the one hand, and on the other that careless kind of preaching, which is connected with no thoughtfulness, no study, and no preparation for the duties of the pulpit. The feeling, spiritual, ardent and correct course was his choice; and, acquainted with the best helps, a great reader, and blessed with a retentive memory, it is not strange that attentive Christians retired from his preaching, edified, delighted and built up in the truths of our holy religion. He possessed the happy talent of exhibiting the essential truths of the Gospel with such clearness of illustration and scriptural connection, as to remove doubts from the mind of the anxious believer, when perplexed with the plausible and confident assertions of the advocates of popular errors, and, by showing the intimate and necessary connection between each doctrine of the Gospel and the whole scheme of grace, he was instrumental in leading many a wandering and doubting Christian back to the simplicity which they first found in Christ Jesus.

"It is proper to observe that Dr. Rogers was a highly *evangelical* preacher. What are called the doctrines of the Reformation, such as were believed and preached by a Watts, a Doddridge, and a multitude of able advocates of virtue and religion, were ably and constantly defended by him. The doctrines of repentance towards God and faith in Jesus Christ as the only Saviour, the necessity of the influences of the Holy Spirit to convince, enlighten and save, and the obligation of all men to believe the Gospel, formed the grand features of his preaching. It has been remarked by those most conversant with him, that, in illustrating these great and saving truths, more particularly towards the close of his long and useful life, he seemed to regain the ardour of youthful feeling; and the zeal and solemnity with which he spake of them, evinced that they were deeply rooted in his mind. But, notwithstanding his attachment to evangelical principles, Dr. Rogers was truly the *liberal Christian;* for he loved all good men; and, at one period of his life, he was invited, by churches of three different denominations, to settle in the ministry."

Hoping that this extract, in connection with what I have myself written, may give your readers a tolerably correct idea of the venerable man of whom you have asked my recollections, I am ever, my dear Sir,

Truly yours,

DANIEL SHARP.

JOB SEAMANS.*

1772—1830.

Job Seamans was born at Rehoboth, Mass., on the 24th of May, 1748. His father, Charles Seamans, was a farmer; was born in the year 1700, and died at the age of seventy one, a highly esteemed Deacon of the Baptist Church in Sackville, in the Province of New Brunswick. His mother, Mrs. Hannah Seamans, died at the age of eighty-nine years, at the residence of her son, in New London, N. H., on the 19th of March, 1798. Both his parents were persons of an excellent religious character.

When he was about a year and a half old, his father sold his farm in Rehoboth, and purchased one in Swansea, in the same neighbourhood, where he lived until the son was about five years old. He then removed to Providence, R. I., where he remained about ten years, and, during the greater part of the time, this son attended school, though, owing to the incompetency or unfaithfulness of his teacher, he made but little improvement. The family then migrated to New Brunswick, and took up their residence in a place called Sackville, in the County of Cumberland, in that Province. Here the father carried on a farm; and his son Job became a labourer upon it. The young man seems to have been rather precocious in some of his developments. He took the lead among those who were considerably older than himself, in all scenes of gaiety and merriment; and, though his regard for the good opinion of his fellow-men kept him from gross vices, he had not the fear of God before his eyes to deter him from those sins which were tolerated by the more decent part of the community.

From early childhood, he remembered to have had, at times, fearful apprehensions of death and judgment; but that which first awakened his conscience in any high degree, was the reading of Robert Russell's Seven Sermons. In the summer of 1766, when he was eighteen years of age, one of his companions, who afterwards became a zealous preacher of the Gospel, was converted, and began at once publicly to exhort men to repent. An unusual attention to religion now commenced in the neighbourhood; but young Seamans looked upon it, not only without complacency, but with strong aversion; though he flattered himself that it was one of those New Light excitements that would quickly die away. As it continued, however, from summer to autumn and from autumn to winter, without any perceptible abatement, he began to feel considerable uneasiness; and, on listening one evening to a discourse from his young friend, already referred to, who had, by this time, become a preacher,—on the text,—"Incline your ear and come unto me, hear and your souls shall live,"—he became the subject of distressing convictions, and resolved that, thenceforward, he would make religion his chief concern; though he seems, at this time, to have had no just view of the Gospel plan of salvation. In August, 1767, from listening to the preaching of Elder Windsor, of Rhode Island, and to the

* Benedict's Hist. Bapt., I.—MS. from Dr. E. E. Cummings.

relation of the Christian experience of several of his young companions, he evidently gained a much deeper sense of his entire dependance on the grace of God, than he had had before. In this state of mind, he went to see the ordinance of Baptism administered to some of his youthful associates; though, from a deep feeling of unworthiness, he only followed at a distance, and was absorbed in meditation upon what seemed to him the hopelessness of his prospects. But, as he walked along under this fearful burden of anxiety and distress, he imagined that he saw, with his bodily eyes, the Saviour, in the act of being crucified for his redemption; but, though this scene overwhelmed him, and left an impression upon his mind that remained vivid till the close of life, instead of melting him into penitence, it seems, by some strange process, to have only nourished a spirit of despair. He still had to pass through a protracted scene of conflict before he was enabled heartily to bow to the requirements of the Gospel. The change, when it occurred, was emphatically a change from darkness to light; old things had passed away, and all things had become new.

Shortly after this, Mr. Seamans related his experience to the church in Sackville, and was baptized. He felt, at once, a strong conviction that it was his duty to preach the Gospel; though he was, at the same time, greatly oppressed by a sense of his incompetency to the work. For some time, he was painfully embarrassed on the subject; but, at length, his scruples so far yielded that he determined to give himself to the ministry. He commenced his public labours while he was yet in New Brunswick; but it would seem that, shortly after, and probably in consequence of his father's death, he, with the family, returned to New England; for, in the year 1772, we find him supplying the Church in North Attleborough, Mass., and, on the 15th of December, 1773, he was ordained as its Pastor. The Sermon at his Ordination was preached by the Rev. Isaac Backus of Middleborough, and the Charge was delivered by the Rev. James Manning, first President of Rhode Island College.

Mr. Seamans' connection with this church continued about fourteen years, during which time he witnessed two powerful revivals as the fruit of his ministry. His labours, however, were not confined to his own people: he made frequent preaching excursions in the surrounding country, and there was scarcely a town in the region where his voice was not sometimes heard in proclaiming the offer of salvation. During his residence in Attleborough, he baptized more than a hundred persons.

But the field of Mr. Seamans' most important labours was New London, N. H. He was attracted thither by the spiritual desolation of the region, the country being then but very sparsely settled, and the few people who were there being entirely destitute of the means of religious instruction. He preached his first sermon in New Hampshire on the 17th of June, 1787; and, on the Sunday following, preached, for the first time, in New London; but it was not until February of the next year that he could be said to have become identified with that people. His preaching seemed at once to be attended with a blessing; and he soon had the pleasure of baptizing five persons, who, with seven from other churches, including the Pastor and his wife, were constituted a church in October, 1788. He was regularly installed as the Pastor of this church by an Ecclesiastical Coun-

cil, convened for the purpose, on the 21st of January, 1789, on which occasion the Rev. Amos Wood,* of Weare, preached the Sermon, and the Rev. Thomas Baldwin, of Canaan, gave the Charge. The public exercises were held in an unfinished meeting-house,—there being no pews to sit in, nor even floors to stand upon; but, notwithstanding the poor accommodations, and the inclement season, there was a very large and deeply interested audience.

Mr. Seamans' ministry here continued for upwards of thirty-seven years,—until the infirmities of age led him to resign his charge. He died among the people whom he had so long served, on the 4th of October, 1830, in the eighty-third year of his age.

Mr. Seamans' salary, on his settlement at New London, was fixed at forty pounds, lawful money; to be paid in corn and grain, with the exception of three pounds, which he was to receive in cash. In addition to this, as the first settled minister of the place, he had what was called "the ministerial lot." His life was attended with at least the usual degree of vicissitude, and there were times when he found a formidable opposition arrayed against him. During his Pastorate in New London, there were three extensive revivals,—in the years 1792, 1809, and 1818. In the first, about one hundred were added to the church; in the second, forty; in the third, eighty-three. During his connection with this church, he baptized, in New London and the neighbouring towns, two hundred and twenty-seven; and in the last revival during his ministry, when he was too feeble to administer the ordinance, forty-seven were baptized by another minister, making in all two hundred and seventy-four. The whole number supposed to have been converted under his ministry, most of whom were baptized by him also, was three hundred and seventy-nine. Three of them afterwards became ministers of the Gospel.

FROM THE REV. E. E. CUMMINGS, D. D.

CONCORD, February 8, 1858.

My dear Sir: My acquaintance with the Rev. Job Seamans was limited, as the infirmities of age compelled him to retire from the active duties of the ministry before I entered upon them. The first time I saw him was at the installation of his successor in the pastoral office, among the people with whom he had so long lived and laboured. I was, at that time, deeply impressed with a feeling of veneration for this aged servant of Christ, when, at the close of the service, I saw him moving among the retiring congregation, like a father among his children, giving to each one a word of paternal greeting. He was greatly beloved by the younger ministry, who, though not permitted to labour with him, were indulged the privilege of witnessing the sublime and heavenly composure that marked the closing part of his eminently useful life.

He was a man of about medium stature, with rather coarse features and light complexion, and in advanced life had a very commanding and venerable appearance.

That he was a man of sincere, ardent and uniform piety, no one who knew him could ever doubt. He made it manifest, by all his conduct, that he possessed true love for the Saviour and his Church, and earnest desires for

* AMOS WOOD was graduated at the College of Rhode Island, in 1786; was ordained Pastor of the Baptist Church in Weare, N. H., in 1787; and continued in that relation until his death. He was a respectable and useful minister, and the church, during his connection with it, was in a flourishing condition.

the salvation of sinners. In the family, in social life, in the pulpit, in the discipline of the church, he evinced great coolness, self-control, and wisdom. Perhaps I may say that his distinguishing characteristics were a ready and almost intuitive perception of the workings of human nature, and a high degree of practical common sense in meeting those developments. Hence he made few blunders, and always secured the confidence of those with whom he had intercourse. He was a man of great industry—having a large family, and receiving only a small salary, he was obliged to perform no little labour on the farm. He deeply lamented that all his time and energies could not be given to the ministry. Yet, whether he were called to farming or tent-making, to study, or preaching, or visiting, he went cheerfully to the duty, and laboured in it to the extent of his ability. Few men enter the study more earnestly, or apply themselves with more enthusiasm or success, than he did. He gave himself to study that his profiting might appear unto all. As a preacher, he was uniformly acceptable, seldom rising to a high degree of eloquence, yet always serious, instructive, earnest, and often making direct and pungent appeals to the heart and conscience. He never wrote a sermon; yet his manner of treating many texts, as exhibited in his own written memoranda, still extant, shows that he had a mind of more than common clearness and vigour. His views of doctrine and duty were discriminating and well-defined. In early life, he embraced what is commonly called the doctrine of limited atonement, as set forth by Dr. Gill; but he, subsequently, held, substantially, the views of that subject, which were entertained by Andrew Fuller.

I will only add, in the language of another, — "The best monument of Elder Seamans is the enterprising and thriving town, in whose grave-yard his remains have long since mouldered away. His long ministry there was no insignificant element, among others, that have ministered to the temporal and spiritual prosperity of the people and church of New-London."

Yours fraternally,

E. E. CUMMINGS.

JOHN TAYLOR.

1772—1833.

FROM THE REV. JAMES E. WELCH.

HICKORY GROVE, Warren county, Mo., July 7, 1854.

My dear Sir: In compliance with your request, I send you the following sketch of the life and character of the Rev. John Taylor, an eminent Baptist clergyman, with whom I had the privilege of an acquaintance during the latter years of his life.

JOHN TAYLOR was born in Fauquier county, Va., in the year 1752. He was a great grandson of John Taylor, who, with two brothers,—Argyle and William, emigrated from England to Virginia, in 1650. He was a son of Lazarus and Anna (Bradford) Taylor—his maternal grandfather was a native of Scotland, his maternal grandmother, of France. While he was growing up, he was compelled to labour hard for the support of his father's family, which had been rendered dependant upon him by his father's improvident or dissolute habits. His early education was, of course, much neglected. Before the Revolutionary War, his father removed, with

his young and growing family, to the west of the Blue Ridge, and settled near the Shenandoah River, in Frederick county, Va. When John was about seventeen years of age, the Rev. William Marshall,* an uncle of the late Chief Justice Marshall, came through that fertile country on a preaching tour; and while Marshall, standing on a stump, was discoursing of the awful scenes of the judgment, he uttered this fearful exclamation—"Oh rocks, fall on me; oh mountains, cover me from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" "I felt," said Taylor, "the whole sentence dart through my soul." He, however, soon after, lost the vivid impressions then made upon his mind, and relapsed into his former general habit of indifference; though he had repeated warnings of conscience, and his mind was ill at ease. Under the fervent and solemn addresses of two young preachers, who lived near his father's residence, he was again awakened to a deep sense of his guilt and danger; and, soon afterwards, in a lonely, uninhabited mountain, kneeling beneath an overhanging rock, was enabled to apprehend the fulness and grace of Christ, and to rejoice in the hope of the glory of God.

He was baptized by James Ireland, and united with the Baptist Church at South River, of which Ireland was then Pastor, in the twentieth year of his age. He soon began to feel a strong desire to communicate what he felt and knew of the Saviour, to his fellow-men; and, when attending the social meetings of the neighbourhood, would aid in conducting the public services, and thus, in a few months, he came to be known as a public speaker in the region in which he lived.

He says himself,—"Although I was twenty years old, my lack of information filled me with dismay. My boyhood was such, even in stature, that, in a strange place, I was taken to be about sixteen years old—in one place it was said that my head came but little above the pulpit." About four years after he had been licensed to preach, he was ordained, as an itinerant, at South River. For a number of years, he, in company with Joseph Redding,† another Baptist minister, continued to range through the

* William Marshall was born in the Northern Neck, Va., in the year 1735. In early life, he was remarkable for his devotion to fashionable amusements; but, in 1768, he was awakened, under the ministry of those who were then called New Lights, and, after a season of deep distress, became the subject of a hopeful renovation. This occurred in the county of Fauquier. He soon joined the Baptists, and commenced preaching, to the great surprise of those who had known his previous history and habits. His earnest and impressive appeals gave so much offence that he was actually seized, and an attempt was made to imprison him, but he was released through the interposition of his brother, Col. Thomas Marshall. He continued to preach for some time, and with great success, in the county of Fauquier, but, afterwards, visited the county of Shenandoah, where his labours were equally successful. At length he became the Pastor of Happy Creek Church, though this connection continued but a short time. In 1780, he removed to Kentucky, and settled in what is now Shelby county, and, shortly after, was interrupted in his labours, for a considerable time, by a fall from a horse. During this period of confinement, he devoted himself to study, and was afterwards more instructive and systematic in his pulpit efforts. He died in 1808, in the seventy-third year of his age.

† Joseph Redding was born in Fauquier County, Va., in the year 1750. He was left an orphan in early life, and, with six or seven other children, was thrown upon the care of an uncle. In consequence of this bereavement, they received but little education, though they were brought up in strict conformity to the Episcopal Church. Joseph was hopefully converted, under circumstances of peculiar interest, was baptized by immersion in 1771, and, almost immediately after, commenced preaching. Having laboured for two years in his native State, he removed to South Carolina, where he remained, preaching with much success, until 1779, when he finally settled in Kentucky. There he became a prominent man,—at first connected with the Elkhorn District, but afterwards a leader in the Licking Association. He died in December, 1815.

mountains, washed by the waters of the Shenandoah, Potomac, Monongahela, and Green Brier Rivers, and even into the wilds of Kentucky, preaching the Gospel and organizing churches, where no messenger of salvation had ever penetrated before. Their lives were often in danger from the mountain snows, and still more, perhaps, from the ruthless tomahawk. In this hazardous work they laboured with pleasure, and were greatly blessed in their labours; and, as they passed from mountain to valley, they would sing

"On these mountains let me labour,
"In these vallies let me tell
"How He died, the blessed Saviour,
"To redeem a world from hell."

In 1782, he was married to Elizabeth, daughter of Philemon and Nanny (Cave) Kavanaugh,—a young lady of a respectable family, and a member of the Baptist Church. About the same time, an uncle of his died, who left him sole heir to his property, which was valued at about three thousand dollars. This was altogether unexpected to him, and was the more welcome because it came at a time when he needed it most. Soon after this, he considered it his duty to remove to Kentucky; and, accordingly, he took passage at Redstone, (now Brownsville,) for a place then called Beargrass, (now Louisville;) the whole country on the Ohio River between Wheeling and Louisville being entirely unsettled, and travelling being attended with great jeopardy. This was about the close of the year 1783. Within a few days after his arrival, he left Louisville for Craig's Station, in Lincoln County, Ky,—a distance of eighty miles; though it was now mid-winter. This was a most perilous journey; and it required, on the part of both himself and his wife, an indomitable strength of purpose. Accustomed, from early childhood, to range over and around the spurs of the Alleghany Mountains, he was prepared, by habit, to meet and brave the dangers of the river and the wilderness, while his piety taught him to trust for protection to that God who holds the waters as in the hollow of his hand, and can bid the wild beasts, and more savage men, to touch not his anointed, and do his servant no harm.

There was a Baptist Church at Craig's Station, in Lincoln County, called Gilbert's Creek, the members of which had emigrated from Virginia to Kentucky, with Lewis Craig, their Pastor. Just before Taylor arrived in Kentucky, Craig, with a number of others, had left Gilbert's Creek, and settled on the North side of the Kentucky River, and established a church at South Elkhorn, six miles South of Lexington. This church was favoured, in no small degree, with the labours of William Hickman, Senior,*

* William Hickman, Senior, was born about the year 1746, in one of the counties South of James River, Va. He was hopefully converted in consequence of listening to sermons delivered by certain Baptist ministers from the windows of the jail, in the County of Chesterfield. Soon after making a profession of religion, he visited Kentucky, and there, in 1776, commenced preaching. On his return to Virginia, he preached with great effect, especially in the Southern part of Chesterfield County, where, in 1778, he was instrumental in founding the Skinquarter Church. In 1781, the church called Tomahawk also secured his services, and he laboured among them for three years. In 1784, he became a permanent resident of Kentucky. Here he submitted to great sacrifices and perils for the sake of carrying the Gospel to the scattered population in those frontier settlements. He was, for many years, Pastor of the church known by the name of the "Forks of Elkhorn," and in this church alone baptized more than five hundred persons. He was twice married, had a number of children, one of whom, *William*, became a respectable Baptist minister in Kentucky. He (the father) lived to an advanced age, and at fourscore years had almost his full vigour. Elder Taylor writes thus concerning him:—

who lived in this neighbourhood. After a residence of seven months in Lincoln County, Taylor followed Craig to the North side of the River, and settled in what is now Woodford County, and, in August, 1784, united in membership with the South Elkhorn Baptist Church, then under the pastoral charge of Lewis Craig, who had aided in his ordination in Virginia.

In 1785, a church was formed at Clear Creek, of which Mr. Taylor, and three other preachers, who had moved into that neighbourhood, became members. Some time the next winter, Mr. T., much to his surprise, was chosen Pastor of the Church; and though, at first, he declined the call, on the ground that there were three ministering brethren in the church older than himself, two of whom had already sustained the pastoral relation, yet, when it came to be urged upon him, as a matter of unquestionable duty, he finally consented to accept the place, and was installed after the usual mode. His introduction to the pastoral office marked the commencement of a powerful revival of religion, and proved auspicious of the greatly increased prosperity of the church. In consequence, however, of different views of the subject of Church Discipline, the harmony of the church began at length to be disturbed, and Mr. T., after a ministry of about three years,—during which he baptized an hundred persons,—was led to resign his pastoral charge. Though this measure was at first strongly objected to by a portion of the church, they became reconciled to it, upon his giving them the assurance that though, sustaining no longer the pastoral relation, he should continue to serve them with as much alacrity and fidelity as ever. This he actually did; and, not long after, a revival of great power commenced, which brought large numbers into the church, and was marked by many very signal instances of conversion.

But scarcely had this revival passed away, before evil surmisings and jealousies arose among the members of the church, which presented a sad contrast to the scenes which had then lately been witnessed. This, in connection with some other circumstances, suggested to Mr. Taylor the idea of seeking another residence. Though he had originally possessed fifteen hundred acres of land in that neighbourhood, he had disposed of it to one friend after another, till only about four hundred remained to him; and he felt the importance of making some better provision for his increasing family. As there was an eligible opening on the Ohio River, near the mouth of the Great Miami, in Boone County, he purchased nearly three thousand acres, in different tracts, in that region, and removed thither, with his family, in April, 1795, nearly eleven years after he had settled on Clear Creek.

The summer before his removal to the Ohio River, while on a visit there, he was present at the constitution of a small church, called "The Baptist Church of Christ at Bullittsburg." To this church he transferred his membership; and though he was immediately requested to take the pastoral charge of it, he peremptorily declined the proposal, while yet he cordially proffered them any ministerial service which he might be able to perform. At this period he seems to have had little enjoyment in his

"His preaching is in a plain and solemn style, and the sound of it like that of thunder at a distance: but, when in his best gears, his sound is like thunder at home, and operates with prodigious force on the consciences of his hearers—his mode of speaking is so slow that the hearer at times gets ahead of him in the subject."

ministry, partly because there were so few people around him for his influence to act upon, and partly because the prospect was at best a very distant one, of his condition in this respect being materially improved. He, however, addressed himself, with characteristic enterprise, to the work of felling the forest and cultivating the earth; and, after a few months, the settlement was enlarged by very considerable emigrations from Virginia, as well as from different parts of Kentucky. The church soon numbered not less than sixty members; and, though it received few or no additions from the world, and there seemed a suspension of the converting influences of the Holy Spirit, in respect to the surrounding population, the utmost harmony and good-will prevailed among the members. This state of things continued, without interruption, for several years.

In the Spring of 1800, Mr. Taylor, having heard from a friend of an extensive revival of religion at the mouth of the Kentucky River, made a journey thither, intending not only to mingle in the scenes of the revival, but to settle the boundaries of a tract of land in Gallatin County, which he had purchased some time before. He attended a meeting at the house of his friend, and preached, but he had little comfort in the exercise, and went on his way, to meet his secular engagement, with a heavy heart. The land which he went to survey had been surveyed about forty years before for a Colonel Byrd, and, being one of the highest bluffs on the river, it was called Mount Byrd. From this place, he went to visit the Clear Creek Church, and spent a Sabbath with them, and preached a sermon, suited not less to his own gloomy feelings, than to their depressed condition. On his return to Bullittsburg, he was not a little distressed to find that professing Christians there were becoming lamentably conformed to the world, and that some of them were indulging freely in scenes of mirth and frivolity, to the great dishonour and injury of religion. This state of things, however, was quickly succeeded by a revival that continued about a year, and resulted in an addition to the church of an hundred and twelve new members. The whole number of communicants, at this time, was about two hundred.

As the church at Bullittsburg had now several preachers connected with it, and as the climate had proved unfavourable to the health of his family, Mr. Taylor, after a residence there of seven years, moved, in the spring of 1802, to Mount Byrd, some sixty or seventy miles distant,—where, as I have already stated, he had a considerable tract of land. He now, with his family, became connected with the Corn Creek Church, which was about four miles from his residence, and, as he was already well known to most of the members, was almost immediately called to take the pastoral charge of it. This, however, he declined to do, while yet, as on former occasions, he expressed his willingness to serve them, in the general capacity of a minister, to the extent of his ability.

Mr. Taylor now entered afresh on the work of cutting down trees, and enclosing lots, and doing whatever else was needful for a comfortable settlement; and his wife and children co-operated with him most vigorously in the new enterprise. Providence smiled on their industry, the change of climate proved favourable to their health, and they were soon in possession of a pleasant and commodious home. Though the church was well

satisfied with his ministrations, its numbers were very small, and its growth, by no means, rapid, as there were not more than fifty families in the entire settlement. But, before he had been long there, several circumstances occurred, to disappoint his hopes and mar his enjoyment. A fine barn which he had just built, and filled with choice grain, was struck with lightning and burnt, occasioning him a loss of at least a thousand dollars. Two of his children were taken from him by death. And, to crown all, a powerful prejudice had sprung up against him in the church, and the surrounding community, on account of his endeavouring to bring the discipline of the church to bear upon a member for having become a Freemason. These and other circumstances connected with them, he interpreted as a providential intimation that it was his duty to seek yet another home; and, accordingly, in March, 1815, after living at Mount Byrd thirteen years, and labouring with the Corn Creek Church, during that period, (though without any marked success,) he left the place, and went to live at the Forks of Elkhorn.

Here he became connected with the Big Spring Church, in Woodford County, about five miles distant from his residence, and then under the pastoral care of the Rev. Silas M. Noel. Just before this, Judge D——, an influential member of this church, had published a pamphlet, containing a vigorous defence of Arminianism. Mr. Taylor, while entertaining great respect for the author of the pamphlet, felt constrained to secure some public expression of disapprobation in respect to it; and, though his movements on the subject were embarrassed, and to a great extent resisted, in the church, yet no less than three Baptist Associations ultimately passed judgment against it.

As a church was now about to be constituted at Frankfort, Mr. Taylor, partly from its being more convenient to him, and partly from the want of sympathy with him, on the part of the Big Spring Church, in regard to the offensive pamphlet, resolved to identify himself with the new enterprise; and, accordingly, he took his letter of dismission from Big Spring in January, 1816, after being a member there about ten months. He seems, however, to have felt little at home in the Frankfort Church; and, after about two years, he joined with a number of his brethren in forming yet another church within the Forks of Elkhorn—this church was called "the Baptist Church of Christ on Black Run," and was constituted in January, 1816.

Mr. Taylor was immediately called to the pastoral charge of the Black Run Church, but, on stating to them his objections to serving them in that relation, and his willingness to preach to them, as a stated supply, once a month, and administer ordinances, they readily yielded to his proposal. His labours proved highly acceptable, and the church increased, from year to year, under his ministry. His strength gradually declined during his last years, though he continued to labour up to the full measure of his ability. He died in the year 1833, in the eighty-fourth year of his age. He had several children, one of whom entered the ministry, and, after labouring some years in Kentucky, removed to Illinois, and died on Apple Creek, several years ago.

John Taylor was one of the most industrious of men, in both his secular and sacred callings. He could not tolerate idleness under any circumstances; and hence, in his seventy-fifth year, when unable to ride much on horseback, (his usual mode of travel,) he prepared for the press a work, forming a duodecimo volume of almost three hundred pages, entitled, "A History of Ten Baptist Churches, of which the Author has been successively a member; in which will be seen something of a Journal of the Author's Life for more than fifty years. Also a Comment on some parts of Scripture, in which the Author takes the liberty to differ from other Expositors." I have witnessed his persevering industry, when travelling with him to and from Associations in Kentucky,—six or eight of which, lying between the Kentucky and Ohio Rivers, he usually visited every year.

Another prominent trait of his character was punctuality, especially in his ministerial engagements. He said himself,—"I have been in the ministry just about fifty-four years; and, of the many thousands of meetings I have appointed, I do not recollect that worldly business ever detained me from one of them; and I have been a man of such uninterrupted health, that I do not think I have disappointed half as many meetings in my life as I have been preaching years." Nor could he be easily diverted from what he considered the path of duty. When once his mind was fully made up, he carried out his convictions with such unyielding tenacity, as to render himself liable, in the estimation of some, to the charge of obstinacy. He was, undoubtedly, a man of strong prejudices. He was once bitterly opposed to the missionary cause, and prepared a pamphlet entitled "Thoughts on Missions," which no persuasion of his friends could induce him to withhold from the press, notwithstanding it contained palpable mistakes. I saw him at the Long Run Association, in 1830, at New Castle, Ky., when I expressed a desire to have some conversation with him relative to that pamphlet; but he replied,—"Oh, Brother James, I hope you do not doubt that I *believed* I was telling the truth, when I wrote that thing." I answered,—"How could you?" and he replied,—"Oh, never mind, let it sleep in silence;" and his whole manner showed that he regretted he had ever written it. Wherever he became attached, his friendship was ardent; and, on the other hand, whoever should offend him, might expect to feel the weight of his displeasure; and yet he was famed for his success in reconciling contending parties, and usually so directed his efforts as to be regarded the friend of both. I recollect an instance of this, in 1805, when contention ran high in the Elkhorn Association, for several days, and was terminated by a vote, which induced several of the oldest ministers to withdraw. On Sabbath, John Taylor took for his text,—"Let Reuben live" (Deut. xxxiii. 8); and, from the fact that Reuben was the oldest son of Jacob, he pleaded with the younger ministers of the Association not to rejoice over their elder brethren, because they were in the minority; and, although it did not heal the breach, it acted, for a time, like oil upon the troubled waters. There was, undoubtedly, something of eccentricity about him. He would often arise to preach, without a moment's study, whenever prompted by any unexpected or exciting circumstance. He once met Jacob Creath, Sen., and James Suggett, (if my memory serves me,) at the Forks of Elkhorn, on the Sabbath, when, as was usual on such occasions, they

determined to have two services before dismissing the congregation. Suggett preached, and then he and Taylor urged Creath to preach, which he refusing to do, Taylor arose at once and took for his text,—"Pray ye the Lord of the harvest that he would send forth *labourers* into his harvest." With this text, he soon entered the harvest fields of Virginia, and began to describe the kind of "labourers" the Virginia farmers wanted—"not *gentlemen*, who, when asked to cut a swarth, would plead various excuses—not men to lie about under the shade—such hands always had their wages docked; but they wanted *labourers*,—men who were willing to bear the burden and heat of the day," &c., &c. As soon as Taylor closed his sermon, Creath arose, and made an apology to the audience for his inactivity.

I saw this aged brother at the meeting of the Elkhorn Association, at the Big Spring Church, near Frankfort, in 1832. He was a member of the Body; and yet he took his place on the front seat of the gallery. The Moderator, observing him, said,—"Come down, Brother Taylor, and sit with us;" but he promptly replied,—"I am a free man, Brother Moderator," and kept his seat. He was low of stature, muscular, had broad shoulders and a broad face, high cheek bones and heavy eye brows, overhanging a pair of light and small, but expressive, eyes. He was plain, and by no means particular, in his apparel, and rather reserved in conversation, though, at times, he seemed to enjoy a dry joke upon his brethren.

His death was peaceful and tranquil, and he has left behind him a name worthy of enduring remembrance.

Very sincerely yours,
JAMES E. WELCH.

WILLIAM WILLIAMS.*

1773—1823.

William Williams, a son of John and Ann (White) Williams, was born in Hilltown, Bucks County, Pa., in the year 1752. His father emigrated from Wales to this country, and was obliged to work his passage over as a sailor, having no other means of paying for it. He settled in Bucks County as a farmer, where he accumulated a handsome property, and spent the remainder of his days. The son,—the subject of this sketch, was fitted for College at Hopewell, N. J., at a somewhat celebrated school taught by the Rev. Isaac Eaton. He entered the institution which is now Brown University,—then situated at Warren, R. I., one year in advance, in 1766, and graduated with the first class in 1769. In the autumn following, he was married to Patience, daughter of Colonel Nathan Miller, of Warren. On the 29th of September, 1771, he was baptized by the Rev. Charles Thompson, of the same place, and admitted to the communion of the church under his pastoral care. On the 18th of April, 1773, he was licensed, by the Warren Church, as a preacher of the Gospel.

* MSS. from his daughter,—Miss Williams, from Rev. Gideon Cole, and Professor Gammell.

For several years after leaving College, he was engaged chiefly in teaching. He commenced preaching at Wrentham as early as November, 1773, and shortly after removed his family thither, by request of the church, though not to assume the pastoral charge. In March, 1775, the church invited him to become their Pastor, and he accepted the invitation,—but his ordination did not take place till the 3d of July, 1776.

About the time of his settlement at Wrentham, he opened an Academy, which attained to high distinction among the literary institutions of that day. He is supposed to have had under his care nearly two hundred youth, about eighty of whom he fitted for his Alma Mater, and not a few became distinguished in literary and professional life. He also conducted the theological studies of several young men, with a view to their entering the ministry.

Mr. Williams continued to be engaged as both teacher and preacher till almost the close of his life. In May, 1823, he began to exhibit decisive symptoms of consumption, and it was quickly found that the disease was too deeply seated to yield to medical treatment. He preached his last sermon at his own house, after he had become so ill as to be unable to go to the usual place of worship. At one time it was thought that there was some reason to hope for his recovery; but he seemed rather desirous to depart, and could hardly be reconciled to the idea of surviving his usefulness. He died on the 22d of September, 1823, aged about seventy-one years.

Mrs. Williams died of apoplexy, on the 17th of June, 1803. In February, 1804, he was married to Mrs. Dolly Hancock, of Wrentham, daughter of a Mr. Titus. He was the father of seven children, all of whom, except the eldest and the youngest, still (1859) survive.

Mr. Williams was a Fellow of Brown University, from 1789 to 1818. In 1777, when the College building was occupied as a barrack for Militia, and afterwards as a hospital for French troops, the library was removed to the country, and placed in the keeping of Mr. Williams.

FROM THE REV. ABIAL FISHER, D. D.

West Boylston, March 22, 1859.

My dear Sir: I did not know the Rev. William Williams, of Wrentham, till he was far advanced in life, but I was well acquainted with his general character and standing, both as a teacher and a minister of the Gospel. He is especially worthy of notice as having been one of the first graduates of the College of Rhode Island, now Brown University, and as having contributed not a little to the intellectual improvement of the Baptist denomination in New England.

As respects his personal appearance, he was of about the middle size, quite spare, and, when I knew him in old age, somewhat inclined to stoop—his complexion was ruddy, and his nose somewhat prominent. His manners were easy and agreeable, and his powers of conversation such as to render him quite attractive. His talents and acquirements were highly respectable. His services as a teacher commanded great respect, not only in but out of his denomination. Among his pupils were the late Hon. David R. Williams, Governor of South Carolina, and the Hon. Tristam Burgess, LL.D., late Professor of Oratory and Belles Lettres in Brown University, and for many years a distinguished Representative in Congress. He could not be regarded

as a highly popular preacher, though he was strongly evangelical in his doctrines, and succeeded in keeping his church in a quiet and orderly state. He was not a man greatly to attract or impress the multitude in any way, but, by a steady course of enlightened and Christian activity, he accomplished an amount of good for his denomination, which fairly entitles him to a place among its more distinguished benefactors. He diffused a spirit of improvement, a love of intellectual culture, throughout the circle in which he moved, and no doubt his influence will continue, and find new channels through which to flow down to posterity, long after the last of his surviving contemporaries shall have passed away.

Very truly yours,
ABIAL FISHER.

RICHARD FURMAN, D. D.*

1773—1825.

Richard Furman was born at Æsopus, in the then Province of New York, in the year 1755. In his early childhood, his father removed with his family to South Carolina, and, after spending some time on the sea coast, settled at the High Hills of Santee. His father was a person of more than ordinary intelligence for that day: he followed the profession of a Surveyor, and also held the office of Prothonotary in the place where he lived. He attended carefully to the education of his son, instructing him not only in the common English branches, and the Mathematics, but especially in the Sacred Scriptures. Under a judicious and evangelical training, the mind of the son gradually opened, giving early promise of an earnest and useful Christian life.

On account of the uncommon maturity of his intellectual and Christian character, he was brought forward, by the church of which he was a member, to preach the Gospel, at the early age of eighteen. After some probationary exercises in his own church, he began gradually to extend the sphere of his labours, making it an object to preach in the most destitute places. There were large portions of South Carolina, which, at that period, were altogether without the means of religious instruction; and, in these desolate regions particularly, his influence was widely and deeply felt. Through his instrumentality, many churches were now established, which were afterwards embodied in the Charleston Association. Though he was a mere youth, such were the attractions of his character and eloquence, that he commanded the respect and affection of all classes, from childhood to venerable age.

Like most of the Baptist ministers of that day, Mr. Furman was a decided Whig, and entered, with all his heart, into the cause of American Independence. As the British army had invaded South Carolina, thus not only interrupting the exercise of his ministry, but rendering it hazardous for him to remain there, he retired, with his family, into North Carolina and Virginia; and, in this retreat, continued not only to fulfill the duties of a

* Dr. Brantly's Fun. Serm.—MS. from Rev. Dr. W. B. Johnson.

Minister, but to exemplify the character of a Patriot. Here, by his fervid eloquence, as well as his lofty patriotism, he attracted the attention of some of the most distinguished advocates of the Revolution, among whom was Patrick Henry.

After the danger had passed away, he returned to his former residence, at Statesburg, S. C., where he remained as the Pastor of a church until the year 1787, when he accepted an invitation to take the pastoral charge of the Baptist Church in Charleston. Here he laboured with great zeal, fidelity, and acceptance, to the close of life.

He received, at various times, high testimonies of public respect and confidence. He was one of the members of the Convention that framed the Constitution of South Carolina. He was appointed, by the Revolution Society, in connection with the Society of Cincinnati, to deliver a Discourse commemorative of Washington, and, at a later period, another, commemorative of Hamilton. In 1800, he received the degree of Doctor of Divinity from Brown University, having received the degree of Master of Arts from the same institution, in 1792. He was President of the First Baptist Convention for the United States, held in Philadelphia, in 1814.

Dr. Furman was blessed with an uncommonly vigorous constitution, and, during nearly his whole life, with excellent health. At length, however, his health began to decline, and it was apparent to both himself and his friends that the silver cord must quickly be loosed. His last Sermon was founded on the text,—"And Enoch walked with God, and was not, for God took him." It was a noble effort, worthy of one who was standing at the portals of Heaven; but it left him in a state of great physical exhaustion, that told but too plainly that the time of his departure was at hand. In the progress of his disease, he had intense bodily suffering, but he exhibited a uniformly serene and patient spirit. The last time he visited the house of God, he heard a sermon, from one of his brethren, on some of the plainest and simplest points of the Christian faith; and he remarked respecting it,—"These are blessed truths on which we may live and die." As he was making his passage through the dark valley, he said to some of his friends who stood around him,—"I am a dying man, but my trust is in the Redeemer: I preach Christ to you dying, as I have attempted to while living." The moment before he expired, he requested that the twenty-third Psalm should be read; and, before the reading of it was concluded, his heart had ceased to beat. He died on the 25th of August, 1825, aged seventy years. The Funeral Discourse was preached by the Rev. William A. McDowell, of the Presbyterian Church. Another Sermon, commemorative of his life and character, was subsequently preached by the Rev. Dr. Brantly, and was published.

Dr. Furman published Rewards of Grace conferred on Christ's Faithful People: A Sermon delivered in Charleston, on occasion of the Death of the Rev. Oliver Hart, 1796; an Oration delivered at the Charleston Orphan House before the Intendant and Wardens of the city, the Board of Commissioners, and a large Assembly of the Benefactors of the Institution, 1796; Humble Submission to Divine Sovereignty, the Duty of a Bereaved Nation: A Sermon commemorative of General Washington, 1800; and a Sermon on the death of the Rev. Edmund Botsford, 1819.

One of Dr. Furman's sons has been settled, for many years, as a Baptist minister, in his native State.

FROM THE REV. WILLIAM B. JOHNSON, D. D.

Edgefield Court House, S. C., May 27, 1848.

My dear Sir: My acquaintance with the Rev. Dr. Furman began when I was a boy, and I well remember the deep and solemn impression which his grave and minister-like appearance made upon my mind, young as I then was;—an impression which was deepened by a more intimate knowledge of his character. As we never lived in the same town or neighbourhood, after I entered the ministry, nor indeed before, with the exception of a few months which I spent in his family, when going to school,—I saw him but seldom, except in the meetings of the general organizations of the denomination; so that my opportunities for observing him continuously were not ample. His deportment, however, was so uniform that his life presented a series of good deeds, without very numerous incidents of striking variety. His regular habits, his conscientious regard for duty, made him observe, with more than ordinary faithfulness, the precepts of his Divine Master. So that, though of Adam's race, he was, by common consent, regarded as not exceeded by any, as a consistent, uniform and exemplary person, in a community of from twenty to thirty thousand, of whom not a few were upright professors of religion in different denominations.

As a man, Dr. Furman was most kind and benevolent. In his family, he was a pattern of conjugal and parental tenderness. To the poor he was sympathizing and beneficent. To the sick, a physician of both soul and body. He was the former by his profession, and to become the latter, he bestowed much attention upon the science of medicine. To this he was led by the benevolence of his heart, from seeing the necessities of the numerous poor in the city, whose streets and lanes he threaded in his pastoral visits. During the sickly season, in Charleston, sometimes visited by that awful scourge of the sea-ports,—*the Yellow Fever*, Dr. Furman remained firm at his post, and, like an angel of mercy, was found at the bedside of the sick and the dying. In one of the most fatal seasons of this epidemic, he had more than thirty patients, of whom he lost none; and, to the honour of this philanthropist, be it said, these acts of kindness were performed *without money and without price*. In the exercise of the same benevolence, which led to these acts, his manner was to take with him, when he travelled, his lancet and medicines; and, not unfrequently, was it his privilege to minister, on these journeys, to the relief of the sick, especially in the General meetings of the denomination, when some sudden attack of disease upon one or other of the members called into requisition his skill and his kindness.

Dr. Furman was the firm friend of true freedom and of equal rights. As a member of the Convention of this State, in the year 1790, he took part in the deliberations of that Body, assembled to form the Constitution. When the article, which prohibits ministers of the Gospel from admission into the Legislative, Judicial and Executive offices, came up for discussion, he opposed it on the ground of its violating the *right* of the people to elect whom they pleased, and of the ministry to fill any office to which the people should elect them. He repudiated the principle of disfranchising a class of citizens, on the ground of their consecration to a holy office.

As a Christian, the bearing of Dr. Furman was pre-eminently that of a man of God, who set the Lord always before him, ordering his conversation aright, and acting under the solemn conviction,—"*Thou God seest me.*" The religion of this good and great man was truly a spiritual, practical religion,

under whose influence he was careful to maintain good works, thus letting his light shine before others, with no false or doubtful lustre. Indeed, so eminent was he for exemplary piety and holy living, that the whole city held him in veneration. The ungodly stood abashed in his sight, and the profligate carefully hid his iniquities from his view. A member of a bachanalian party once said to his fellows in debauch,—"Suppose Rev. Mr. ——— should enter the room, would you be restrained?" "No," was the reply. The names of other ministers of the city were mentioned, with the like inquiry, and with the like negative. Last of all, Dr. Furman's name was mentioned in the same way, when the universal exclamation was—"Yes, *Dr. Furman* would restrain us—we could not stand *his* presence." It was no unfrequent remark that, if good works could save a man, the good works of Dr. Furman would assuredly secure *him* admission into Heaven.

As a *Minister of Jesus Christ*, the *tout ensemble* of Dr. Furman was more solemn and imposing than that of any other man whom I have ever beheld. When *he* arose to speak in Church-meeting, Association, Convention, or any other assembly, all eyes were turned upon him, with profound attention, and reverential awe. In the services of the sacred desk, such was the appropriate solemnity of his manner, that the audience *felt* themselves to be in the presence of a man of God, who had "studied to show himself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth."

As an *Orator* of the grave character, Dr. Furman was pre-eminent. In his preaching, he intermingled doctrine and practice, experimental religion and pathetic appeal. I remember hearing him, more than forty years ago, preach from the text,—"I am set for the defence of the Gospel"—it was truly a masterly effort. Never shall I forget his solemn, impressive countenance, his dignified manner, his clear statements of the Gospel doctrine and precepts, his unanswerable arguments in support of the Gospel's claim to a Divine origin, the lofty sentiments that he poured forth, the immovable firmness with which he maintained his position, and the commanding eloquence with which he enforced the whole argument. Another discourse, two or three years before, is fresh in my memory, from the text,—"They shall ask the way to Zion, with their faces thitherward, saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." In this discourse there was much pathos. The audience was deeply moved. Indeed, the Doctor seemed to reign over them with irresistible influence, melting their hearts into the tenderest frame, and happily preparing them for the Sacramental table.

In the administration of Baptism, and the Lord's Supper, his manner was of the happiest kind; more especially in the latter, when directing the faith of the communicants to their suffering, crucified Lord. Deeply affected himself with the remembrance of the scenes of Calvary, he failed not, by their recital, to affect the communicants. Their abhorrence of sin, which had nailed their Great Head to the Cross, was deepened, whilst their gratitude for his condescension, in delivering them from guilt and condemnation, by such sufferings, was heightened, and their love inflamed.

As the Presiding Officer of an Ecclesiastical Body, his administration was in keeping with all the other parts of his character. Intimately acquainted with parliamentary rule, he conducted the movements, and preserved the decorum, of the Body, with ease, propriety, and dignity. Indeed, his very appearance preserved order. The points presented in ordinary business, or in queries from the Churches, which were of difficult solution, met at his hands an easy explanation, so that the facilities of the Body were equal to the exigencies,—a privilege and blessing of no small importance.

The gift of such a man to the denomination, for the period that Dr. Furman lived, was a gracious ordering of Divine Providence, and it is with melancholy pleasure that I present, for the "Annals of the American Pulpit," this tribute of respect to the memory of so good and great a man.

Affectionately yours,

WILLIAM BULLEIN JOHNSON.

THOMAS USTICK.*

1774—1803.

Thomas Ustick was born in the city of New York, on the 30th of August, 1753. His grandfather, Thomas Ustick, was a native of Cornwall, England, came to this country in early life, and purchased a tract of land near Schooley's Mountain, N. J., known by the name of Copper Mines. His father, Stephen Ustick, the eldest son of Thomas, was a respectable architect in New York, and, with the other members of the family, belonged to the Episcopal Church. His mother's maiden name was Jane Ruland—she was a sister of the Rev. Luke Ruland, many years Pastor of the Baptist Church at Patchogue, Long Island, and was herself a member of the Baptist Church. His father died at Port Au Prince.

Thomas was early placed under the care, and in the family, of his uncle, William Ustick, a hardware dealer, in New York; and, until he was thirteen years of age, he was employed in his uncle's business. During this time, he became acquainted with several families connected with the First Baptist Church, then under the pastoral care of the Rev. John Gano. In company with some of these, he was accustomed to attend a weekly prayer meeting, where his first enduring religious impressions were supposed to have been received. His general deportment was so consistent and serious that, on one occasion, he was asked to lead the devotions of the meeting; and, after hesitating a few moments, he resolved to comply; and the effort served greatly to deepen his own impressions, and to carry him forward towards the decisive point of an unreserved dedication of himself to God. He was but little more than thirteen years of age, when he was baptized, on a profession of his faith, by the Rev. Mr. Gano. In reading the Hymn to be sung on the occasion, Mr. Gano so changed it that it read,—

"His honour is engaged to save
"The *youngest* of his sheep."

Young Ustick, as he leaned on his Pastor's arm, looked him in the face, and said,—"Why did you not read the word as it is,—'the *meanest* of his sheep;' for truly so I am."

The young man had serious obstacles to encounter in becoming a member of the Baptist Church. His uncle, with whom he lived, was a decided Episcopalian, and could not give his consent that he should connect himself with any other than the Episcopal communion; and he even meditated

* Benedict's Hist. Bapt. I.—Bapt. Mem., 1844.—MS. from Miss S. M. Ustick.

the purpose of confining him to his chamber, during the day on which he was baptized. The nephew, however, succeeded in following out his conscientious convictions, and the uncle—notwithstanding that one act of disobedience (and it is said to have been a solitary one)—never withdrew from him, in any degree, his confidence and affection.

Having now accomplished his desire in becoming a member of the Baptist Church, he soon expressed a wish that he might be permitted to become a minister of the Gospel. Accordingly, after due consideration of the subject on the part of his friends, it was arranged that he should be put in the way of making the requisite preparation for the ministry. Shortly after this, he was admitted a student in the Academy at Warren, R. I., of which the Rev. James Manning was then Principal. This Academy was soon incorporated as a College, and removed to Providence—young Ustick, in due time, became a member of the College, and graduated in the year 1771.

In 1772, Mr. Ustick was married to Hannah, youngest daughter of John Whittier, a bell-founder, of Fairfield, Conn. They had thirteen children, most of whom reached mature years, and became professors of religion and useful members of society. One of them only, an unmarried daughter, now (1855) survives. Mrs. Ustick died in March, 1837, in her eighty-sixth year.

For some time after his graduation and marriage, he was engaged, in the city of New York, in teaching a school, at the same time prosecuting his studies with reference to the ministry. In 1774, he received the degree of Master of Arts, and, about the same time, was licensed to preach, by the church with which he originally connected himself.

In 1775, when there was a prospect that the city of New York would be taken and occupied by the British troops, Mr. Ustick retired, with his family, to Fairfield, Conn., and spent some time with his wife's relatives, who resided there. He was, however, very soon employed in preaching to the neighbouring church of Stamford; and, when he closed his labours there, they gave him a letter, certifying that "his conduct was in character with his calling, and that he had given such general satisfaction in his public labours as proved the Apostle's declaration, who, after saying Christ had ascended on high, added 'and hath given *gifts* unto men.'"

In 1776, he removed to Ashford, Conn., by an invitation from the church in that place, and laboured there, and in the surrounding region, with very considerable success. The next year, he was solemnly ordained to the ministry, by the Rev. Dr. Manning, Rev. Job Seamans of Attleborough, and Rev. William Williams of Wrentham.

In 1779, he removed to Grafton, Mass., where he remained in the faithful and successful discharge of his duties nearly three years.

In October, 1781, the incipient step was taken towards his removal to Philadelphia. Dr. Manning, being on a visit to that city, and finding the church there destitute, cordially recommended his friend and pupil as a suitable person to fill the vacancy. Mr. Ustick was, accordingly, invited, by the church, to visit them, with a view to their hearing him as a candidate. After spending a winter with them, they gave him a unanimous call to become their Pastor. He accepted the call, and removed his

family, shortly after, from Grafton to Philadelphia, where he lived and preached the Gospel for twenty-one years. His settlement here was attended by some circumstances of peculiar difficulty. His immediate predecessor was the Rev. Elhanan Winchester, who had received the doctrine of Universal salvation, and preached it with considerable effect. He established another congregation, and drew off a large number of the church to which he had previously ministered; and it was only by a suit at law that those who remained were confirmed in the right of possessing their meeting-house. In consequence of these unpropitious circumstances, he had but a small congregation, at the commencement of his ministry; but, by the blessing of God upon his labours, the number of his hearers increased, and the tone of religious feeling and action among them was greatly elevated.

In 1793, when the Yellow Fever occasioned such almost unprecedented desolation in Philadelphia, and the inhabitants were flying, panic-struck, in every direction, one of Mr. Ustick's friends,—a highly respectable gentleman in Bucks County, requested him and his family to occupy a house in the country, which he had made ready for their use; but, as his eldest daughter was, about that time, attacked by the disease, and, as he could not feel willing to submit to a separation of the family, under such circumstances, he concluded to remain at his post, and keep them with him, trusting to God's preserving care and goodness. During that time of peril and dismay, he devoted himself, without any regard to his own safety, to the sick and dying,—the great and good Dr. Rush being his companion in labour and in sorrow; and both himself and his family were mercifully spared, though several of his children were violently attacked by the disease.

In 1801, a pulmonary complaint fastened upon him, which was followed by a gradual decline of strength. In 1802, an epidemic fever prevailed in the city, in consequence of which, he removed his family to Burlington, N. J.; and, though his health was then much reduced, he occasionally officiated for Dr. Staughton, who was then the Pastor of a church there. His last sermon to that people was from Paul's benediction,—"The grace of our Lord Jesus Christ be with you all, Amen;" and it was prepared under the conviction that he should preach to them no more. From that time his disease made rapid progress, and, in March following, confined him entirely to his room. The night before he died, being fully sensible of the approaching change, he said to his son—"The Lord is my shield and buckler." He passed away in perfect peace, on the 18th of April, 1803, aged about fifty years. An appropriate Funeral Discourse was preached by the Rev. Dr. William Rogers, from the text,—"Our friend Lazarus sleepeth."

FROM GENERAL WILLIAM DUNCAN.

PHILADELPHIA, September 18, 1856.

My dear Sir: It gives me pleasure to answer your inquiries concerning the Rev. Thomas Ustick, as I knew him intimately, and had a high appreciation of his character. When I came to this city to reside, I found him here, the Pastor of the First Baptist Church; and, in 1792, he married me to a lady

who, though not then a communicant in his church, was one of his stated hearers; and, from that time till his death, we attended half of the time his ministry, and half of the time that of Dr. Sproat and Dr. Green, of the Arch Street (Presbyterian) Church. I knew him so well that I can speak of him, in both his public and private relations, without any embarrassment.

Mr. Ustick was a man of about the middle size, had a well proportioned frame, and fine expressive countenance, showing a sedate and thoughtful mind, with the utmost gentleness and kindliness of spirit. And his face was but a faithful expression of his character. With highly respectable talents, and an excellent education, he combined a most lovely and loving temper, which could not fail to make him a favourite wherever he was known. He was an extremely modest man, and, instead of seeking to occupy high places, was always disposed to keep himself in the back ground, unless urged forward by an imperious call of duty. In his private intercourse, he was most considerate and obliging; and in his pastoral duties, while nothing could exceed his tenderness, nothing was suffered to interfere with his fidelity. He evidently watched for souls as one that must give an account. His preaching, though not the most stirring and animated, was always edifying and acceptable. His voice was not distinguished for strength or compass, but was of a bland and pleasant tone, and loud enough to fill any ordinary place of worship. His discourses were not mere rhapsodies, or the unstudied effusions of the moment, but were evidently premeditated, and arranged with devout care, though, I think nothing beyond the outline was ordinarily written. His general influence in the community was that of an intelligent, godly and earnest Christian minister. His death occasioned deep lamentation, much beyond his own immediate circle.

Very sincerely, your friend and brother in
Christian fellowship,
WILLIAM DUNCAN.

ABRAHAM MARSHALL.

1774—1819.

FROM THE REV. A. E. MARSHALL,
PROFESSOR IN MARSHALL COLLEGE.

GRIFFIN, GA., May 25, 1859.

My dear Sir: I am happy to aid your proposed effort to commemorate my venerable grandfather. Most of his contemporaries are gone; but there remain authentic records and family traditions concerning him, amply sufficient to supply the material for such a sketch as you desire.

ABRAHAM MARSHALL was born in Windsor, Conn., on the 23d of April, 1748. Although born under a New England sky, it was not allotted to him to be reared in so genial a clime; but he left the home of his nativity, and the refinements of the highest social life, to accompany his father, during the tender years of childhood and youth, in his various perigrinations, as a missionary to the Mohawk Indians in Pennsylvania, and as an evangelist to the scattered inhabitants of Virginia, North and South Carolina, and Georgia. Thus, at the same time that he became a witness of the self-denial and heroic zeal of his father, his constitution

became hardened by the active life to which he was subjected, so that, to a good old age, he was able to undergo a vast amount of physical labour. Riding on horseback became his usual mode of travelling; and twice in this way did he perform the long journey from Georgia to Connecticut and back. In these excursions, so exhilarating to the feelings, and so conducive to health, it would appear, from his diary, that he never lost an opportunity of preaching. He was in stature low, but remarkable for strength and agility. Indeed, after he had entered the ministry, he appears to have still indulged a passion for running and wrestling. It is related of him, that he was once bathing with a number of others in a river, and an Irishman, who made one of the party, and who could not swim, leaped on to his back as soon as he made his plunge into the deep stream. In order to save his life, he sank to the bottom, until his companion was compelled to relax his hold to prevent suffocation.

He was the subject of early religious impressions; but it was not until he had reached his twentieth year that he made an open profession of religion, and united himself with the Baptist Church at Kiokee, Columbia County, Ga.,—the first Baptist Church constituted in the State. Soon after this, he began his labours as a licentiate, and, in his twenty-seventh year, was ordained as an Evangelist. At the death of his father, in 1784, he succeeded to the pastoral care of the church at Kiokee,—a relation which he held until his own death, in 1819.

His education was, in early life, confined to about forty days instruction in what is known in Georgia as an "old field school;" but his manliness of character, his native good sense, his all but perfect acquaintance with the avenues to the human heart, his familiarity with the Bible, his splendid bugle-like voice, and his unquenchable zeal in his Master's service, supplied, in a great measure, this lack, and rendered him acceptable as a preacher amid the refinement of cities, and to churches holding other doctrines than his own. Whilst preaching to a Congregational church in the town of Simsbury, Conn., where there was a very crowded audience, the galleries gave way, from the unusual pressure, and he was forced to resort to what, with him, was very common—preaching in the open air. But he had enough of the art of the orator to turn the consternation that ensued to a good account, and thus made a powerful impression on the hearers.

It falls to the lot of but few ministers, especially those whose advantages for education are so limited, to attain the fame of Abraham Marshall. His labours were not confined to a single city or town, to any one County or State, still less to a single church; but, of the two thousand whom he baptized, some were in Connecticut,—the land of his nativity; many were in Georgia, his principal field of labour; and not a few were scattered over the intervening States. It may not be assuming too much to say that it was owing, in no small degree, to a few zealous labourers in the early settlement of Georgia,—Abraham Marshall among the number,—that such seed was planted, as produced the surprising result which we now behold in the Baptist denomination.

But it is not as a minister only that Mr. Marshall must be viewed. He was, when necessity required, a soldier in our Revolution, and fought in the battle at Augusta. He was also a delegate to the State Convention,

when the Constitution was formed. He was prominent among the friends of Education in the State; was a Trustee of the State University; and, in the Baptist State Convention, he appears prominent as a promoter of education amongst the denomination of his choice.

At the age of forty-four, he married Miss Ann Waller, daughter of the Rev. John Waller, of Spottsylvania County, Va., by whom he had four sons;—one of whom (*Jabez*) became a minister, who succeeded him as Pastor of the famous Kiokee Church. Thus, for nearly fifty years, was that church under the pastoral charge of a Marshall. Nor has the race of Marshalls, as preachers, yet become extinct—a fourth, in the order of generation, still lives to hold up Christ crucified; and, if the prayers of a dying mother be heard, and her consecrated offer be accepted, a fifth,—a lovely child of two and a half summers, will yet stand on the walls of Zion. A College in Griffin bears the name of Marshall.

At the ripe age of seventy-three, this servant of God was called to put on immortality. His last sermon was preached to his beloved charge at Kiokee, the Sabbath before he died. Among his last words, were these—"I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."

His method of preaching was extemporaneous. He, indeed, made copious skeletons, many of which were included in the biography which was written by his son. Only one of his sermons was ever published—the text was "The iron did swim." It was preached before the Faculty and Students of the State University.

Hoping that the above may answer the purpose contemplated by your request.

I am very truly yours,
A. E. MARSHALL.

FROM THE REV. JURIAH HARRISS.

Appling, Columbia County, Ga.,
March 21, 1859.

Dear Sir: I have received your letter, asking for my recollections of the late Rev. Abraham Marshall, and am glad of an opportunity to render my testimony in honour of that truly venerable man. I became acquainted with him, first, in February, 1807, when I came into his immediate neighbourhood to reside. About that time, he performed the ceremony of marriage for me, and I always lived within a short distance from his dwelling, and a still shorter distance from his church, until his death, which was about a dozen years. This gave me an opportunity not only of hearing him in public, but of frequent personal intercourse with him, of observing him in various circumstances and relations, and, in short, of forming an intelligent opinion of his character.

Mr. Marshall, when I first knew him, was a man of decidedly fine personal appearance. He was rather low in stature,—not more than five feet, eight or nine inches, of a square frame, and a full habit, without being corpulent. When he was dressed in his fine suit of black broadcloth, with his long, white-topped boots, after a fashion that still lingered at that day, his appearance was really imposing. Though his early education was quite limited, his mind was naturally of a superior order, and, by the aid of a good library, he ultimately attained to a very considerable degree of mental culture. His disposi-

tions were amiable and benevolent, and his manners affable and winning—indeed he may be said to have been an accomplished man, of the old school. He had a good knowledge of men and things, and had a large fund of anecdotes at command, which he could put in requisition to illustrate almost any subject, and which served greatly to enliven his conversation. I heard him preach pretty constantly from 1807 to 1819; and my honest conviction is that—take him all in all—I have not known his superior. I do not remember ever to have heard him preach what I would call an indifferent sermon. His voice was one of great power, melody, and flexibility—it could pass from the highest to the lowest note in the twinkling of an eye, and with the most graceful facility. In nothing, perhaps, was he more remarkable than the power of description. He would portray the glories of Heaven with such matchless force and beauty, that his hearers could scarcely remain upon their seats; and then he would depict the miseries of the lost in such terrible, burning language, as almost to make the hair stand erect upon your head. Dr. Gill and Dr. Doddridge were, I suppose, his favourite theological authors; for he quoted from them more frequently than from any others; but his quotations—no matter who the author might be—were always made with great ease,—thus illustrating the remarkable power and readiness of his memory. And he was an eminently successful as well as popular preacher—large numbers were baptized, and admitted to the church, under his ministry. He had great influence among his brethren, and, as an illustration of their regard for his character, I may mention that, from the time I first knew him until his death, he was always the Moderator of the Georgia Association. Indeed he commanded great attention, and occupied a wide space, in his day; and his name is still fragrant much beyond the limits of his own denomination.

Very truly yours,
JURIAH HARRISS.

JOHN HASTINGS.*

1775—1811.

John Hastings was born in Suffield, Conn., in the year 1743. His father was Joseph Hastings, who was a farmer, and for some time a member of the First Congregational Church in Suffield. Soon after the "Great Awakening" commenced, (about 1742,) he (the father) seceded from that church, and united with others in forming a Separate church, in the Western part of the town, of which he was himself subsequently ordained Pastor; but how long he continued in that relation is not known. It appears, however, from Backus' History, that he, with several other preachers in the Separate connection, were baptized by immersion, in 1752; but it does not appear that he changed his ecclesiastical relations for several years afterwards. In 1763, he was one of a number to organize the First Baptist Church of Suffield. As he had been Pastor of the Separate church, so he was regarded Pastor of the new Baptist church, though there is no evidence that he ever received ordination or installation as a Baptist clergyman. He was, at this time, sixty-six years of age; but he was sole

* Backus' Hist. N. E.—MSS. from Rev. E. Andrews and Rev. G. Robins.

Pastor until 1775, when his son John was ordained, as Associate Pastor. After the settlement of his son, he travelled abroad, preaching in various places, until near the time of his death; and was instrumental, by this means, of doing much to advance the interests of his denomination. He died in 1785, aged eighty-two years.

John Hastings, the son, was, during the earlier part of his life, not only a neglecter, but a contemner of religion. For several years after he had a family of his own, he lived in his father's house, and was rendered, by his infidelity, so forgetful even of filial respect, that he made his preaching a subject of ridicule. He was, however, a good singer, and used to lead the singing in his father's church; but he always made it a point to leave the place of worship before the sermon. He used to play the violin, for dancing parties, and would often tell his companions in gaiety that his father had always predicted that he would become a preacher, and that they must make up their minds to hear preaching from him instead of fiddling. The same gift that made him the centre of attraction in the convivial circle, afterwards rendered him no less attractive in the religious circle. The event which was chiefly instrumental in bringing him to serious reflection, was connected immediately with his marriage. He was married, in his early manhood, to Rachel Remmington, of Suffield; and, when he commenced housekeeping, he thought it his duty, according to the custom of that day, with strange inconsistency, to institute family worship. He found himself, however, utterly incompetent to the service; and, as he occupied part of his father's house, he made a compromise with his conscience, by going with his wife into his father's apartment, at the appointed hour, and hearing him read and pray. The old man told John and Rachel that that would never do—that, as they had become a distinct family, so they must have worship by themselves; and that he could not countenance their coming into his room to share in the devotions. This prohibition and admonition lodged an arrow of conviction in John's heart, and he found no peace until he had become a penitent at the foot of the Cross, and there erected a domestic altar. The exact period of his conversion is not known; but in 1775 he had become a minister of the Gospel, and, as has been already intimated, was ordained, in that year, as Co-pastor with his father, of the First Baptist Church in Suffield. After his father's death, in 1785, he continued in sole charge of the church until his own death, which occurred on the 17th of March, 1811, at the age of sixty-eight. During the thirty-six years that his ministry continued, he travelled extensively in different parts of the country, and was instrumental in gathering a large number of churches. His own church greatly increased in numbers and strength, and became one of the largest and most efficient Baptist churches in Connecticut. It is said that, during his whole ministry, he baptized about eleven hundred persons.

Mr. Hastings became prematurely an old man, so that, for several years previous to his death, his pulpit was supplied by other ministers, among whom was the Rev. Caleb Green.* He died in great peace of mind, and

* Caleb Green was born in Newport, R. I., in the year 1767, and early became a member of the Baptist Church in his native town. Though his advantages for school education were but limited, his father's house was the resort of many ministers and other persons of intelligence and piety, from whose conversation, especially on religious and theological subjects, he derived

is held in grateful remembrance throughout the region in which he exercised his ministry.

FROM THE REV. DANIEL WALDO.

SYRACUSE, February 19, 1858.

My dear friend: I ought to be able to tell you something about Elder Hastings; for he was my neighbour for eighteen years, and my relations with him were always of the most agreeable and fraternal kind. Though we belonged to different denominations, that circumstance never in the least interfered with our social and Christian intercourse, and indeed the points of difference between us we rarely conversed upon, and never but in the most kindly spirit.

In private life, Elder Hastings was highly and deservedly esteemed. He was a man of an amiable temper, and of a pleasant and cordial manner; and while he was always ready, in social intercourse, to bear his part in the conversation, he was no less ready to listen to others, and always seemed grateful for any information they might communicate. He had had, I think, nothing more than a common education, and his general knowledge was not very extensive; but he had naturally a mind of more than ordinary capacity, and was capable, either in or out of the pulpit, of making a vigorous effort. He was especially a diligent student of the Bible; and I remember his once saying that there was no passage in it upon which his mind was not so definitely made up that he felt ready to preach upon it. This, doubtless, was more than most of his brethren would be able to say; but it showed at least a consciousness of what was undoubtedly true,—that he was much devoted to the study of the Scriptures.

Elder Hastings' preaching was of a strongly evangelical tone, the type of his Theology being, I think, pretty high Calvinism. He had a manly and pleasant voice, which he modulated to very good purpose, and manifested that interest in his subject and his audience, that rarely fails to produce an effect. He never, I believe, preached even from short notes, and I doubt whether he ever wrote a sermon; still, his thoughts were generally well expressed, and quite consecutive, though I sometimes thought that a little more premeditation would have rendered his discourses somewhat shorter. I suppose him to have been one of the most popular, as well as successful, preachers of his denomination in Connecticut, during the period in which he lived.

Elder Hastings was a very decided Baptist, and yet it gives me pleasure to say that I never saw any thing in him to indicate an unfair, sectarian spirit. With the Rev. Mr. Gay, the minister of the First Congregational Parish, to whom he was a still nearer neighbour than to myself, he was always on the

great advantage. On arriving at manhood, he was licensed to preach by the church of which he was a member, and was immediately after chosen its Pastor. He, however, owing to some peculiar circumstances, felt obliged to divide his time between his pastoral and secular duties,—being at the same time a busy merchant and an earnest preacher. He was a zealous politician of the Jefferson school, and was not only the representative of his town in the State Legislature, but occupied the Speaker's chair in that Body. Through his whole life, he was the uncompromising enemy of slavery, and exerted himself to the utmost for its abolition. In 1809, he removed to Suffield, and at first officiated for the Mother Church, but soon became Pastor of the Second. Here he remained, giving his undivided attention to the ministry, during a period of six years. He then became Pastor of the neighbouring church of Westfield, Mass., and, at a later period, of the church in Waterford, N. Y. During the latter part of his life, he enlisted with great zeal in the cause of Anti-Masonry. His last ten years were years of much bodily debility. The last time that he left his house was the day of the Presidential Election, in 1840; and, when he had deposited his vote, he felt that his last act as a citizen was performed. His death, which took place shortly after, was marked by the utmost composure, and his attention seemed fastened upon the mysterious process of dissolution, even up to the point of taking note of his last pulsation. He possessed an uncommonly vigorous mind, and an indomitable strength of purpose.

most friendly terms, and, so far as I know, enjoyed the respect and confidence of the whole neighbourhood.

In his person, he was fully the medium height and size, and stooped a little in his gait. His whole personal bearing was that of a plain but dignified man.

Yours affectionately,

DANIEL WALDO.

JOHN LELAND.*

1775—1841.

John Leland was born of Congregational parents, in Grafton, Mass., on the 14th of May, 1754. He evinced an early fondness for learning, though he enjoyed no other advantages than were furnished by the common schools. The minister of the town urged his father to give him a collegiate education, with a view to his becoming a minister; the physician of the place was equally desirous that he should become a medical practitioner; and he himself had formed the purpose of being a lawyer; but his father designed that he should remain with him, as the support of his declining years. Though he was, by no means, free from serious reflection, and occasionally even suffered deep remorse, during his childhood and early youth, he seems to have yielded, to some extent, to vicious indulgences, until he reached the age of eighteen, when he became deeply impressed with the importance of eternal realities. For the next fifteen months, his mind was in an unsettled, and much of the time agitated, state; and the record that he has left of his exercises shows that he was disposed to deal with himself with great honesty and fidelity. It was during this period that he became acquainted with Elhanan Winchester, then a young Baptist (afterwards a Universalist) preacher, whose influence probably assisted to give a direction to his mind favourable to the distinctive views of the Baptists. On the 1st of June, 1774, he was baptized at Northbridge, with seven others, by Elder Noah Alden, of Bellingham. On the 20th of the same month,—there being no preacher at the meeting in Grafton, to which he had gone,—he felt constrained to say a few words himself; and, finding that he had an unexpected freedom of utterance, he continued to speak, with comfort to himself, and to the edification of his hearers, for half an hour. He now formed the purpose of devoting himself to the ministry, and, from that time, preached in the neighbouring towns, whenever he was requested. In the autumn of that year, he joined Bellingham Church, (for until then he had belonged to no church,) and, "about six months after," he says, "that church gave me a license to do that which I had been doing for a year before."

In October, 1775, he made a journey to Virginia, and did not return till about the beginning of the next summer. On the 30th of September, 1776, he was married to Sally Devine, of Hopkinton, Mass., and immediately started with her for Virginia, where he had previously found, as he

* Autobiography, &c.

thought, an advantageous field for labour. At Mount Poney, in Culpepper, he joined the church, and engaged to preach there every alternate Sabbath. In August, he was ordained, by request of the church, without the imposition of the hands of a Presbytery; and, as this was a departure from the usage of the Virginia churches, they generally withheld from him their fellowship. He remained in Culpepper but a short time, as difficulties, with which he was more or less connected, sprung up in the church, and he was glad to seek another field. He removed now to the County of Orange, and laboured abundantly, but, for some time, without much apparent success. He, however, very soon commenced his preaching tours in different parts of the State, and extending sometimes much beyond the State, in which his labours were instrumental often of gathering large numbers into the church. In 1784, he travelled Northward as far as Philadelphia, where he remained six weeks. As he went in company with Mr. Winchester, who, meanwhile, had become a Universalist, he was suspected of holding the same views with his fellow-traveller, and, therefore, was not invited to preach in the Baptist meeting-house in Philadelphia; but he preached in the Hall of the University, and in private houses, and, as the number of his hearers increased, he appointed meetings in the street, which were very largely attended; and, as a result of his labours here, he baptized four persons in the Schuylkill.

In June, 1787, he was ordained by the laying on of hands, by means of which he was brought into fraternal relations with the Baptist ministers in the State generally. In 1788, he laboured constantly in a revival, extending through several counties, and baptized three hundred persons. In 1790, he made a journey to New England, to visit his friends, and was absent about four months, during which time he baptized thirty-two. The winter following, he made his arrangements to remove to New England for a permanent home; having baptized seven hundred persons during his residence in Virginia, and having, at that time, charge of two large churches, one in the County of Orange, the other in the County of Louisa. On the last of March, 1791, he embarked with his family at Fredericksburg, and, after a most perilous voyage, in which all hope of making land was, for a time, abandoned, the vessel arrived at New London, Conn. Having remained there a couple of months, he went with his family to Sunderland, Mass., and thence to Conway, in the same neighbourhood, where his father and some of his early acquaintance were living, and where he determined to make a temporary residence. Here his family remained about eight months, while he was himself occupied chiefly in travelling, with a view to find a place which might be their permanent home. In February, 1792, he removed his family to Cheshire, Mass., where he spent a considerable part of his remaining days.

Elder Leland made a visit to his old friends in Virginia, in the summer of 1797, and was absent from home about six months. In 1800, he made a tour of four months, travelling Southward as far as Bedford, N. Y., and Eastward into Rhode Island and Massachusetts. In November, 1801, occurred the event of his life, which perhaps has contributed as much to his celebrity as any other,—the affair of the Mammoth Cheese. He went to Washington City to present an immense cheese to Mr. Jefferson, as a

present from his people at Cheshire, and a testimony of their approbation of his politics. It was made from curds, furnished, on a particular day, by the dairy-women of the town, and weighed fourteen hundred and fifty pounds. The Elder presented it in behalf of his people, as a "peppercorn" of their esteem for the Democratic President. Referring to this event, he says,—"Notwithstanding my trust, I preached all the way there, and on my return. I had large congregations, led in part by curiosity to hear the Mammoth Priest, as I was called."

In March, 1804, he removed into Dutchess County, N. Y.; but returned to Cheshire in 1806. At the close of 1813 and the beginning of 1814, he made another visit to Virginia, and remained in the State eighty days, during which time he travelled seven hundred miles, and preached more than seventy times. In the autumn, after his return home, he sold his place in Cheshire with a view to removing into the Western part of New York, where his children were settled, but his object was defeated by the breaking of his leg shortly after; and he purchased a place at New Ashford, where he lived for more than sixteen years; but, in November, 1831, he returned to Cheshire.

In 1819, Elder Leland wrote a brief narrative of his life, from which the following is an extract:—

"Since I began to preach, in 1774, I have travelled distances which, together, would form a girdle nearly sufficient to go round the terraqueous globe three times. The number of sermons which I have preached is not far from eight thousand. The number of persons whom I have baptized is one thousand, two hundred and seventy-eight. The number of Baptist ministers whom I have personally known is nine hundred and sixty-two. Those of them whom I have heard preach, in number, make three hundred and three. Those who have died, (whose deaths I have heard of,) amount to three hundred. The number that have visited me at my house is two hundred and seven. The pamphlets which I have written, that have been published, are about thirty.

"I am now in the decline of life, having lived nearly two-thirds of a century. When Jacob had lived twice as long, his days had been few and evil. Looking over the foregoing narrative, there is proof enough of imperfection; and yet what I have written is the best part of my life. A history seven times as large might be written of my errors in judgment, incorrectness of behaviour, and baseness of heart. My only hope of acceptance with God is in the blood and righteousness of Jesus Christ. And when I come to Christ for pardon, I come as an old gray-headed sinner; in the language of the Publican,—'God be merciful to me a sinner.'"

On the 10th of November, 1831, he writes thus:—

"My age and decays admonish me that the time of my departure is not far distant. When I die, I neither desire nor deserve any funeral pomp. If my friends think best to rear a little monument over my body, 'Here lies the body of JOHN LELAND, who laboured —— to promote piety, and vindicate the civil and religious rights of all men,' is the sentence which I wish to be engraved upon it."

Elder Leland continued to prosecute his ministerial labours till near the close of his life. On the 5th of October, 1837, he was afflicted by the death of his wife, in whom he had found a most efficient and admirable helper, during a large part of his pilgrimage. Shortly after her death, he removed to the house of his son-in-law, Mr. James Greene, in Lanesborough, where he resided most of the time till his death. In the summer of 1838, he made a journey to Utica, and its vicinity, (the residence of his eldest son,) and was absent several weeks. In the winter of 1840–41, he was induced, by some considerations, to remove back, for a few weeks, to Cheshire, to the house of Mr. Chapman. His last sermon was preached at North Adams, on the evening of the 8th of January, 1841, from I John

ii. 20, 27. After the service, he went to the house of a Mr. Darling, and appeared as well and cheerful as usual. Soon after he retired to his chamber, the family were alarmed by an unusual noise, and Mr. D., on going to the room, found him prostrate on the floor. It was apparent, at once, that he was seriously ill; but, being placed in a bed, he was able, during the night, to get a little rest. He continued until the evening of the 14th, suffering little, except from laborious breathing, but making many strikingly characteristic demonstrations,—and then passed away so quietly that it was impossible to fix the moment of his departure. His remains were conveyed to Cheshire for interment; and a Funeral Discourse was delivered by the Rev. John Alden, from Rev. xiv, 13.

Elder Leland was among the most prolific writers of his denomination in this country, at least during the period in which he lived. His productions, which consist of Occasional Sermons and Addresses, and Essays on a great variety of subjects, moral, religious, and political, were published, in a large octavo volume, together with his Autobiography, and additional notices of his life by Miss L. F. Greene, of Lanesborough, in 1845.

FROM THE HON. G. N. BRIGGS, LL. D.,

GOVERNOR OF THE STATE OF MASSACHUSETTS.

PITTSFIELD, Mass., April 15, 1857.

Dear Sir: The first personal recollection I have of Elder John Leland dates back to 1803 or 1804; when he lodged a night at the house of my father in Manchester, Vt. He had started on a missionary tour to Canada, on horseback. In the morning, after he left, he called at a house about a mile on his way, to deliver a message to the family from their brother in Cheshire. The woman of the house came to the door, and, on learning who she was, he said,—"Madam, your brother in Cheshire wished me to call and tell you that his family are well." As he was turning his horse, she inquired his name—"You may call me Mr. John," said he, "and I stayed at Capt. B.'s last night;" and rode on. Some of the family were very soon at Capt. B.'s to ask who the odd stranger was. On hearing, they were much disappointed and surprised that so noted a man had dodged them so successfully. On his return from Canada, he preached in the neighbourhood, to the great delight of the people. I was a small boy, but I distinctly remember his person and manner.

Three or four years before he died, Mrs. Briggs and myself spent an afternoon with him, and his aged and worthy wife. They had then lived together more than sixty years. They lived entirely by themselves. "As to numbers and family," said he, "we are just where we started in life." They had ten children, and I think he told me they were all then living; and what was most remarkable, he said they had never had a death in their house. Their house was an humble, but convenient, dwelling, a mile from the village of Cheshire. The inside was a beautiful specimen of the antique, of convenience, neatness and taste,—a model from which modern and more fashionable houses could have taken useful lessons. He was then eighty-five, and she eighty-three, years old. To me it was an afternoon of rare interest, enjoyment, and instruction. When the tea hour approached, the good old mother went about getting tea, in the style and manner of her own time. She kneaded and baked her nice short cake, and cooked her steak in the same room where we sat. When supper was on the table, nothing about her person indicated that she had been cook, and nothing in the room showed that that simple and tasteful

repast had been prepared there. In due time, the venerable form of that aged minister bent over the table, as he implored the blessing of Heaven, and we sat down. In the fulness of my heart, I said to him,—"Sir, I never sat down to a table with more pleasure than I do to this." With patriarchal dignity and simplicity, he instantly replied,—"You never sat down to a table where you were more welcome."

In the course of the afternoon, he spoke of many of the incidents of his long life. When he was twenty-one years of age, the only books in his father's house, and that he had ever read, were the Bible, Bunyan's Pilgrim's Progress, and Doddridge's Rise and Progress of Religion in the soul. He said he had been charged with being an enemy to education; but it was not so—he was a friend to education, and always had been. "Education," said he, "has but one enemy in the world; and that is ignorance." He believed the history of the Christian world would show that learning with clergymen had too often been made to take the place of piety, and those spiritual gifts and qualifications, which he deemed essential to one who entered upon the sacred duties of the Gospel ministry. A clergyman could not have too much learning, if it was made subordinate, and especially auxiliary, to those higher spiritual endowments which he considered indispensable, and without which no man had a right to assume to be a minister of the Gospel. From the time he began to feel the need of education, he had had a strong desire to read, and he had read every thing that came within his reach. "Once," said he, "I had a discussion with a Jew as to a passage in the Hebrew Bible; and I went on foot four miles through a wilderness to get a Hebrew Bible to settle the question."

Soon after his conversion, the minister of the parish to which his father belonged preached at his father's house. He was a pious and excellent man. After he had finished his sermon, and taken his seat, he observed that if any one present wished to make any remarks on the subject of the sermon, or any other religious topic, there was then an opportunity, and he should be very happy to hear him. He said that, through the sermon, he had been impressed with the idea that the minister had mistaken the import of the text, and that he ought to give his own views of its true meaning. But it seemed that it would be presumption in a mere boy, in his tow frock and trowsers, with his leather apron on, and in his own father's house,—the neighbours all there, and in the presence of the venerable clergyman, with his great wig on, to call in question the correctness of the minister's interpretation of the Scripture. After waiting some time,—no one else rising, and the invitation being repeated in a kind and familiar manner, he found himself on his feet, and, in the best and most respectful way he could, gave his views as to the true meaning of the text, and resumed his seat. During the few moments of silence which followed, he said he was exceedingly depressed, and felt as though he had been guilty of inexcusable presumption.

Very soon the minister rose, and expressed his satisfaction that the young man had so clearly and properly stated his views of the text upon which he had been commenting; and, though they differed materially from his own, he was not then prepared to say that the young man was not right. He should endeavour carefully to review his own construction of the passage, and try to find out the truth. The friendly and paternal manner of his minister somewhat quieted the perturbation of his own mind, but for a good while he was oppressed with the idea that he had been quite too forward for one of his years.

In the course of the afternoon, I told him that I had recently seen in the public prints an extract from an Eulogy delivered by J. S. Barbour, of Virginia, upon the character of James Madison; that Barbour had said that

the credit of adopting the Constitution of the United States properly belonged to a Baptist clergyman, formerly of Virginia, by the name of Leland; and he reached his conclusion in this way—he said that if Madison had not been in the Virginia Convention, the Constitution would not have been ratified by that State; and, as the approval of nine States was required to give effect to this instrument, and as Virginia was the ninth State, if it had been rejected by her, the Constitution would have failed; and that it was by Elder Leland's influence that Madison was elected to that Convention.

He replied that Barbour had given him too much credit; but he supposed he knew to what he referred. He then gave this history of the matter:—Soon after the Convention, which framed the Constitution of the United States, had finished their work, and submitted it to the people for their action, two strong and active parties were formed in the State of Virginia, on the subject of its adoption. The State was nearly equally divided. One party was opposed to its adoption, unless certain amendments, which they maintained that the safety of the people required, should be incorporated into it, before it was ratified by them. At the head of this great party stood Patrick Henry, the Orator of the Revolution, and one of Virginia's favourite sons. The other party agreed with what their opponents said as to the character and necessity of the amendments proposed; but they contended that the people would have the power, and could as well incorporate those amendments into their Constitution after its adoption as before; that it was a great crisis in the affairs of the country, and if the Constitution, then presented to the people by the Convention, should be rejected by them, such would be the state of the public mind, that there was little or no reason to believe that another would be agreed upon by a future Convention; and, in such an event,—so much to be dreaded,—the hopes of constitutional liberty and a confederated and free Republic would be lost. At the head of this party stood James Madison. The strength of the two parties was to be tested by the election of County Delegates to the State Convention. That Convention would have to adopt or reject the Constitution. Mr. Madison was named as the candidate in favour of its adoption for the County of Orange, in which he resided. Elder Leland, also, at that time, lived in the County of Orange, and his sympathies, he said, were with Henry and his party. He was named as the candidate opposed to the adoption, and in opposition to Mr. Madison. Orange was a strong Baptist County; and his friends had an undoubting confidence in his election. Though reluctant to be a candidate, he yielded to the solicitations of the opponents of the Constitution, and accepted the nomination.

For three months after the members of the Convention at Philadelphia had completed their labours, and returned to their homes, Mr. Madison, with John Jay and Alexander Hamilton, had remained in that city for the purpose of preparing those political articles that now constitute *The Federalist*. This gave the party opposed to Madison, with Henry at their head, the start of him, in canvassing the State in his absence. At length, when Mr. Madison was about ready to return to Virginia, a public meeting was appointed in the County of Orange, at which the candidates for the Convention,—Madison on the one side, and Leland on the other,—were to address the people from the stump. Up to that time he had but a partial personal acquaintance with Mr. Madison, but he had a high respect for his talents, his candour, and the uprightness and purity of his private character. On his way home from Philadelphia, Mr. Madison went some distance out of his direct road to call upon him. After the ordinary salutations, Mr. Madison began to apologize for troubling him with a call at that time; but he assured Mr. M. that no apology was necessary—"I know your errand here," said he, "it is to talk with me about the Constitution. I am glad to see you, and to have an opportunity of

learning your views on the subject." Mr. Madison spent half a day with him, and fully and unreservedly communicated to him his opinions upon the great matters which were then agitating the people of the State and the Confederacy.

They then separated to meet again very soon, as opposing candidates before the electors, on the stump. The day came, and they met, and with them nearly all the voters in the County of Orange, to hear their candidates respectively discuss the important questions upon which the people of Virginia were so soon to act. "Mr. Madison," said the venerable man, "first took the stump, which was a hogshead of tobacco, standing on one end. For two hours, he addressed his fellow-citizens in a calm, candid and statesman-like manner, arguing his side of the case, and fairly meeting and replying to the arguments, which had been put forth by his opponents, in the general canvass of the State. Though Mr. Madison was not particularly a pleasing or eloquent speaker, the people listened with respectful attention. He left the hogshead, and my friends called for me. I took it——and went in for Mr. Madison; and he was elected without difficulty. This," said he, "is, I suppose, what Mr. Barbour alluded to." A noble Christian Patriot! That single act, with the motives which prompted it, and the consequences which followed it, entitle him to the respect of mankind.

After Elder Leland came to Massachusetts, he kept up a correspondence with Mr. Madison for many years. He said he had given to his friends all Mr. Madison's letters, except one, and that he showed to me. One opinion, I remember, was expressed in it, which seems singular enough to those acquainted with the present condition of the revenues of this Government, and shows how very limited and incorrect were the views of the public men of that day, as to the future sources of revenue for the United States. He said it was not probable that the duties derived from imports would ever be sufficient to defray the expenses of the Government.

For candour, integrity, and intelligence, he placed Mr. Madison before any of our statesmen whom he had ever known. As a public debater, he said he had one trait which he had never witnessed in any other man—after stating, in the clearest manner, the positions and arguments of his opponent, if that opponent had omitted any thing that would strengthen his side of the case, he would add it, and then proceed to meet and answer the whole.

When in Virginia, he was in the habit, occasionally, of preaching at the house of a widow lady, who had a son who had been an officer in the Revolutionary War. After the War closed, he came home, and became both a drunkard and an infidel. He was displeased at the meetings being held at his mother's house, and gave out threats that if Leland came there again to preach, he would kill him. His threats, however, were disregarded; and, after that, when another meeting was being held, this Captain came home drunk, and during sermon time. He made his way through the people in one of the rooms, and seized his sword, which hung on the wall, drew it from the scabbard, and rushed towards the preacher. No one interposed to arrest him, until he got almost within reach of the object of his malice, "when, instantly," said the old gentleman, "a pair of arms were thrown around him from behind, and they held him as firm as a vice, until he was disarmed by others, and secured." Turning his bright blue eye, and pointing his finger, towards his aged wife, whose arms hung down by her side, he said,—"Those are the arms which arrested and held the madman. The men present seemed to be stupified by the daring act of the desperado."

While I was at his house, I inquired of him about a remarkable noise, which I had, when a boy, heard that he and his family had been annoyed by, when they lived in Virginia. He gave this account of it:—His family, at the

time, consisted of himself, wife, and four children. One evening, all the family being together, their attention was attracted by a noise, which very much resembled the faint groans of a person in pain. It was distinct, and repeated at intervals of a few seconds. It seemed to be under the sill of the window, and between the clap-boards and the ceiling. They paid very little attention to it, and in a short time it ceased. But, afterwards, it returned in the same way—sometimes every night, and sometimes not so frequently, and always in the same place, and of the same character. It continued for some months. He said it excited their curiosity, and annoyed them, but they were not alarmed by it. During its continuance, they had the siding and casing removed from the place where it appeared to be, but found nothing to account for it; and the sound continued the same. He consulted his friends, especially some of his ministerial brethren, about it. I think he said it was never heard by any except himself and his family; but it was heard by them when he was absent from home. Mrs. Leland said that often, when she was alone with the children, and while they were playing about the room, and nothing being said, it would come, and they would leave their play, and gather about her person. They had a place fifty or sixty rods from the house, by the side of a brook, where the family did their washing. One day, while she was at that place, it met her there precisely as it had in the house.

After the noise had been heard at brief intervals for, I think, six or eight months, they removed their lodgings to quite an opposite and distant part of the house; but it continued as usual, for some time, in its old locality. One night, after they had retired, they observed, by the sound, that it had left the spot from which it had previously proceeded, and seemed to be advancing, in a direct line, towards their bed, and was becoming constantly louder and more distinct. At each interval, it advanced towards them, and gathered strength and fulness, until it entered the room where they were, and approached the bed, and came along on the front side of the bed, when the groan became deep and appalling. "Then," said he, "for the first time since it began I felt the emotion of fear; I turned upon my face, and if I ever prayed in my life, I prayed then. I asked the Lord to deliver me and my family from that annoyance, and that, if it were a message from Heaven, it might be explained to us, and depart; that if it were an evil spirit, permitted to disturb and disquiet me and my family, it might be rebuked, and sent away; or if there was any thing for me to do, to make it depart, I might be instructed what it was, so that I could do it." This exercise restored his tranquillity of mind, and he resumed his usual position in the bed. Then, he said, it uttered a groan too loud and startling to be imitated by the human voice. The next groan was not so loud, and it had receded a step or two from the front of the bed, near his face. It continued to recede in the direction from which it came, and grew less and less, until it reached its old station, when it died away to the faintest sound, and entirely and forever ceased.

No explanation was ever found. "I have given you," said he, "a simple and true history of the facts, and you can form your own opinion. I give none." His wife confirmed all he said. I think I can say that I never knew a person less given to the marvellous than Elder Leland.

Forty years ago, a very intelligent physician in this county became pious. He had long known Elder Leland. One day he met him on the highway, leisurely driving along a horse that he called Billy. They both stopped, and, after some conversation, the Doctor told him that he should be glad to have his views upon two or three points of religious doctrine. First, as to the Sovereignty of God. This was with Elder Leland a favourite theme, and one in which his head and his heart had been engaged for sixty years. He proceeded, and occupied several minutes in repeating appropriate passages of Scripture, and comment-

ing upon them in a most lucid and able manner, until the Doctor said that he was entirely satisfied with those views. "Now," said he, "please let me know what you think of the free agency of man." With no less authority from Scripture, and no less potency of reason, he made this point equally satisfactory. "Now, Elder," said the Doctor,—"one more solution, and I shall be entirely satisfied—will you tell me how you reconcile these two great and important truths." "Doctor," said he, "there was once a mother, who, while busy with her needle, was teaching her little daughter to read. The child at length came to a hard word, and asked her mother what it was. 'Spell it, my child,' said she. The child made an effort, but did not succeed. 'Mother,' said she, 'I can't spell it.' 'Let me see it then.' She handed her the book, and the mother, after puzzling over it for some time, returned it to the child, and said,—'Skip it then.'" "Get up, Billy," said the Elder, and drove along, leaving the Doctor to skip the word, or ponder over it, as he pleased.

I once heard him say in a sermon that, in the course of his life, he had not unfrequently heard preachers,—generally young men, propose to prove the sovereignty of God, and the free agency of man, and then to show the harmony between them. "At the last point," said he, "I always dropped my head; for, though they always did it to their own satisfaction, they rarely satisfied any of their hearers. And what is more remarkable,—no two of them ever came out in the same place with their demonstrations."

He said he had some ten or twelve sermons that were quite distinct, and did not run into each other. When he had preached them, he took new texts, relied on the bad memories of his hearers, and got along in the best way he could. "But," said he, "if I take my text in Genesis, my conclusion carries me forward to the third chapter of John: if I start in Revelations, I must go back, and end my sermon in the same third chapter of John." I do not think I ever heard him preach a sermon in which this remark was not illustrated and verified—when the great truth uttered by the Saviour to Nicodemus, was not, in terms, proclaimed to and enforced upon his hearers.

When in Virginia, he had an appointment to preach at the house of a planter, in a distant part of the State. Not being able to reach the place on Saturday night, early on Sunday morning he rose and pursued his journey. Coming to a plantation, which he judged to be near his destination, he rode up to the door, and inquired of a lady how far it was to Mr. such a one's. "This is his plantation," said she. "Then," replied the Elder, "I have an appointment here to-day." "Why," said the lady, "then you are the great Elder Leland, are you?" "Instantly," said he, "the Devil patted me on the back, and said, "you are the great Leland, are ye?" That, he said, was the first time the idea of being a great preacher ever entered his mind. He had always wished and striven to be a powerful and a useful preacher, but never before had the thought beset him of being a great preacher.

More than forty years ago, I heard him preach one evening from this text,—"I will now turn aside, and see this great sight, why the bush is not burned." It was a discourse of great power and impressiveness. Nearly every word was made a distinct head. *I*—Religion is a personal matter. *Will*—The will is involved, and must be active and decided. *Now*—Its importance demands immediate attention, and precedence of all things else. *Turn aside*—The business and cares of life must be laid by, and the whole attention, for the time, be given to the one thing needful. *And see*—It demands inquiry and investigation—consequences of vast importance depend on a right decision. *This great sight, why the bush is not burnt*—The burning, yet unconsumed, bush, represented the union of the Divine and human natures in the person of the Saviour; and the great fact of the incarnation involving

the destiny of the soul, and of the race, demands the profoundest investigation of man. He spoke an hour and three-quarters; but there was no flagging of interest in the hearers, and their silent and breathless attention continued till the sound of the last word died upon his lips. He preached some of his most interesting discourses, when, as he said, he took an Old Testament text, and preached a New Testament Sermon. This was emphatically one of that class.

His preaching had none of the charms either of a refined oratory or a cultivated rhetoric; but there were times when, his great Christian heart being filled with his all-inspiring theme, I have heard him appeal to an audience with a pathos and power that I have never known to be exceeded in the desk. He had a gesture of great significance and effect, when he was deeply interested. It was that of swinging his hand, half closed, from his mouth the whole length of his arm; and it had the appearance of throwing his words broadcast over the congregation. I have rarely heard a person speak of hearing him preach, who has not alluded to that remarkable and impressive gesture. He used no swelling or high-sounding words, but spoke plain, good, John Bunyan Saxon. His prayers were all and always prayers,—direct, earnest and short. Sometimes, after a sermon in which he had been greatly moved himself, he literally agonized in prayer.

Many years ago, I heard him preach in Pittsfield, to a large congregation, when his text was from that chapter of the Acts in which the history of Philip and the Eunuch is given. His subject included that narrative, and involved the question of Baptism. He read on till he came to the question, put by the Eunuch to Philip,—"See here is water, what doth hinder me to be baptized. And Philip said, "if thou believest with all thine heart, thou mayest." And then read, "Philip and the Eunuch went up the broad alley of the meeting-house, and Philip put his hand in a basin of water, and laid it on the Eunuch's head, and baptized him, and they came out of the meeting-house, and the Eunuch went on his way rejoicing." "Stop, Leland," said he, "you don't read right;" and beginning again,—"And they went down both into the water, both Philip and the Eunuch. Ah, that's it," and went on with the narrative; and he finished his sermon with no other allusion to the subject.

On another occasion, he gave an account of his own Baptism, when he was a child. The minister came to his father's house to baptize him. When he learned the fact, he fled, and resolved not to be taken back. But the hired girl pursued, overtook, and recaptured him. He, however, had fallen on his face, and his nose bled, so that it was some time before he was in a condition to receive the baptismal water; and he reluctantly submitted at last. And to show that children had no voluntary part in their Baptism, he said he believed the little saints very generally showed all the resistance in their power. In the course of about thirty of the last years of his life, I heard him preach a great many times, and I believe these were the only two occasions, except at Baptisms, where it was his custom to repeat appropriate passages of Scripture, when going into and coming out of the water, that I ever heard him speak about the subjects or mode of Baptism. In the pulpit he declared his own doctrines and opinions boldly and fearlessly, and sustained them with ability; but he never denounced those who differed from him, or treated their opinions with disrespect. Quite early in life, he eschewed polemic discussions with those who differed with him on the doctrines of religion, as being altogether unprofitable.

He had a pleasant and often amusing humour, sometimes highly satirical, but never acrid.

In his person, Elder Leland was tall, muscular and commanding. Age had slightly bent him, in the later years of his life, but that added to his patriarchal venerableness. He had a noble head; a high, expanded and slightly retreating forehead; a nose a little aquiline, and a bright, beautiful, sparkling blue eye, which eighty-seven years had not dimmed. The expression of his eye, especially in the pulpit, was electrical.

In his manners and personal intercourse he was plain, courteous and dignified. Without the outward polish and veneering of the artificial, he had all the elements and bearing of the real, gentleman. He was bland and kind to all. No man could approach him with a rude familiarity.

Politically, he belonged to the old Republican party. And when this party, in 1824, split into four parts, each supporting its own candidate for the Presidency, he fell in with the Jackson party. Many thought he intermeddled too much in politics for a clergyman; though it is probable that that opinion prevailed most among those who did not belong to the same party with himself. That he was a real friend to the religious and political rights of man, I am sure, no one who ever knew him, can doubt for a moment. It is a fact in respect to him worthy of record, that he discouraged the efforts of his friends to secure his political advancement, or invest him, in any way, with civil authority. Once indeed, in 1811, he consented to be a member of the Legislature, from the town of Cheshire, but it was in the hope that he might be instrumental in securing their legitimate rights to the religious sects of Massachusetts, who did not belong to what was then called "the Standing Order" in the State. He hoped to abate the rigour of existing laws, and lived to see the great principle of what Roger Williams aptly called "Soul Liberty," firmly and forever established in the Commonwealth which gave him birth.

The last time I saw him was in November, 1840, a few days after the election of General Harrison to the Presidency of the United States. I drove up to the public house in Cheshire, just as he had entered his carriage to drive away. After the compliments of the day, he said pleasantly, "Well, you have beat us in the Presidential election—General Harrison is chosen by the people. I yield to the will of the majority constitutionally expressed. It is the duty of all good citizens to do so. I hope his administration will be a good one, and that it will promote the best interests of the country. We are all alike interested to have it so." He then bid me good bye, and I looked upon his venerable person for the last time. His last words to me were those of a true patriot. Such he was.

Respectfully yours,

G. N. BRIGGS.

FROM THE REV. B. T. WELCH, D. D.

Newton Corners, December 6, 1855.

Dear Sir: I knew the celebrated John Leland intimately, from the commencement of my ministry in Albany; and the first, and last, and every intervening, time that I met him, he impressed me greatly by his eccentricity. On his first visit to my house, I introduced him to my wife, and, as he took her hand and shook it with great apparent cordiality, his first salutation was,—"Well, Madam, that is a sort of hand that I like—it is a good, honest, industrious hand—I know from the feeling of it, that it is well acquainted with domestic duties." After this, he became very familiar in my family, and would, sometimes, when he came, make his way first into the kitchen, light his pipe, and, after taking a whiff or two, without having spoken a word, would say,—"And how is the family?" And then he would go on talking with great fluency, and in his usual eccentric manner.

John Leland's personal appearance was decidedly imposing. He had an uncommonly fine face, a prominent Roman nose, a piercing eye, well-formed and expressive mouth, and altogether he was a model of a fine commanding person. And his intellectual developments corresponded well with his personal appearance. With all his eccentricities, which were almost boundless, and some of them very undesirable, he possessed some very noble traits. He was blunt, often beyond measure, and yet he had a kind and warm heart. His shrewdness was proverbial; and he often exhibited it, in public as well as in private, in a way that would not only provoke a smile, but occasion great amusement. The world is full of anecdotes concerning him; and one or two of them, the authenticity of which, I believe, is unquestionable, I will give you, as furnishing the best illustration of his character.

During the early part of his ministry, as you are aware, the Congregationalists were the "Standing Order" in New England,—the privileged denomination, to the support of which all, unless availing themselves of a special provision to the contrary, were obliged to contribute. Of course the Baptists, in common with some other denominations, looked upon this as a somewhat oppressive exaction. John Leland, in travelling about on his preaching excursions, was accustomed, occasionally, to preach to a small congregation of Baptists, who, for want of a better place of worship, occupied a school-house. One of the Congregational brethren in the neighbourhood told one of the Baptist brethren that Mr. Leland did not preach extempore, but wrote his sermons, and committed them to memory,—which the Baptist of course denied. The Congregationalist then proposed to him that if Mr. L. would preach on a text that should be given to him at the commencement of the service, he would secure for his use the Congregational meeting-house; and the Baptist, after consulting Mr. L., assured him that the requisition should be complied with. Accordingly, the meeting-house was opened, and, as Mr. L. was about to ascend the pulpit stairs, a little piece of paper was put into his hands, indicating the place where the text that he was to preach upon was to be found. He did not open the paper until he rose to begin his sermon; then he opened it leisurely, stating that he did not know what the text was, but that they should quickly see; and, on turning to it in the Bible, he found it to read thus—"And Balaam saddled his ass,"—and, as he announced it, he said that if he had searched the Bible through, he could not have found a text more appropriate. "It brings to our view," said he, "three things,—a *prophet*, an *ass*, and a *saddle*. Balaam, the prophet, who loved the wages of unrighteousness,—and he well represents the class who oppress their fellow-men (otherwise the Congregationalists); the ass, a patient bearer of grievous burdens, represents those who are oppressed by them; and the saddle is the unrighteous exaction that is made of these down-trodden denominations;" and the result was that he preached a sermon that even those who liked the doctrine the least, were obliged to acknowledge, furnished evidence of his remarkable promptness, shrewdness, and pungency.

On another of his circuits, he happened to be in a place where the minister had not long before lost his wife, and had married another, as his people, especially the ladies, generally thought, a little prematurely; and it was agreed to refer the matter to Mr. Leland's judgment. After having heard a full statement of the facts and the complaints in the case, he said very calmly,—"It is evident from the rule which the Apostle has laid down in the seventh chapter of the First Epistle to the Corinthians, that the husband is 'free' to marry as soon as his wife dies; but, as a matter of decency, perhaps he had better wait at least till she is buried."

That which, probably, interfered more than any thing else with his usefulness as a minister, was his almost mad devotion to politics. He was a very

prince among the democrats of his day; and some would doubtless say that he magnified his office as a politician at the expense of lowering it as a Christian minister. On one occasion, when he preached in my pulpit, he took for his text that expression of the Saviour,—"The cup that my Father hath given me, shall I not drink it?"—and he went on through the greater part of his discourse in such a tone of spirituality and evangelical fervour, as led me to think it was impossible that he should descend from such a height to any thing so low as party politics. But I was disappointed after all. By some association that occurred to him, he was carried, in the twinkling of an eye, from the scenes of Calvary to the War of 1812; and, though he afterwards tried to recover himself, by closing in an evangelical strain, the audience had experienced too severe a shock to have the effect of it only momentary. His sermons always showed the workings of a vigorous and original mind, which, with more of culture and less of eccentricity, might have left a bold mark in any of the walks of professional or public usefulness. I do not mean, however, that his mind was uncultivated; for I remember that he seemed familiar with the British poets, and with some of the classics in the English translations, and sometimes he made striking allusions to them in his sermons; but I suppose he never had more than the common advantages of education.

In his prayers, I do not recollect any thing of eccentricity—on the contrary, he seemed to be deeply serious and devout in all his approaches to a Throne of Grace. And I always found him ready to converse on religious subjects, and especially on matters of Christian experience; and I feel bound to say that, while there was much about him that I could not but regret, he left upon my mind a strong impression that he was a truly devout and godly man.

Yours sincerely,

B. T. WELCH.

JOSEPH COOK.*

1776—1790.

Joseph Cook was born of pious parents in the city of Bath, England, and was hopefully converted, at an early period of his life, under the preaching of Whitefield, at the Chapel of the late Countess of Huntingdon, in his native city. Whitefield's attention seems to have been particularly drawn to him as a youth of much promise, and he sometimes asked him to ride with him, that he might have an opportunity of conversing with him on religious subjects. Lady Huntingdon also became specially interested in him; and, when he was in his nineteenth year, she sent him to her College, at Trevecka, in Brecknockshire, in South Wales. Here he was a diligent and successful student; and, by his kind and gentle spirit as well as his pious and exemplary walk, he endeared himself greatly to both his Tutors and fellow-students. While pursuing his studies, he occasionally went forth into the neighbouring villages to exercise his gifts in preaching the Gospel; and his labours in this way were always highly acceptable.

In September, 1771, Lady Huntingdon received an anonymous letter, requesting her to send a minister to Margate, in the Island of Thanet,

* Rippon's Register.—Benedict's Hist. Bapt., II.

which was represented to be a very dissolute place. She, accordingly, selected for the mission Mr. William Aldridge, one of her senior students, and gave him liberty to associate with himself any other student whom he might think best suited to such a work. He fixed upon Mr. Cook, who readily consented to accompany him. After making the requisite preparation, they proceeded to the place designated as their field of labour; and, as they were entire strangers, they commenced preaching in the open air. Not a small number came to hear them, and several were supposed to be savingly benefitted; while they gradually extended their labours to other places on the Island.

About this time, many persons in Dover, having become dissatisfied with Mr. Wesley's doctrine and ministers, and left his meeting, applied to these two young itinerants to come and labour among them. They accepted the invitation; and Aldridge preached there, for the first time, on Sabbath day, in the market place, but met with great opposition. The persons who had invited them, then procured the use of a Presbyterian house of worship, which, for some time, had not been occupied; and there the two continued to preach as long as they remained in Dover. It was now arranged that they should supply Margate and Dover, preaching alternately in both places. Mr. Cook's first sermon at Dover awakened great interest, not merely from its earnest, evangelical tone, but from its being delivered extempore,—a mode of preaching to which the people there had never been accustomed. The two continued to supply for some time at Dover, and occasionally also at Deal and Falkstone, and, at the latter place particularly, their preaching was attended with a signal blessing.

Two years after, Lady Huntingdon, having been informed that there were many favourable openings for the preaching of the Gospel in North America, resolved on forming a mission for that part of the world; and, with this view, called in the students from all parts of the country to the College of Wales, spread the case before them, and requested that they would seek the Divine guidance in respect to it, and that as many as thought it their duty to embark in the enterprise, would signify it. Mr. Cook and several others offered themselves for this service, and shortly after went to London, and, in the presence of many thousands, in the Tabernacle, Tottenham Court Road Chapel, and elsewhere, made a statement of their views of the proposed work, which was printed. After taking an affecting farewell of their friends, they embarked for America with the Rev. Mr. (afterwards Dr.) Percy; but, as the ship was detained in the Downs by a contrary wind, Mr. Cook availed himself of the opportunity to pay a farewell visit to his friends at Dover; and, the next Sabbath, several of his fellow-students also, who were coming with him to America, went thither to preach. A sudden and favourable change of the wind having taken place at night, the ship sailed, and they were all left behind. Two of them now wholly gave up the idea of coming; but Mr. Cook, with the rest, resolved to persevere, and actually came by the first opportunity.

On their arrival in this country, they considered themselves authorized to preach, on their general plan, as they had done in England; and hence they travelled about, preaching among different denominations, as they found opportunity. Though they seem to have been generally regarded as belong-

ing to the Episcopal Church, and were themselves apparently not unwilling to keep up that idea, yet it soon became manifest that their sympathies were increasingly with the Baptists; and it came out at length that they had received a leaning in that direction from the influence of a young man who had embraced those views in Lady Huntingdon's Seminary. Mr. Cook, however, seemed less disposed than the rest to mingle with the Baptists, though he ultimately became a Baptist, while they, with a single exception, joined other denominations.

Soon after his arrival in this country, Mr. Cook was married to Elizabeth Bullein, of Baptist parents then deceased, at the village of Dorchester about eighteen miles from Charleston. Here, probably in consequence of this connection, he determined to settle. The congregation to which he preached was of a very mixed character—the greater part of them were professedly Episcopalians; a number were the children of the members of a Baptist Church, then extinct, which had once flourished under the ministry of the Rev. Isaac Chanler; and the rest were the remnants of an Independent congregation. With the latter Mr. Cook seems to have formed his closest connection, preaching, ordinarily, in the place of worship they had been accustomed to occupy.

Though the Church of England, at the commencement of the Revolution, was the Established Church in South Carolina, some of the other denominations began to associate with the idea of civil independence the kindred idea of equal religious rights; and hence, early in 1776, an invitation was given to ministers and churches of various denominations,—originating, it is understood, with the Baptists,—to meet at the High Hills of Santee, at the seat of the Baptist Church there, to consult in regard to their general interests. To this meeting Mr. Cook came; and, the business being concluded, he remained till the next week. As the Sacrament of the Lord's Supper was to be celebrated on the ensuing Sabbath, religious services were held, according to the usage of that period, on the two preceding days; and on Saturday Mr. Cook was invited to preach. Just before the service was to commence, he took aside the Rev. Mr. Hart of Charleston, who had staid to assist in the solemnity, and the Rev. Mr. (afterwards Dr.) Furman, then Pastor of the Church at Santee, and very young in the ministry, and acknowledged to them that he had for some time had increasing convictions in favour of the distinctive views of the Baptists, but had resisted them at the expense of his own peace of mind; that he had then recently examined the whole subject with great care, resolved to accept and submit to whatever might appear to be the truth and the will of God; and that, as the result of this examination, the previous tendencies of his mind had been fully confirmed. He stated that the address of Ananias to Paul, —"And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling upon the name of the Lord," had been brought home to his mind with great power, and suggested to him the importance of being baptized without delay, especially as a favourable opportunity then offered. "I have only to add, Gentlemen," continued he, "that I should be glad of your advice, whether to embrace the ordinance immediately, or defer it to be administered among the people where I live; and if I submit to it immediately, seeing my sentiments and intention have been hitherto

unknown to the public, whether it would be proper to make Ananias' address to St. Paul, just now mentioned, and from which I have felt so much conviction, the subject of the discourse I am about to deliver, and just in the light I now behold it, as it applies to myself. This I confess is the dictate of my own mind; but I would not wish to act unadvisedly."

Having heard his statements, the ministers were both of opinion that there was no reason why the ordinance should not be administered to him at once, and that it was highly proper that he should preach on the subject which he had proposed. He, accordingly, did preach upon it; and, the next day, after having satisfied the church of his acquaintance with experimental religion, he was baptized by Mr. Furman, the Pastor. They then began immediately to contemplate his ordination; and, within a few days, he was actually ordained by Mr. Hart and Mr. Furman.

The Church in Euhaw, having become vacant by the death of the Rev. Francis Pelot, invited Mr. Cook to become their Pastor. He accepted the invitation, and preached there without interruption for some time; but, in consequence of the invasion of the State, the imminent danger incident to his situation, near the sea-coast, and the distress and losses to which he had already been subjected, he removed into the interior, and remained there till the close of the War. He did not, however, find a place of safety; for he suffered severely in the ravages of the State by the troops under Lord Cornwallis, and other commanders; so that, when he returned to his residence at Euhaw, at the commencement of the Peace, he was actually reduced to poverty. Previous to his leaving Euhaw, he had lost his first wife, and married a second. There were some circumstances attending this marriage, which gave pain to his friends, and which subsequently occasioned him much regret.

The church of which Mr. Cook was Pastor had become considerably reduced before he took charge of it; and when he returned to it, after the suspension of his labours occasioned by the War, it had become almost extinct. But, on resuming his ministry there, he seems to have been greatly quickened, and proportionally blessed in his work. The Church gradually increased in numbers, spirituality, and influence; and, during the last five years of his life, he admitted, by Baptism, seventy-eight new members, some of whom were persons of great respectability.

In September, 1790, he addressed a letter to Dr. Rippon, of London, in which, after giving an account of the Baptist Negro Church in Savannah, he writes as follows:—

"My sphere of action is great, having two congregations to regard, at a considerable distance from each other, exclusive of this where I reside; as, also, friendly visits to pay to sister Churches and Societies of other denominations, who are destitute of ministers, frequently riding under a scorching sun, with a fever, twenty miles in a morning, and then preach afterwards. Our brethren in England have scarcely an idea of what hardships we struggle with, who travel to propagate the Gospel. I have been in a very poor state of health for two months; but it has not prevented an attention to the duties of my station. O, what a blessing is health! We cannot be too thankful for it."

But Mr. Cook had now almost reached the end of his journey. The feeble state of health to which he refers, as having been of two months' standing, had commenced with a dry cough, a stricture of the breast, and great lassitude, immediately after preaching, on a very sultry day, to a

congregation about twenty miles from his residence. About two weeks before his death, he preached his last sermon from Eph. i. 6, when he was so feeble that serious apprehensions were entertained that he would not be able to go through the service. It was delivered under the full impression that it was the last sermon his people would ever hear from him; and he distinctly stated this, and concluded a very pathetic train of remark by bidding them a solemn and affectionate farewell. On the Tuesday following, his symptoms became more decidedly alarming; and, from this time, both himself and his friends were convinced that the hour of his departure was near at hand. He evinced great tranquillity of spirit, during his remaining days, though he said that he had not those intense joys which he had sometimes experienced. He died on the next Sabbath, September 26, 1790, in the forty-first year of his age, and his remains were interred the same evening, immediately after the administration of the Lord's Supper, when a very tender Address was delivered, at the grave, to a deeply affected audience, by the Rev. Dr. Holcombe. The Funeral Sermon was preached, some time afterwards, by the Rev. Dr. Furman of Charleston, from II. Timothy i. 12;—a text which Mr. Cook had himself designated for the occasion.

Mr. Cook left a widow, and one son by his first marriage,—then about fifteen years of age. His widow survived him but a few weeks, being cut off by a short and severe illness. The son, *Joseph B.*, was graduated at Brown University in 1797, became a Baptist minister, and succeeded Dr. Holcombe in the same church of which his father had been Pastor. Here he continued until 1804, when the Euhaw Church was divided, and the Beaufort Church was formed from it, with the pastoral care of which Mr. Cook was immediately invested.

The following is an extract from a letter written by an intimate friend of Mr. Cook, to the Rev. Dr. Rippon, shortly after his decease:—

"Mr. Cook was of a middle stature, and slender make, but had acquired a degree of corpulency a few years before his death. His mental powers were good, and had received improvement by an acquaintance with the liberal arts and sciences, though his education had not been completed. His conversation was free and engaging. As a preacher, he was zealous, orthodox and experimental. He spoke with animation and much fervour, though his talent lay so much in the persuasive, that, at the end of his sermon, he frequently left the audience in tears. He was taken from his labours at a time when his character had arisen to considerable eminence, and a spacious field of usefulness was opening all around him, and at a time when he was greatly endeared to his people."

BENJAMIN FOSTER, D. D.*

1776—1798.

Benjamin Foster was born in Danvers, Mass., on the 12th of June, 1750. His parents were respectable members of the Congregational Church. From early childhood, he exhibited a remarkably tender and conscientious spirit, though it was not till he had nearly reached manhood, that he gained evidence, satisfactory to himself, of his having been renewed in the temper of his mind. While a mere youth, his temptations to utter blasphemous expressions were sometimes so strong, as he related to some Christian friends, that he actually held his lips with his hand to keep himself from falling into so terrible a sin.

He spent his early years at the public school in his native town; and, at the age of about twenty, became a member of Yale College. Here he distinguished himself no less by his exemplary life, than by his diligence and success in the various branches of study. He took his first degree in the year 1774. Shortly before this, several tracts relative to the Proper Subjects of Baptism, and also to the Scriptural Mode of administering the ordinance, having made their appearance, and excited considerable attention, this was selected as a subject for discussion at one of the exercises in the College. Mr. Foster was appointed to defend the doctrine of the Pedobaptists; and, in order to prepare himself for the discussion, he went into an extended and thorough examination of the whole subject. The result disappointed both himself and others; for, when the day for discussion arrived, he avowed himself a decided convert to the doctrine that those only who profess faith in Christ are legitimate subjects for Baptism, and that immersion is the only valid mode of administering the ordinance. In short, he had become a thorough Baptist, and so he continued till the close of his life.

Shortly after his graduation, he joined the Baptist Church in Boston, under the care of the Rev. Dr. Stillman, who also directed his studies in Theology. On the 23d of October, 1776, he was ordained Pastor of the Baptist Church in Leicester, Mass., then vacant by the death of the Rev. Thomas Green.† During his residence here, he published a tract, entitled "The Washing of Regeneration, or the Divine Right of Immersion," in answer to a Treatise on the subject of Baptism, by the Rev. Joseph Fish. And, soon after, he published another pamphlet, entitled "Primitive Baptism defined in a Letter to the Rev. Mr. John Cleveland." Both these publications were marked by a vigorous intellect and a Christian spirit. He continued at Leicester until 1782, when he was induced to ask a dis-

* Benedict's Hist. Bapt., I.—Mass. Bapt. Miss. Mag., III.—Worcester Hist. Mag. II.

† Thomas Green was a native of Malden, Mass., and was an early settler of the plantation, called by the natives *Towtaid*, and by the English Strawberry-bank, now Leicester. His first dwelling was formed under a shelving rock, which stretched, a natural roof, over his cabin. By communicating with the Indians, he acquired their knowledge of roots and herbs; and this, together with the science he derived from a few books, and the action of a vigorous mind, made him a skilful physician. He became Pastor of the Baptist Church in Leicester, on its first formation, and continued, highly respected and eminently useful, in this relation, until his death, which took place, on the 25th of October, 1778, at the age of seventy-three.

mission from his people, for want of an adequate support; after which, he preached about two years in his native place. In January, 1785, he commenced preaching to the First Baptist Church in Newport, R. I., and, on the 5th of June following, was installed as their Pastor. Here he had the satisfaction to find that his sphere of usefulness was much enlarged, and his means of improvement greatly increased.

In the year 1788, he paid a visit to the First Baptist Church in the city of New York, by their request; and, after preaching to them a short time, received a unanimous call to become their Pastor. On his return to Newport, he laid the matter before his church, and, while they were desirous of retaining him, and expressed a high appreciation of his services, they were unwilling to oppose any obstacle to his leaving them, if he thought the proposed change would be the means of extending his usefulness. Accordingly, he accepted the call, and, in the autumn of that year, removed to New York, and took charge of that church, and remained in connection with it as long as he lived.

In 1792, he received the degree of Doctor of Divinity from the College of Rhode Island. He is said to have had this honour conferred upon him, in consideration of the talent and learning which he had evinced in a work entitled "A Dissertation on the Seventy Weeks of Daniel; the particular and exact fulfilment of which Prophecy is considered and proved." This work was published in 1787, during his residence at Newport.

Dr. Foster, from the commencement of his career as a minister of the Gospel, was distinguished for diligence and zeal in his work. Nor did these qualities decline as he advanced in life; for, during his last twelve or fourteen years, he was accustomed to preach from four to six sermons a week. But the Yellow Fever, which accomplished such a work of desolation in New York, in the summer and autumn of 1798, put an end to his ministry and his life. The fearful malady had made its appearance, and several of his friends had been numbered among its victims. He was frequent and faithful in his visits to them, and, while almost all around him were panic-struck, *he* feared no danger, as long as he met it in the path of duty. The disease, however, at length, attacked him with great virulence, and, after suffering a few days, he expired on the 26th of August, 1798, in the forty-ninth year of his age.

Dr. Foster was twice married, and, in each case, was blessed with a pious and excellent companion. His first wife, who was Elizabeth, daughter of the Rev. Thomas Green, of Leicester, died, August 19, 1793: and his second, who was Martha, daughter of James Bingham, of New York, died July 27, 1798,—one day less than a month previous to his own death.

Dr. Benedict, in his History of the Baptists, says,—

"Dr. Foster, as a Scholar, particularly in the Greek, Hebrew, and Chaldean languages, has left few superiors. As a Divine he was strictly Calvinistic, and full on the doctrine of salvation by free grace. As a Preacher, he was indefatigable. In private life, he was innocent as a child, and harmless as a dove, fulfilling all the duties of life with the greatest punctuality. The following inscription on a handsome marble over his grave, in the Baptist burying-ground in New York, written by an eminent Presbyterian clergyman of that city, is an encomium justly due to his memory:—"As a Scholar and Divine, he excelled; as a Preacher, he was eminent; as a Christian, he shone conspicuously; in his Piety he was fervent; the Church was comforted by his life, and it now laments his death."

CALEB BLOOD.*

1776—1814.

Caleb Blood was born in Charlton, Worcester County, Mass., on the 18th of August, 1754. At the age of twenty-one, he became hopefully pious, having, as it is said, received his first serious impressions amidst the gaieties of the ball-room. Shortly after this, becoming deeply impressed with a sense of the moral and spiritual wants of the world, he resolved to devote himself to the ministry; and, in about eighteen months from the time of his hopeful conversion, he commenced preaching,—having been licensed, as is believed, by the Church at Charlton, then under the pastoral care of the Rev. Nathaniel Green.

Mr. Blood, after preaching in a number of places, visited Marlow, N. H., in the autumn of 1777, where he received ordination, probably as an Evangelist. He remained here about two years, and then removed to Weston, Mass., and supplied a Baptist Church in that place a year and a half. At this time, there was an extensive revival of religion in the neighbouring town of Newton, and a considerable number of its subjects were baptized by immersion. In the summer of 1780, a Baptist church was constituted there, which, in the space of fourteen months, increased to seventy members. Of this infant church Mr. Blood became the Pastor in 1781; and here he continued labouring with great fidelity for more than seven years.

In January, 1788, notwithstanding the strong attachment that existed between him and his church at Newton, he felt constrained to yield to the request of several brethren from Shaftsbury, Vt., to take charge of the Baptist Church in that town. He, accordingly, removed thither, and was eminently useful, not only in the place in which he lived, but in the whole surrounding country. Several revivals of religion took place under his ministry; and one especially of great power, in the winter of 1798–99, which resulted in the addition of about a hundred and seventy-five to his church, among whom were several of his own children. The church, when he took charge of it, consisted of a hundred and twenty-five members—when he left it, of three hundred and fifty-five.

When the University of Vermont was established, in 1791, Mr Blood was appointed one of the Trustees, and he held the office as long as he remained in the State. In 1792, by appointment of the Legislature, he preached the Annual Election Sermon.

Besides a great amount of labour, which Mr. Blood volunteered to perform, in the destitute region in which he lived, in the autumn of 1804 he performed a missionary tour of three months, under an appointment of the Shaftsbury Association, into the Northwesterly parts of the State of New York, and the adjacent Province of Upper Canada. His labours are said to have been highly useful, in many places, in "setting in order the things that were wanting," and in "strengthening others that were ready to die."

*Mass. Miss. Mag., 1814.—Benedict's Hist. Bapt., I.—Maine Bapt.—Hist. Shaftsb. Assoc.

During his connection with the Shaftsbury Association, he was regarded as one of its most able and influential members. He wrote the Circular Letter of the Association in 1789, and in 1796; the former of which was considered by his brethren as exhibiting a very clear and comprehensive view of the great principles of Church Government. He had also an important agency in framing the Constitution or Plan of the Association, both in 1789 and 1806. In the early discussion of the subject of Freemasonry in this Body, he took a very decided stand against the institution, in which he found vigorous coadjutors in Messrs. Barber,* Webb,† and others of his brethren of the Association.

In April, 1807, after having spent nearly twenty of the best years of his life in Vermont, he resigned his pastoral charge, and accepted a call to the Third Baptist Church in Boston. Here he laboured with good acceptance for nearly three years—from September, 1807 till June, 1810. During this period, he experienced some very severe afflictions. A blow which he accidentally received in the face, so affected his whole system that, though the wound seemed trifling, it often occasioned him great pain; and, at one time, in consequence of taking cold in the part affected, a fever ensued, which had well-nigh proved fatal. This, with some other trials, served greatly to depress his spirits.

After resigning his charge in Boston in 1810, he accepted a call from the First Church and Society in Portland, Me., where he continued during the remainder of his life. Though he had now begun to feel the infirmities of age, he laboured in this new field with much acceptance, and not without a good degree of success. His labours had never been more highly

* Edward Barber was born in Exeter, R. I., on the 23d of September, 1768. He made a profession of religion at the age of eighteen, and soon began to "improve his gift" in public speaking. He was licensed to preach by the Church in Berlin, N. Y., under the care of the Rev. Justus Hull, and was ordained as Pastor of the Bottskill Baptist Church, at Union Village, in the same State, on the 25th of September, 1794,—the sermon on the occasion being preached by the Rev. Caleb Blood. Previous to his settlement, the church had been greatly distracted, by reason of the unworthy conduct, and consequent exclusion from the ministry, of his predecessor; but it revived at once under his ministrations, and one hundred were added to it during the first six years of his Pastorate. His ministry continued forty years, and was an eminently prosperous one, as was indicated by the fact that his church, at the time of his death, numbered upwards of five hundred members. He died of apoplexy, at his residence in Greenwich, on the 1st of July, 1834, in the sixty-sixth year of his age. He was distinguished as a Preacher, a Pastor, and a Counsellor.

Justus Hull, above mentioned, was born in Reading, Conn., July 26, 1755, but, when quite young, removed with his parents into the region which, in after life, was to be the field of his ministerial labours. His mind was directed to the subject of religion as early as 1773 or 1774; but it is supposed that he did not make a public profession until 1778, and that he commenced preaching the same year. He rendered some service in the army, at the taking of Burgoyne, in 1777; and the tradition is that, but for his having commenced preaching the next year, he would have had the command of a brigade of militia. For several years, he preached as an itinerant, travelling, not only in New England, but as far South as Virginia. He was ordained Pastor of the Church at Berlin, or Little Hoosick, on the 23d of February, 1785. After a faithful and fruitful ministry, of more than fifty-five years, he died on the 29th of May, 1833, in the seventy-eighth year of his age. He had enjoyed but small advantages for education, but had naturally a strong mind, and was a devout and earnest Christian.

† Isaac Webb commenced his ministerial career at Brandon, Vt, where he was ordained on the 24th of September, 1789. In 1793, he became the Pastor of the First Baptist Church in Pittstown, Rensselaer County, N. Y. Here he remained till 1802, though his Pastorate seems to have continued only till 1799. From 1803 to 1811, he was Pastor of the Church in Troy; and from 1812 to 1816, of the Church in Albany. In 1817, he was Pastor of the Church in Hoosick. Though he was engaged during a great part of his life in mercantile pursuits, he continued to preach occasionally till he was disabled by the infirmities of age. He died at Lansingburgh, N. Y., on the 20th of February, 1842. He was a very active and useful member of the Shaftsbury Association.

appreciated by his people, than when they were forced to the conviction that they must soon be deprived of them.

For nearly two months before his death, Mr. Blood was unable to walk to the meeting-house, though it was but a very short distance from his dwelling. But his zeal for the honour of his Master and the salvation of his people suffered no abatement; and he not only continued to preach, but his preaching grew in earnestness and interest with his bodily infirmities and sufferings. On the 19th of February, 1814, he was attacked more violently, and from that time he continued to sink until the 6th of March, when he peacefully finished his course. During his last days, his mind was completely absorbed in spiritual contemplations, and he seemed to forget every thing in the one great desire that ministers might be faithful, souls saved, and his Master glorified. His Funeral was attended by a large concourse of people, of all denominations, and an appropriate and impressive Sermon, from Job v. 17, was delivered on the occasion, by the Rev. Sylvanus Boardman, of North Yarmouth.

Mr. Blood left behind him a widow and two children.

Mr. Blood published Historical Facts, recorded for the benefit of Youth. Reprinted, 1822.

FROM THE HON. HEMAN LINCOLN.

Boston, June 21, 1858.

Rev. and dear Sir: Agreeably to your request, I have endeavoured to revive some of my impressions of the person and character of the Rev. Caleb Blood, regretting only that, owing to the lapse of time and the unfaithfulness of my memory, they are not as full and particular as I could wish.

My acquaintance with Mr. Blood commenced in 1807, on the occasion of his settlement in Boston as Pastor of the Charles Street Baptist Church, then lately constituted. He was its first Pastor. I remember him as a man of grave and dignified demeanour, well becoming a Minister of the Gospel of Christ, but never degenerating into an unpleasant stiffness of manners.

In the pulpit he was direct, plain and forcible. His conceptions of truth were distinct, earnestly held, and earnestly put forth. He was ever accustomed to give special prominence to the great doctrine of Salvation by Grace—"Christ and Him crucified" was the theme on which he delighted to dwell. He was eminently a Biblical preacher. Naturally of strong intellectual powers, he had devoted them to the acquisition of Bible truth. The Bible had been the study of his life. He was in truth an able expositor, to whom might worthily be applied that high commendation,—"Mighty in the Scriptures." His expositions were a rich spiritual repast.

In doctrine he was decidedly and strongly Calvinistic—indeed he was inclined to favour some of the distinctive views of the celebrated Baptist divine, Dr. Gill. He was still ready, however, to assert his independence, if occasion called for it, pleasantly apostrophizing,—"Well, Father Gill, I am glad I am not obliged to believe with you in every thing."

As a Pastor, he was both affectionate and faithful, and was revered and loved by all who consorted with him, but especially by his more spiritual church-members. He was always seeking to maintain proper discipline in the church. He was decidedly averse to disorder and noisy excitement. He would sometimes revert pleasantly to an incident that occurred in the earlier part of his ministry. Attending a meeting marked with excitement and zeal, but, as he thought, "not according to knowledge," a good woman, at the

close, came to him, with uplifted hands, exclaiming,—"O, Mr. Blood, did you ever see such a meeting before?" "No," he promptly replied, "and I hope I never shall again." In common personal intercourse he had the tact to make himself both agreeable and instructive. Although favoured with but very limited advantages of education in early life, yet, from long and intimate association with men and things, he had treasured up much and varied information, which he was not backward to communicate to others.

He died not far from the age of sixty, having accomplished much in the Master's service, and, as I doubt not, had many souls given to him as the fruit of his toils.

The foregoing is a very brief and imperfect sketch of some of the marked features in the character of a good minister of former times.

I am, Reverend and dear Sir,

Very respectfully, your obedient servant,

HEMAN LINCOLN.

JOHN PITMAN.*

1777—1822.

John Pitman, the son of William and Mary (Blower) Pitman, was born in Boston, April 26, 1751. When he was about thirteen years of age, his father removed to Beaufort, S. C., where he was engaged in mercantile pursuits, and for nearly a year had this son for a clerk. His parents had taught him to reverence the Bible, and attend church on the Sabbath; though it does not appear that any very decisive religious impressions were made upon his mind at that period. While he was in Carolina, he was, on some occasion, exposed to imminent danger, and was the subject of a remarkable deliverance; and, though his conscience was at that time somewhat awakened, he quickly relapsed into his accustomed lethargy.

In 1765, he returned to Boston, and, his mother being now a widow, with several young children, he was apprenticed to learn the business of a rope-maker. Here he cast off all the restraints of his early education, became dissolute and profane, and was even marked for his rapid progress in vice, during a period of about four years. Sometime in the year 1769, he was brought to serious reflection, and resolved to change his course and turn to the Lord. But, not being enlightened in regard to the gracious provisions of the Gospel, he set himself upon a course of self-righteous effort, by means of which he hoped to merit the Divine favour. He prayed three times a day, strictly observed the Sabbath, and fasted from Saturday till Sunday night; but, amidst all his pharisaical observances, his pride kept him from revealing the state of his mind to any individual. Sometimes he would yield to the temptation to sinful indulgence, and then would think to atone for it by increasing his measure of self-denial; but he at length became convinced that he had found no true peace to his conscience. Under these circumstances, he addressed a letter to Dr. Still-

* Amer. Bapt. Mag, 1822.—MS. from Hon. John Pitman.

man, the Pastor of the First Baptist Church in Boston, informing him of the state of his mind, and requesting from him appropriate counsel and instruction—to which the Doctor returned the following answer:—

"I have just received yours and read it. I have not the pleasure of being acquainted with you, but shall be glad if it will suit you to come to my house to-morrow after the afternoon service, when I shall be ready to converse with you upon those things which are of infinite importance. Believe me to be your real friend and soul's well wisher, "SAMUEL STILLMAN."

He, accordingly, visited Dr. Stillman the next day, and opened to him the secret history of his mind during a period of nearly two years, and was much assisted and relieved by the Doctor's evangelical instructions. He continued to visit him frequently, and, after about two months, experienced a delightful change in his feelings, which he was encouraged to believe marked the transition from an unregenerate to a regenerate state. Having informed Dr. S. that his views of the subject of Baptism were in harmony with his own, he soon after appeared before the church, and gave a relation of his Christian experience, which they approved. On the 24th of February, 1771, he was baptized, and on the 7th of March following was received as a member of the church. Subsequently to this, he was the subject of sore temptation, and was greatly oppressed with spiritual gloom; but meditation upon the sufferings of Christ melted him into a state of godly sorrow, which was followed by the return of peace and joy. It was a considerable time before his mind settled into a state of uniform tranquillity.

Mr. Pitman's hopeful conversion took place but a short time before the breaking out of the War of the Revolution. Though he gave the most satisfactory evidence of the genuineness of his Christian hope, he felt it his duty, afterwards, as he had done before, to maintain and defend the rights of his country. When the British soldiers fired on the citizens of Boston, on the 5th of March, 1770, he was not far from one of the persons who was shot, and was one of those who mounted guard on that memorable night. He remained in Boston till the passage of the "Boston Port Bill," 1774. which, occasioning a general suspension of business, led to his removal to Philadelphia. In 1776, he joined a volunteer company, consisting principally of Quakers belonging to Philadelphia, commanded by Captain Joseph Copperthwait, which formed a part of the first battalion of Pennsylvania Militia, under the command of Colonel Dickinson. They marched for Elizabethtown, N. J., on the 10th of July, and arrived on the 18th; and, the next day, at Elizabethtown Point, relieved the Jersey Militia, the enemy being in sight on Staten Island. During this tour, and on other occasions, he evinced great natural as well as Christian firmness, and showed that his patriotism was tempered and directed by his piety.

From the time of his removal to Philadelphia until 1777,—about three years—Mr. Pitman was engaged in his secular business. The precise time when he began to preach is not known; but it *is* known that he preached at different places in New Jersey as early as April, 1777. The presumption is that, after he left Dr. Stillman's church, he united with some church in Philadelphia, by which he was approved as a preacher of the Gospel.

On the 12th of October, 1777, he received a call from the Baptist Church in Upper Freehold, N. J., which he accepted. On the 21st of September, 1778, he was married to Rebecca, daughter of Richard Cox, of that place. He continued to preach to this church till April 10, 1780, when he removed near to Allentown, N. J. From this time he preached occasionally in the towns of Cranbury, Jacobstown, Hopewell, Penepek, Upper Freehold, and Bordentown, until the next spring, when he returned to Philadelphia. His labours in these several places are said to have been highly acceptable to the people, and apparently attended with the Divine blessing.

On his removal to Philadelphia, on the 12th of April, 1781, he found it necessary, for the support of his family, to return to his former business. The First Baptist Church was, about this time, not a little distracted, in consequence of the avowal of the doctrine of Universal Salvation by the Rev. Mr. Winchester, its Pastor, and the exclusion from church fellowship of all who had embraced his views. After Mr. W.'s removal, Mr. Pitman acted as Pastor to this church from September till January following, (1782,) when the Rev. Mr. Ustick, from New England, succeeded to the Pastorate. Mr. P. remained in Philadelphia, at this time, for about three years, and, in connection with his secular business, exercised his ministry, as he found occasion or opportunity, in Philadelphia and its vicinity, and sometimes also among his friends in New Jersey.

On the 20th of May, 1784, he left Philadelphia, and arrived in Providence, R. I., on the 28th. From the church then called Penepek, he was dismissed to the Baptist Church in Providence, and joined it in July following. Here he was received with much favour: and, though he was engaged with his brother in different kinds of secular business, he preached occasionally, and devoted no small part of his time to the study of Theology. In September, 1785, he was appointed Steward of the College of Rhode Island, and held the place one year, during the greater part of which he supplied the Congregational Church in Attleborough, Mass. In October, 1786, he was invited by the Baptist Church in Warren, R. I., to become their Pastor; and, after resigning his office in the College, he removed thither, and commenced his labours among them. Here he continued till July, 1790, when he returned to Providence, and re-united with the Baptist Church there. His preaching in Warren was greatly blessed, and the utmost harmony subsisted between him and the church. During his residence there, he received a call from the Baptist Church in Salem, Pa., to settle among them,—which, however, he thought it his duty to decline. He continued to supply the Warren pulpit frequently, after his removal to Providence, until the 20th of March, 1791, when he accepted a call from the Baptist Church in Pawtuxet, R. I.

In the year 1792, Mr. Pitman suffered severe affliction. His wife, after a short but severe illness, died early in the month of February. Her infant daughter had died a few days previous; and a servant girl in his family, about the same time, having gone into the cellar for some water, fell into the well, and was drowned. Their corpses were carried to the Baptist meeting-house, where, after an appropriate sermon by Dr. Maxey, from Romans xiii. 11, they were interred in one grave. Though he felt

the stroke most deeply, he behaved under it with the most exemplary Christian fortitude. Owing to the peculiar circumstances of his family, he thought it his duty to form another matrimonial connection at an early day; and, accordingly, on the 5th of September following, he was married to Mrs. Susannah Greene, of Providence.

Mr. Pitman continued to reside at Providence,—preaching regularly on the Sabbath at Pawtuxet, until the 30th of April, 1797, when he commenced preaching to the Baptist Church in Rehoboth, Mass., (First Precinct.) Here he continued his labours, with a slight interruption, till the close of his life. The church gradually increased under his ministry; and, in the year 1820, thirty-seven were added as the fruit of a revival.

In April, 1815, Mr. Pitman, in consequence of embarrassment in his worldly circumstances, and the inability of the people to whom he ministered to provide for his support, removed to Salem, Mass., and thence successively to Malden and Medford. In each of the two latter places he undertook to resume his former secular business, but without much success. In consequence of some favourable change in his former concerns, he removed back to Rehoboth, on the 2d of May, 1816, and again officiated as Pastor of that Church.

From this period he laboured on, in the enjoyment of his accustomed health, and with great zeal and fidelity, till near the close of life. On the Sabbath immediately preceding his death, he preached with so much fervour and impressiveness that one of his audience expressed the opinion that it was well worthy to be his last effort in the pulpit. On the evening of the 22d of July, 1822, he was attacked with apoplexy, of which he died two days after, in the seventy-second year of his age. A few minutes after he was taken, he remarked,—"I shall die and not live;" and, immediately after, sunk into a lethargy from which he never awoke. An appropriate Discourse was delivered at his Funeral by the Rev. William Rogers, D. D., of Philadelphia, from II. Cor. v. 1.

Mr. Pitman had six children,—one son and five daughters,—all by the first marriage. The son, the Hon. John Pitman, of Providence, has long been distinguished in civil life, being Judge of the District Court of the United States for the District of Rhode Island. The second Mrs. Pitman survived her husband several years.

Judge Pitman, in reply to certain inquiries which I addressed to him concerning his father, pays the following tribute to his memory:

"He was a man of remarkable firmness, and of great courage, physical and moral. As a father and husband, he was most affectionate and indulgent. In all his dealings with his fellow-men, he evinced the strictest integrity. As a Christian, he was most exemplary and devout, discharging his various duties with conscientious exactness. His preaching was addressed more to the understanding than the passions—he was much in the habit of expounding Divine truth, by comparing Scripture with Scripture; and I remember to have heard a gentleman of much intelligence and learning say that he was the best expounder of the Bible to whom he had ever listened. But he still often appealed successfully to the feelings, especially on such themes as the love of God in the gift of his Son, and the grace and condescension of the Saviour. He did not 'shun to declare the whole counsel

of God,' and, 'knowing the terror of the Lord,' he endeavoured to 'persuade men.'

"For the last six years of his life, he was entirely devoted to the study and preaching of the Gospel to the Church in Seekonk, and I have heard him say, during this latter period, that it was the happiest portion of his life. He had saved enough from the wreck of his property to enable him to live, with some assistance derived from his people, so that he was delivered from nearly all secular cares, and was free to devote himself entirely to the discharge of his ministerial duties, and to his immediate preparation for Heaven."

In my early life, I used occasionally to hear Mr. Pitman preach "in an upper room" in my native place, and, after half a century, I still retain a vivid impression of his appearance and manner. I recollect that his delivery was calm and solemn, and, though I was not capable of forming a judgment of the matter of his discourse, my impression is that he was most acceptable to the most intelligent and serious portion of his audience. Other Baptist ministers often preached in the neighbourhood, but I think the announcement of Mr. Pitman secured the best, if not the largest, audience.

FROM THE REV. BENJAMIN H. PITMAN.

ALBANY, April 19, 1858.

My dear Sir: I suppose the Rev. John Pitman, of Providence, and myself were remotely connected, but the relationship was so distant that we never recognised it; though, as my native place was Newport, and my early religious connection was with the Baptist denomination, I had a pretty good opportunity of forming a correct judgment of his character. He was certainly a man of great worth and dignity, and, in my opinion, justly entitled to a place among the more distinguished Baptist ministers of his day.

Mr. Pitman was not quite of the medium height, but was firmly built, and had rather more than the ordinary degree of flesh. His face was round, his expression calm and dignified, his hair, as far back as I remember him, white, and his whole appearance singularly impressive. His original powers of mind were, I think, considerably above the medium; though it was for solid rather than brilliant qualities that he was distinguished. His excellent judgment rendered him a wise counsellor; and this, combined with his kindly disposition, eminently fitted him for a peace-maker. While he always maintained a gravity suitable to his character as a minister, he was as far as possible from any thing austere or forbidding, and ever showed an interest in the happiness of those around him. He was one of the most hospitable of men, and whoever visited him, whether friends or strangers, were sure to feel that they were welcome guests. He had a large heart and an open hand; and I have heard that his rule in giving was always to take counsel of his first generous impulse, and not wait for the more sober calculations of interest and prudence. Acting upon this principle, it was acknowledged, on all hands, that he gave, up to the full measure of his ability.

Mr. Pitman had always so much to do with secular business that he could not have been a very close student; and yet his preaching was always characterized by well-digested and well-arranged thought, expressed in a simple and perspicuous manner. He had a good voice for public speaking,—sufficiently loud to fill a large house, and yet bland and agreeable. His manner was not particularly impassioned, but it was dignified and solemn, and natural withal,

and made you feel that he possessed the true spirit of an ambassador of God. His views of Divine truth were nearly of the same type with those of Dr. Gill—some might say, verging a little towards Antinomianism; and yet I do not think there was any thing in his preaching to relax the sense of moral obligation. He loved to feel himself a debtor to Divine grace, and he strove to make the same impression on the minds and hearts of his hearers.

He always impressed me as an eminently devout and godly man. I remember once standing with him before the door of the Baptist church in Providence, when a blind man, who was passing, asked him how he was. He said, in reply, "I thank God, I am well; I have peace of conscience, and, I trust, a good hope of a better life." It was said in all simplicity, and without the semblance of any thing like boasting; and I think it might be taken as a faithful index to his Christian character.

Truly yours,

BENJAMIN H. PITMAN.

LEWIS RICHARDS.

1777—1832.

FROM THE REV. GEORGE F. ADAMS.

BALTIMORE, March 29, 1859.

My dear Sir: Agreeably to your request, I send you the following brief sketch of the life and character of the late Rev. Lewis Richards. For the facts stated, I am indebted in part to Benedict's History of the Baptists, also to the Records of the Church of which he was so long Pastor, and to the personal recollections of a number of his old friends still living in this city, with whom I have conversed freely in respect to him.

LEWIS RICHARDS was born in the year 1752, in the parish of Llanbardarn vowr, Cardiganshire, South Wales. He made a public profession of religion at the age of nineteen, and joined a Society of Independents, and shortly after became acquainted with Lady Huntingdon, and studied for a short time at the College which she had endowed. He then embarked for America, with several of his fellow-students, with a view to prosecute his studies at the famous Orphan House in Georgia. He was baptized by the Rev. Richard Furman, at the High Hills of Santee, S. C., in 1777, and was ordained, the same year, in Charleston, by the Rev. Messrs. Oliver Hart and Joseph Cook. After travelling about a year in different parts of South Carolina and Georgia, he removed to Northampton County, Va., on the Eastern Shore of the Chesapeake Bay. From that place he removed to this city in 1784, and became the Pastor of the First Baptist Church in Baltimore, immediately after it was constituted.

Mr. Richards continued alone in the Pastorship till 1815, when the Rev. E. J. Reis was elected Co-pastor. In 1818, he resigned his pastoral charge, but continued his connection as a member of the church till the close of his life. He died on the 1st of February, 1832, in the eightieth year of his age.

Physically, Mr. Richards was a well-made man,—about five feet, four inches in height, and of prepossessing appearance. He was not distinguished either for learning or eloquence, but he possessed, in an eminent degree, the respect and affection, not only of the members of his church, but of his fellow-citizens generally, for his meekness of spirit, his unaffected piety, and his untiring devotion to his Master's service. His charity was literally that "which seeketh not her own, is not easily provoked, thinketh no evil." During the early part of his ministry, he not only filled his own pulpit with credit to himself, and acceptance to his people, but he travelled and preached much in places at considerable distance from home. The churches at Frederick and Taney Town especially were often favoured with his labours. To this division of his ministrations may probably be ascribed the fact that he was not more eminently successful in his own congregation. The statistics of the church show that, during his thirty years Pastorate, the number of members increased from eleven to only a hundred and sixty-four. His doctrinal sentiments were decidedly Calvinistic, without, however, the least approach to Antinomianism. He was eminently practical both in his preaching and his living. Of him it may be said as emphatically as of almost any man with whose history I have been acquainted,—"Mark the perfect man, and behold the upright, for the end of that man is peace."

Mr. Richards was twice married. His first marriage, which took place shortly after his settlement in Baltimore, was to Miss Ann Mathews, of Accomac County, Va. She was related to the Custis family, so well known and highly honoured in that patriotic State. By this marriage, he had six or seven children, of whom five,—three sons and two daughters, reached maturity, and were married. One of his sons, *John Custis*, "used the office of Deacon well," ("being found blameless,") for many years, in the church of which his father had been Pastor. Mrs. Richards died on the 21st of May, 1797. His second wife, to whom he was married in 1806, was Angelica Collins, of Jefferson County, Va. She died on the 2d of June, 1815. By this marriage there were no children.

Very truly yours,
G. F. ADAMS.

AMBROSE DUDLEY.

1778—1823.

FROM THE REV. JAMES E. WELCH.

HICKORY GROVE, Warren County, Mo., December 13, 1853.

Rev. and dear Sir: I am happy to say that my knowledge of the life and character of the Rev. Ambrose Dudley is such that I am able to furnish you a sketch of him, which I believe you may rely on as entirely authentic. He baptized both my parents, at Bryan's Station, in 1789. My recollections of him, though it is many years since he has passed away, are still perfectly distinct, and I have little fear that I shall mistake in describing him to you.

Ambrose Dudley was born not far from Fredericksburg in Spottsylvania County, Va., in 1750; and, of course, at the commencement of the Revolutionary War, was in the vigour of early manhood. Possessed, as he was, of an ardent love of freedom, he engaged with all the zeal of '76, for the emancipation of his down-trodden country.

Being a man full six feet high; of fine personal appearance; unusually active, intelligent and decided, he was readily commissioned as a Captain in the Continental army. When he left home to engage in the service of his country, he had never made the great truths of the Bible a subject of candid and prayerful examination. It is believed, however, that the scenes of carnage and death through which he passed, first gave a serious direction to his thoughts; and from becoming deeply impressed with the uncertainty of life, he became yet more deeply impressed with his ruined condition as a sinner, being brought to feel that he had been all his life in an attitude of rebellion against an infinitely higher power than the King of England,—even the King of Kings, and Lord of Lords.

This conviction of his sinfulness was succeeded by a truly penitent and contrite spirit, associated with joy and peace in believing. He was, at this time, in command of his company, and stationed at Williamsburg; and, notwithstanding his circumstances seemed most adverse both to the culture of religion, and to a public profession of it, he had too much firmness of purpose to yield to the influence of circumstances in so momentous a concern. He therefore publicly declared himself on the Lord's side, by being baptized at Williamsburg; and, if I mistake not, it was done in the presence of the company he commanded, and of some of his fellow officers of the army.

While devout Cornelius was praying to God, the Disposer of events was preparing Peter to "preach among the Gentiles the unsearchable riches of Christ:" so, while the church in his native county was earnestly beseeching the Great Head of the Church, that He would remember them in their destitute condition, and send them a Pastor, Ambrose Dudley was converted in camp, was baptized, and shortly after left the army and returned home. When, however, he "essayed to join himself to the disciples," those who had known him from early life could scarcely "believe that he was a disciple;" for when he left home he was not only openly immoral, but it was understood that he was inclined to infidel opinions. He, however, soon convinced them that he had indeed passed from death unto life. Shortly after, he united with the church, and at the same time intimated to them his ardent desire to devote himself to the Gospel ministry. They received him with open arms, regarding him as a special gift from God in answer to their prayers. Nor were they disappointed; for his earliest efforts gave promise of that high degree of usefulness which attended and crowned his whole ministry.

After labouring in the Gospel, for several years, with great acceptance, in his native State, he removed to Kentucky in 1785, and settled near Bryan's Station, in the vicinity of Lexington; nor did he change his place of residence, after that, till he was taken to the "house appointed for all living."

Few men have ever laboured in the West with greater success than he. The Church at Bryan's Station, which was organized under his ministry

in 1786, had two hundred and nineteen members in 1793. In the great revival, which swept over that part of the State in 1803, I saw him baptize, on one occasion, fifty-eight persons at David's Fork; and the following Sabbath he baptized sixty-eight at Bryan's Station, only six miles distant.

He was domestic in his habits, and very fond of his family, and his home; and hence never travelled extensively. His labours were principally within the bounds of the Elkhorn Association; and I think I may safely say, without disparaging other excellent men, that there never was, in that large and intelligent Body, one whose influence was wider and more powerful than was that of Ambrose Dudley. He was their presiding officer for many years, and the first man in all that region who had moral courage enough to tell the churches plainly from the pulpit that God hath "ordained that they which preach the Gospel should live of the Gospel." As a preacher, he was zealous, dignified and solemn. No one who heard him could doubt that he was deeply impressed with the truths which he delivered, and that the great object at which he constantly aimed, was not to gain the applause of his hearers, but to save their souls.

His manners and general habits seemed to indicate that he was born to exercise authority. The very glance of his piercing eye was often enough to awe into silence. In his personal appearance he was unusually erect and neat, so that when a stranger in Lexington asked where he might be found, he was told to walk down the street, and the first man he met having on a superfine black coat, without a single mote upon it, would be Ambrose Dudley. And but few men have ever lived and died in the ministry, who "kept their garments more unspotted from the world." He was, in his religious views, a thorough Calvinist; and, whenever he thought truth or duty was involved, he showed the most unbending firmness. He was remarkably punctual to his engagements, and never failed of fulfilling one, unless he was prevented by sickness, or some other cause beyond his control. Whenever it was known that he had made an appointment to preach, the common saying was, "Rain or shine, Brother Dudley will be there."

In family discipline he was very decided. He never spoke but once. In political matters he took but little interest, nor had he much to do with the affairs of the world beyond the limits of his own plantation.

He was a man of God, whose praise is in all the churches throughout the region in which he lived. He "died, at the horns of the altar," in the year 1823.

Believe me your brother in Christ,

JAMES E. WELCH.

ISAAC CASE.*

1780—1852.

Isaac Case was born at Rehoboth, Bristol County, Mass., on the 25th of February, 1761. Though his early religious advantages were few, his thoughts seem to have been seriously directed to the concerns of his soul, while he was yet a mere child. When he was about nine years old, a profane and wicked boy, with whom he had been associated, was suddenly killed. He could not but inquire what had become of the soul of that bad boy; for he had read in the Bible that "the Lord will not hold him guiltless that taketh his name in vain;" and this led him to ask what would have probably been his own condition, if he had been taken away in a similar manner. The result was that his mind became burdened with anxiety in regard to his salvation; and this continued, in a greater or less degree, till he was about eighteen years old. At this time his solicitude became much more intense, and for three weeks he was well-nigh ready to despair of the mercy of God. At length, in listening to a sermon, the tumult of his mind subsided into a state of unwonted tranquillity, which he at first mistook for evidence of the departure of the Holy Spirit from his soul; but, after a short time, the happy change in his views and feelings led him to hope that the Spirit had actually performed an effectual work upon his heart. All his hopes of salvation now centered in the Cross of Christ. This was in the year 1779. In the course of this year, he made a public profession of his faith, and united with the Baptist Church in the neighbouring town of Dighton.

Soon after this change in Mr. Case's views and feelings, he began to feel a strong desire to do what he could to bring about a similar change in others; and here originated the thought, which was quickly matured into a purpose, of becoming a minister of the Gospel. Accordingly, in 1780, when he was about nineteen, he received the approbation of the church of which he was a member, to go forth as a candidate for the Christian ministry. In 1783, he was ordained as an Evangelist, and, in October of that year, went to Maine, and entered upon his work there, without expecting any pecuniary compensation.

His first preaching was at Brunswick. Here he found not only a prevailing indifference to religion, but not a little prejudice against those doctrines which he regarded as fundamental in the Christian system, and which he felt constrained to make most prominent in his preaching; and the state of things altogether was such as to give little promise of success to his labours. After remaining there a short time, hearing that there was an unusual interest in religion on the Island of Sabasdegan, belonging to Harpswell, he repaired thither; and the first sermon that he preached produced a visible and powerful effect. Numbers were hopefully converted, and among them two brothers, who became useful ministers in Baptist Churches. A revival of great power here took place in connection with his labours, and the great concern of salvation became the all-engrossing theme in almost every family. Having laboured about three months in that region, and preached in nearly all the settlements, and administered

* Hist. Maine Bapt.—Dr. Thurston's Fun. Serm.—MS. from Rev. Dr. A. Wilson.

Baptism to many of the converts, he was impressed with the idea that he ought to go still farther East. This impression was much strengthened by the fact that, on his way to Thomaston, he met two persons going from that place to the place of his then recent sojourn, to request him to "come over and help" them. On arriving at Thomaston, he was further encouraged by finding that a few pious persons were spending the day in fasting and prayer, in the prospect of his visit. Several were awakened under his first sermon; and this proved the beginning of a very extensive and powerful revival. In the space of a few months, he baptized seventy-eight persons. In May, 1784, a church was organized,—the first ever established in the place, and he became its Pastor, and continued in that relation eight years. He was chiefly instrumental in establishing the Baptist churches in Bowdoinham, East Brunswick, and several other places. Indeed his labours were widely extended in that part of Maine, and in almost every place in which he preached, some were hopefully converted through his instrumentality.

In 1792, he gathered the Baptists in what is now called East Winthrop and Readfield into a church, which was then known as the Baptist Church in Winthrop; and which was subsequently enlarged by accessions from the Western parts of Augusta and Hallowell. In 1793, they erected a house of worship in the Southeastern part of Readfield, as the place which would accommodate the greater number of the members, and changed the name to the Baptist Church in Readfield. He resigned his charge of the Church at Thomaston to become the Pastor of this; and here he laboured with comfort and usefulness for about eight years.

In 1800, Mr. Case again resigned his pastoral charge with a view to being employed as a missionary. And in this capacity he *was* employed, with unwearied diligence and great efficiency, until the infirmities of age rendered him incapable of continued exertion. There are comparatively few towns, especially in the Eastern part of Maine, that have not enjoyed the benefit of his labours. Of the number of churches he was instrumental in establishing, and the number of converts to whom he administered the ordinance of Baptism, he kept no account; but he supposed the latter to have been more than a thousand. He made several visits also to the Provinces of New Brunswick and Nova Scotia, where he laboured with his accustomed diligence, and not without visible tokens of success. At length, however, he began to feel the palsying hand of age, and was obliged gradually to withdraw from active service. But his interest in the cause to which he had been so long devoted, survived his ability to labour for it, and continued to call forth his earnest prayers, as long as the power of thought and utterance remained to him. He died at Readfield, November 3, 1852, in the ninety-second year of his age, and the seventy-second of his ministry. His Funeral Sermon was preached by the Rev. David Thurston, D. D., late Pastor of the Congregational Church in Winthrop, Me.

Mr. Case was married to a daughter of the Rev. Elisha Snow,* of Thomaston. They had several children, and one of the sons became a physician.

* Elisha Snow commenced preaching at Thomaston in 1784; was ordained, as an Evangelist, at Harpswell, in 1790; and was Pastor of the Church at Thomaston from 1794 to 1821. He travelled much and aided many destitute churches. He had the reputation of being a strong-minded man, and a very strong Calvinist.

FROM THE REV. ADAM WILSON, D. D.

PARIS, Me., March 10, 1857.

Dear Sir: My first attendance at a Baptist Association was forty years ago last September. The people, their customs, and the preaching, were all new to me—the ministers were all strangers. Among the ministers I noticed a *marked* man. He was not distinguished by any thing in his physical appearance. He was of about a medium size, and in all his physical developments much like other men. But his countenance wore the marks of habitual devotion. Yet it was a devotion without gloom. He appeared to *enjoy* religion. Progress, and praise, and love to Christ, and defence of the Gospel, seemed to be the happy elements of his every day life. He was sparing in his words, and never spoke but that he seemed to have an object to accomplish. His general mien and bearing bespoke the reign of peace within. That man was the Rev. Isaac Case, of Readfield.

He was not, I think, at that time, the Pastor of any church; but was known, loved and honoured in all our churches within the territory that now constitutes the State of Maine. More than thirty years before that time, he had aided in the organization of several of the first of our churches, in all that part of the State, East of the Saco River. He was Clerk of the first Association in the State, in 1787. The Minutes of the Association were never printed. The manuscript remained long in the possession of Mr. Case, as a relic of antiquity.

When he came to Maine, he was a young man, only about twenty years old, and without a family. He gave his time and all his energies to the work of the ministry, without any salary from any quarter, and wherever Providence opened a door. Afterwards, when he became the head of a family, he was a missionary in the employ of a Missionary Society, whose head-quarters were in Boston, and whose officers were such men as Stillman, Baldwin, and Sharp. He was careful and economical in the management of his worldly affairs; and this led some prejudiced observers to accuse him of worldliness. But I never heard that the most prejudiced ever suspected him of dishonesty. What might appear to superficial observers as evidence of a worldly spirit, appeared to more discerning men as nothing more than a careful observance of that scriptural precept,—"Provide things honest in the sight of all men." Even among good men there are few who so fully acknowledge God in all their temporal affairs. In him the words of our Lord were both illustrated and verified—"Seek ye first the Kingdom of God and his righteousness, [the things right in his sight,] and all these things [all needful temporal things] shall be added unto you." He was never rich, but was always blessed with a competence. Paul could scarcely with more confidence proclaim himself "willing to live honestly."

Among a portion of the community, Christian ministers are often suspected of insincerity. Those men who have only a vague and very inoperative belief in the reality of "things not seen," appear to find it difficult to comprehend the power of such motives as come up from a living faith in the unseen things of the Gospel. They are slow to understand how any minister can be actuated by other than selfish motives. Mr. Case succeeded, beyond most men, in overcoming this prejudice. The following anecdote will show something of the extent to which even scoffers were convinced of his sincerity.

In one of his missionary tours, his road led through a forest of some twenty miles, with only one opening about midway that distance. Here were two farm houses on opposite sides of the road. Mr. Case reached this opening about sunset, and sought and found entertainment for the night. He applied

for accommodations simply as a traveller, and not as a minister. But he was not the man whose ministerial character could be hid. His host guessed he was a minister, and communicated his conjecture to his neighbour, who was a scoffer at religion, and of course a bitter enemy of what he ignorantly termed the Christian Priesthood. This man, prompted partly by his enmity to the Gospel, and partly by his Yankee curiosity, quickened by a residence in a forest, hastened into the presence of the traveller, to try him with all manner of questions. Here was just the opportunity he desired. He did not know that this stranger was a minister, and so could excuse himself from an intention of personal rudeness, while he poured all sorts of abuse and sarcasm on the ministry.

At length, wearied in the greatness of his way, he paused as if some new idea had just found its way into his mind, and said that there was one minister that he had often heard of, though he had never seen him, who, he thought was an exception to the general rule. From all that he could learn, he thought that man was sincere. His name was Isaac Case. In relating this anecdote, Mr. Case said that up to that moment he had remained quiet in his own mind; but then he was troubled. He could bear censure, but could not endure flattery.

Mr. Case was always the devoted minister of Christ, whether in public or in private. I have travelled in his company in strange places, and, however far removed from home influence, or secluded from the public eye, he was uniformly the same devout and God-fearing man.

With little of the learning of the schools, and without any unusual natural endowment, by his earnest piety and good common sense he made himself agreeable to the most learned of his brethren. His example shows what these two qualities will do, in making one both acceptable and useful. Everywhere, among our churches, his memory is blessed. "He was a good man, and full of the Holy Ghost, and much people were added to the Lord."

Yours respectfully,

ADAM WILSON.

THOMAS BALDWIN, D. D.*

1782—1826.

Thomas Baldwin, the only son of Thomas and Mary Baldwin, was born in Bozrah, Conn., December 23, 1753. His father was attached to the military service, and rose to some distinction in the then Colonial army. His mother's family was distinguished for talent; and she herself possessed not only a vigorous intellect, but an elevated piety. He was remarkable in childhood for serenity of temper, love of justice, and a taste for reading. His leisure was all sacredly devoted to the cultivation of his mind; and while he was yet quite a youth, he had acquired a considerable stock of valuable, though miscellaneous, information.

When he was about sixteen years of age, his father having died some time before, his mother was married, a second time, to a Mr. Eames, and removed to Canaan, N. H. He removed with the family, and lived there several years.

* Memoir by Rev. Daniel Chessman.—Mass. Bapt. Miss. Mag., V.

On the 22d of September, 1775, at the age of twenty-two, he was married to Ruth Huntington, of Norwich, Conn., with whom he lived most happily till her death,—February 11, 1812. They had six children, only one of whom survived the father. He was subsequently married to Margaret Duncan, of Haverhill, Mass., who survived him many years.

Before he was thirty years of age, he was chosen to represent the town of Canaan in the State Legislature; and, as he was repeatedly re-elected to this office, it is presumed that he discharged its duties in a manner to satisfy his constituents.

Though never chargeable with open vice, he was, during his youth, fond of amusement and gaiety, and little disposed to admit any serious thoughts concerning the future. In the autumn of 1777, he lost his first-born child under circumstances peculiarly afflictive; and the effect of this was to induce the resolution that he would make religion his grand concern. It was not, however, till the year 1780 that he was brought, as he believed, to understand and acquiesce in the gracious constitution of the Gospel; and the change which he then experienced he referred, immediately, to the instrumentality of two Baptist preachers, who came to labour temporarily in the neighbourhood in which he lived.

He had been educated among Pedobaptists; but his mind became, about this time, not a little agitated on the subject of Baptism, and he finally reached a result very different from what he had expected, and even hoped,—namely, a conviction that the views in which he had been trained were unscriptural, and that, if he would follow his Lord fully, he must follow Him into the water. He knew that this would be most unwelcome intelligence to many of his friends, as indeed it proved to be; but he determined that no earthly consideration should prevent him from carrying out his conscientious convictions; and, accordingly, in the latter part of the year 1781, he was baptized by immersion, by the Rev. Elisha Ransom,* then of Woodstock, Vt.

Previous to the change in his feelings on the subject of religion, he had determined to devote himself to the legal profession, and had actually commenced his studies with reference to it; but his mind now took a different direction, and he came soon to abandon the purpose altogether. He began first to exhort in public meetings; and in August, 1782, he became, in the technical sense, a preacher. In the spring of 1783, the church (for a Baptist church was now established in Canaan) proposed to him to receive ordination: he consented to the proposal, but declined being installed over that particular church, though it was understood that he would perform the duties of a Pastor as long as he might find it convenient to remain with them. A Council was accordingly convened in Canaan, on the 11th of June, 1783, when he was ordained to the work of an Evangelist, the Sermon on the occasion being preached by the Rev. Samuel Shepard, of Brentwood, N. H.

Here he continued to labour seven years. He had no stipulated salary, and all that he received did not average more than forty dollars a year.

* Rev. Elisha Ransom planted the Church in Woodstock, in 1780, having removed thither a little before from Sutton, Mass. He remained there about twenty years, and the church increased greatly under his ministry.

Though he was generally at home on the Sabbath, he spent a considerable part of almost every week in travelling and preaching in destitute places. Sometimes he made journeys of more than a hundred miles, and that, too, through a wilderness, and in midwinter, and depending almost entirely on the charity of those among whom he might happen to fall; but so great was his zeal to preach the Gospel to the poor, that he accounted no sacrifice great by means of which he might accomplish his end.

Towards the close of the winter of 1789–90, the Baptist Church in Sturbridge, Mass., understanding that Mr. Baldwin had never been formally settled as Pastor of the church in Canaan, applied to him to visit them as a candidate for settlement. About the same time, he received a similar request from the church in Hampton, Conn. He determined that it was his duty at least to visit these places; and, after he had set out on his journey, early in the next summer, he was met by a similar invitation from the Second Baptist Church in Boston. After stopping a little at Sturbridge and Hampton, and receiving from both churches a unanimous call to become their Pastor, he proceeded to Boston, and, by request of the church there, preached to them his first sermon, on the 4th of July, 1790. He continued to supply the pulpit a few Sabbaths; and, as the effect of his labours, there was very soon a greatly increased attention to religion, especially among the young. On the 22d of August, the Church and Society voted him a unanimous call to settle among them; and, on the 18th of September, he returned an affirmative answer.

He was installed on the 11th of November following, the services being performed in the meeting-house of the Rev. Dr. Eliot, (Congregational,) which was kindly offered for the purpose. The Sermon was preached by the Rev. Dr. Stillman, from II. Cor. iv. 7.

Mr. Baldwin proved himself fully adequate to the important field into which he was now introduced. The revival, which was in progress at the time of his settlement, continued about two years, and, in the year 1791, about seventy were added to the church. In 1797, the congregation had so much increased that it was found necessary to enlarge their place of worship; and though the additional accommodations thus secured, were very considerable, they were almost immediately taken up, so that the house was as full as before the enlargement was made. In the spring of 1803, another revival of great power commenced in the church, which continued nearly two years and a half, during which the number received to communion was two hundred and twelve.

In 1794, he received the degree of Master of Arts from Brown University; and, in 1803, the degree of Doctor of Divinity from Union College.

In September, 1803, Dr. Baldwin, by appointment of the Baptist Missionary Society of Massachusetts, became the editor of a periodical work, under the title of the Massachusetts Baptist Missionary Magazine. Until the year 1817, he continued its sole editor; from that time till his death, he was its senior editor. This work was, for many years, the only religious periodical in the Baptist denomination in this country; and it was undoubtedly a most efficient auxiliary to the prosperity of the denomination.

Dr. Baldwin acquired no small degree of reputation as a controversial writer on Baptism and Communion. His first work, in connection with this controversy, entitled "Open Communion examined," was published in 1789, at the request of the Woodstock Association, while he resided in New Hampshire. The second was published in 1794, and was an answer to a pamphlet, entitled "A Friendly Letter," addressed to the author. In 1806, these were republished in a volume, with an Appendix, containing a Reply to Peter Edwards' "Candid Reasons," &c., together with additional remarks on some tracts and sermons which had then lately appeared on the subject. In 1810, he published what has been considered his most important work, entitled "A series of Letters, in which the distinguishing sentiments of the Baptists are explained and vindicated, in answer to a late publication by the Rev. Samuel Worcester, A. M., addressed to the author, entitled Serious and Candid Letters." This is a volume of about two hundred and fifty pages. The celebrated Andrew Fuller is said to have pronounced it the ablest discussion of the question he had ever met with. The last of his works on this subject was a short Essay on John's Baptism, published in 1820.

In 1802, he delivered the Annual Sermon on the day of the General Election. It was received with much more than common favour, as was indicated by the fact that it passed through three editions.

About seven years before his death, he had a slight attack of paralysis; from which, however, his physical system soon recovered, though he always believed that his mind had received an injury from it that was not to be repaired. As early as 1822, it became manifest to his friends that his intellectual vigour was rapidly declining, though the strength and fervour of his devout affections continued unabated. During the last year of his life, the change became still more marked, and he was himself deeply impressed with the conviction that his end was near. Towards the close of August, 1826, he left Boston to attend the Commencement at Waterville College, Me. On his way, he passed the Sabbath at Hallowell, and preached twice, apparently under the full impression that he was just finishing his earthly labours. The next day (29th of August) he proceeded to Waterville, and spent the afternoon in walking over the College grounds, and examining the condition of the institution. He retired to rest about nine o'clock, apparently slept well for an hour, then heaved a deep groan, and in the twinkling of an eye was dead. His remains were taken to Boston, and a Sermon at his interment was delivered by the Rev. Daniel Sharp, from Acts xi. 24. "He was a good man."

Dr. Baldwin received various testimonies of public respect and confidence. He was chosen a Trustee of Brown University in 1807, and at the time of his decease had been for several years the Senior Fellow. Of Waterville College he was a Trustee from its first organization. Of most of the benevolent institutions of Boston he was an active Manager, and of several of them a Presiding officer. At the time of his death, he was President of the Baptist Board of Managers for Foreign Missions, and one of the Trustees of the Columbian College, in the District of Columbia. He was a member of the Convention for amending the Constitution of

Massachusetts, in 1821, and took part in many of the discussions, acquitting himself with great credit.

Beside the several works already noticed, Dr. Baldwin published the following:—A Tract entitled "The Backslider." A Catechism. This had passed through six editions in 1826. A Sermon delivered at Bridgewater at the Ordination of the Rev. David A. Leonard, 1794. A Thanksgiving Sermon, 1795. A Sermon delivered at a Quarterly Meeting of several Churches for Special Prayer, 1799. A Sermon delivered at Boston at the Ordination of the Rev. William Collier, 1799. A Sermon on the Death of Washington, 1799. An Approved Workman in the Gospel Ministry: a Sermon delivered at Templeton at the Installation of the Rev. Elisha Andrews, 1800. A Sermon delivered at the Interment of Lieut. Governor Samuel Phillips, 1802. A Sermon delivered at Barnstable at the Installation of the Rev. John Peak,* 1802. A Sermon delivered at the Dedication of the new Meeting House in Bellingham, 1802. A Sermon delivered at the Installation of the Rev. Elisha Williams, Beverly, 1803. The Eternal Purpose of God the Foundation of Effectual Calling: A Sermon delivered before the First Baptist Society in Boston, 1804. A Sermon delivered in the Baptist Meeting House, Gold Street, New York, at the Ordination of the Rev. Jeremiah Chaplain, 1804. A Sermon delivered before the Baptist Missionary Society of Massachusetts, 1804. The Happiness of a People illustrated: A Sermon delivered before the Second Baptist Society in Boston, on the day of Annual Thanksgiving, 1804. A Sermon delivered at the Ordination of the Rev. Daniel Merrill, at Sedgwick, Me., 1805. A Discourse delivered before the Boston Female Asylum on their Sixth Anniversary, 1806. The Peaceful Reflections and Glorious Prospects of the Departing Saint: A Discourse delivered at the Interment of the Rev. Samuel Stillman, D. D., 1807. A Discourse delivered before the Ancient and Honourable Company in Boston, being the Anniversary of their Election of Officers, 1807. The Dangerous Influence of Vicious Example: A Sermon delivered in the Second Baptist Meeting House in Boston, 1809. A Discourse delivered at the Opening of the new Meeting House belonging to the Second Baptist Church and Society in Boston, 1811. The Supreme Deity of Christ illustrated: A Discourse delivered before the Second Baptist Church and Congregation in Boston, with an Appendix, containing Remarks on the terms "Only Begotten Son of God," &c., 1812. The Knowledge of the Lord filling the Earth: A Sermon delivered in Boston, before the Massachusetts Bible Society, 1812. Heirs of Grace: A Sermon delivered at Charlestown, occasioned by the death of Mrs. Abigail Collier,

* John Peak was born in Walpole, N. H., September 26, 1761. When he was three years old, his parents removed to Claremont, where, as the country was new, there was no school, though the deficiency was well supplied in respect to himself by the watchful and faithful care of his mother. In consequence of repeated attacks of rheumatic fever that settled in one of his hips, he early became a cripple, and, being thus rendered unable to labour on the farm, he was, in 1778, apprenticed to a tailor. In the summer of 1785, he was hopefully converted under the preaching of Dr. Baldwin, by whom also he was baptized in September following. In 1787, he removed to Woodstock, and was shortly after licensed by the church in that place as a candidate for the ministry. On the 18th of June, 1788, he was ordained first Pastor of the Church in Windsor, Vt. He was subsequently the Pastor of various other churches, as Deerfield and Newtown, in New Hampshire; Woburn, Barnstable, and Newburyport, in Massachusetts; and, during his ministry, he baptized more than a thousand persons. In the spring of 1828, he retired from the work of a Pastor, and soon after removed to Boston, where he resided until his death, which occurred on the 9th of April, 1842. He was distinguished for good sense, an amiable and cheerful disposition, and an unswerving Christian integrity.

wife of the Rev. William Collier, Pastor of the Baptist Church in said town, 1813. The Christian Ministry: A Sermon delivered in the First Baptist Meeting House in Boston, at the Installation of the Rev. James M. Winchell, 1814. Missionary Exertions encouraged: A Sermon delivered in Sansom Street Meeting House, Philadelphia, before the General Convention of the Baptist denomination in the United States, 1817. A Sermon delivered at Cambridge, at the Opening of a new Meeting-House, and the Constitution of a Baptist Church in that place, 1817. The Danger of living without the Fear of God: A Discourse on Robbery, Piracy, and Murder, in which Duelling and Suicide are particularly considered: Delivered in Boston, the Lord's Day following the Execution of the Pirates, 1819. A Sermon delivered at the Funeral of the Rev. James M. Winchell, A. M., late Pastor of the First Baptist Church in Boston, 1820. The Duty of Parents to Children: A Sermon delivered in the Meeting-House of the Second Baptist Church and Society in Boston, 1822. A Discourse delivered in the Second Baptist Meeting-House in Boston; with an Appendix, containing Historical Sketches of the Church and Society, from their Commencement to the Present Time, 1824.

FROM THE REV. FRANCIS WAYLAND, D. D.

PRESIDENT OF BROWN UNIVERSITY.

PROVIDENCE, September 20, 1850.

My dear Sir: I cheerfully comply with your request for some notices of the character of my venerated friend, the late Dr. Baldwin, though, in doing so, I must avail myself of some sketches that I wrote shortly after his death, when my recollections of his peculiar traits were far more vivid than they are now. I had a good opportunity of knowing him, having lived in the same house with him eighteen months, and had him for a neighbour from the time of my settlement in Boston till his death; and it gives me pleasure to do any thing I can in aid of an effort to honour his memory.

The history of a man's life is the only sure evidence of his ability. What a man *has* done we hold to be proof positive of his power. Judged by this standard, Dr. Baldwin will be ranked among the eminent men of his profession in this country. To say nothing of his publications, some of which are certainly of a high order, it is evident that no man, not highly gifted of nature, could ever, under his circumstances, have acquired so extensive an influence, and retained it to the last, entire and undiminished. Men do not confide their interests into the hands of another, unless he be abler than themselves. And he who, for so long a time, united the suffrages of all, could only have retained them by giving repeated proofs of undoubted native pre-eminence.

And this consideration will be more striking, if we recollect the circumstances under which Dr. Baldwin entered the ministry in Boston. His opportunities for improvement, either by reading or intellectual association, had been limited. He had read little; he had seen little; but God had given him the ability to think. He was of an age at which the intellectual habits of most men are formed. They are too wise to learn, and too much attached to the habits of their early education to mend them. Hence, too, frequently, to men of this age, a change of location is the end of usefulness. But not so with my venerable friend. The change was a great one, but he was equal to it. He looked upon the relations of society in the light of common sense and truth. He perceived what was required in the situation which he had entered. He saw what he wanted; and, in the strength of a mind competent to dictate

terms to itself, he resolved to supply it. He threw aside what was unsuitable to his present station. He performed with his full ability what that station required; and soon found what he who honestly does his duty will always find, that he was competent to the work which Providence had assigned him.

The prominent trait in Dr. Baldwin's intellectual character was vigorous and manly discrimination. His imagination was not luxuriant, nor had his taste acquired that accuracy, which is only the result of an early acquaintance with the classics. Hence he succeeded best in a train of ratiocination, especially if it were one which led to an urgent appeal to the conscience. Hence his style is remarkable more for perspicuity than grace. It is clear and forcible, but not ornate; and it gains nothing when the author attempts to adorn it. When relying on his reasoning power, he is strong; but when attempting to indulge his imagination, the critic might sometimes say, in good nature, *Bonus Homerus dormitat.*

In public life, Dr. Baldwin combined, in a rare degree, unbending rectitude with unsophisticated kindness of heart. In the discharge of his duty, he never knew fear. He was naturally above anything like timidity; and religious principle had still more effectually taught him to do right, "uncaring consequences." And yet no man could have more carefully avoided unnecessarily injuring the feelings of the most insignificant human being. He rigidly obeyed the command,—"Speak evil of no man." In company or at home, he either spoke kindly or was silent. Whilst true to a hair's breadth to the principles which he believed, he gave full credit to the honesty and the rectitude of those from whom he differed. Hence was it that he so often obtained the blessing of a peace-maker. Hence he retained to the last the entire confidence of men of the most conflicting opinions, and even came off from the arena of theological controversy, rich in the esteem of those whom his argument failed to convince.

But it was in the retirement of domestic life, as the husband, the father, and the friend, that you beheld him clothed in the most endearing attributes. It was here that he shed around him the bland and attractive lustre of finished moral excellence. His disposition was, in a pre-eminent degree, charitable, kind and benevolent. To know him at home was to venerate and love him. Always self-possessed and always dignified, yet always instructing and always cheerful, no one could long be unhappy beneath his hospitable roof. I can truly say that, during the four years in which I was in the habit of seeing him daily, I cannot remember a single instance in which he betrayed a temper inconsistent with the Christian profession.

The character of his piety corresponded, as might be expected, with the type of his mind. It was visible in the firm adherence to truth, and the conscientious practice of what he believed to be his duty. This was, at the same time, blended with fervent charity and ardent love for souls. He was a sincere believer in the doctrines of the Reformation, and his daily life was conformed to a high standard of Christian virtue. If any feature of his piety was more prominent than another, it was meek, child-like humility. This was seen in every walk of life, and everywhere did it add a new charm to his other excellent endowments.

As a preacher, he stood among the most eminent of his time, in the denomination of which he was so long the distinguished ornament. He published more than thirty sermons, preached on particular occasions, and all of them are worthy of attentive perusal. In all of them may be discovered the traces of strong and accurate reflection, or of fervent and deeply affecting piety. Sometimes they are remarkable for acute and original argument, and at others for tender and overflowing feeling. Whatever was his subject, he always left upon his audience the conviction of his own sincere and earnest solicitude for

their everlasting good. His expostulations with the young were, in a remarkable degree, affectionate, parental and pathetic. Very frequently, on such occasions, he was melted even to tears.

His manner in the pulpit was dignified, simple and unaffected. He rarely wrote his sermons in full; and not generally, at least in the better part of his life, did he even furnish himself with a copious skeleton. His preparation most commonly consisted in studious reflection upon his subject, and writing merely the leading divisions. To this method he had been earliest accustomed, and in this he was probably more generally successful. Some of his ablest printed sermons were preached in this manner, and never written till after their delivery. Though far from being prejudiced against the use of notes, he was fully, and doubtless very truly, aware that, in New England at least, there is as much danger to be apprehended from too great a reliance on writing, as there is from not writing at all.

In person Dr. Baldwin was rather above the usual size, firmly and strongly built, and, towards the close of his life, slightly inclined to corpulency. His countenance was dignified, mild and engaging, and his hair, in his latter years perfectly white, rendered his whole appearance in the highest degree venerable. His habits were temperate and regular, without being formal or ascetic. Hence it will be readily imagined that he uniformly left upon every one the impression of old age in its loveliest and most interesting aspect, and Christianity in its mildest and most attractive exhibition.

I am, Rev. and dear Sir,

Yours very truly,

FRANCIS WAYLAND.

HENRY HOLCOMBE, D. D.*

1784—1824.

Henry Holcombe, son of Grimes and Elizabeth Holcombe, was born in Prince Edward County, Va., September 22, 1762. While he was yet a child, his father removed with his family to South Carolina. His opportunities for early improvement were exceedingly limited, and "at eleven years of age," (to use his own words,) "he completed all the education he ever received from a living preceptor." His mind, however, was of an inquisitive turn, panting for knowledge of every kind; and there was nothing on which he dwelt with such intense admiration as the number and grandeur of the heavenly bodies.

He was a mere stripling at the commencement of the Revolutionary War; but he was not too young to be deeply impressed with a sense of wrong done to his country, or to feel the stirrings of a lofty patriotism. Accordingly, when he had yet scarcely emerged from boyhood, he entered the army, and so much of both courage and discretion did he evince, that he was quickly raised to an important post of authority. It was during the period of his connection with the army that his mind became first deeply impressed with religious truth. Here, amidst the temptations of a camp, and the intense excitement incident to a contest for liberty, he

* Baptist Chronicle.—Georg. Bapt.—MS. from his daughter, Mrs. Hoff.

renounced the world as a supreme portion, and entered with vigour and resolution upon the service of a new Master. He was in his twenty-second year when he made a public profession of religion. His own account of it is as follows:—

"In conversing with my father, he informed me that I was baptized in my infancy, and said I was a Presbyterian. Asking on what passages of Scripture the peculiar tenets of that denomination were founded, he took up the Bible, and kindly endeavoured to satisfy me on those points. But, to his painful disappointment, we could find nothing that seemed to me in favour of baptizing infants, nor for governing a Gospel Church, otherwise than by the suffrages of its members. To pass softly over this tender ground, the result of my serious and reiterated inquiries into the materials, ordinances, and government of the Apostolic Churches, was the full conviction that, to follow the dictates of my conscience, I must be a Baptist; and, not conferring with flesh and blood, I rode near twenty miles to propose myself as a candidate for admission into a Baptist church."

Immediately after his Baptism, he received a license to preach according to the forms of the Baptist denomination, and forthwith commenced his work with great energy and fervour. The Church at Pike Creek, S. C., soon invited him to become their Pastor; and, accordingly, on the 11th of September, 1785, he was duly placed over them in the Lord. His labours, for some time, seem to have been attended with an uncommon blessing, and not a few were hopefully converted to God through his instrumentality.

In April, 1786, he was married to Frances, youngest daughter of Robert Tanner, of North Carolina; and, in the following June, she, together with her brother and mother, were among twenty-six persons to whom he administered Baptism. In August of the same year, he baptized seventeen more, among whom was his own father, who had proved more docile under the teachings of the son than the son did under those of the father. Up to this time his clerical services were rendered without any pecuniary compensation.

It was no small testimony of the confidence of his fellow-citizens that they appointed him to represent them in the Convention of South Carolina, held in Charleston, for ratifying the Constitution of the United States.

Not long after this, he was invited to take charge of the Baptist Church at Euhaw; and, having accepted their invitation, he removed thither in February 1791. He preached statedly at this place, May River, and St. Helena. As the climate here proved unfavourable to the health of his family, he removed hence, in 1795, to Beaufort, still, however, retaining his previous pastoral relations. At Beaufort the state of religion was, at that time, exceedingly low, and the Baptist denomination had few, if any, representatives there. By his unwearied efforts, a commodious Baptist meeting-house was erected, and not a few, both men and women, made a profession of their faith, and received the ordinance of Baptism at his hands.

In 1795, a few Baptists in Savannah undertook to erect a house of worship; but, the next year, while it was yet in an unfinished state, they rented it to the Presbyterians, whose church edifice had recently been destroyed by fire. In 1799, a little before the expiration of the term for which it was rented, the pew-holders in this building invited Mr. Holcombe to come and dispense to them the Gospel, upon an annual salary of two

thousand dollars; and he accepted their invitation. He had a congregation composed partly of Baptists and partly of Presbyterians, and his labours seem to have been equally acceptable to both. This state of things, however, continued but a short time, as the Baptists, early in 1800, conceived it to be their duty to have a distinct organization of their own; and, accordingly, Mr. Holcombe, with his wife and ten others, entered into a covenant that they would "endeavour to keep house for the Lord, as soon as the necessary arrangements could be made." The church was regularly constituted, on the 26th of November, 1800.

During Mr. Holcombe's residence in Savannah, his labours were various and abundant. He was far from being satisfied with the ordinary routine of pastoral service. In 1801, he had the chief agency in establishing the Savannah Female Asylum,—an institution which has since united the energies and charities of Christians of different communions, and has diffused an immense amount of blessing among the wretched and destitute. He conducted a Magazine devoted to literature and religion, entitled the "Georgia Analytical Repository." He published an earnest Address to the friends of religion in Georgia, designed to convince them that a Christian profession does not in any degree interfere with the obligations of the citizen. He directed public attention to the extreme severity of the penal code, as it then existed in Georgia,—taking occasion to do this from the fact that a man was executed for the crime of stealing a gun; and the State Penitentiary is said to have originated, in a measure, in his philanthropic efforts.

Mr. Holcombe's vigorous opposition to infidelity, theatrical amusements, and other things which he regarded of evil tendency, rendered him any thing but a favourite with the profligate and profane; and it was several times the occasion of his life's being in imminent jeopardy. Two instances of cowardly attack, and somewhat remarkable providential deliverance, are thus related by himself:—

"A well dressed fellow, who assumed the style and manner of a gentleman, endeavoured to get me out of my house, after midnight, under the pretence of wanting me to perform a marriage ceremony. And had I not happened to hear the clock strike twelve just before the knock at my door, I might have believed him in the assertion that it was but a little past ten o'clock, and been led into the snare of my adversaries. He said his name was Clarke; that the parties to be married were respectable strangers, had been disappointed in not obtaining their marriage license sooner, had to sail next morning, were very desirous of being married by me, and that he would give me immediately a fee of fifty dollars. But, on peremptorily refusing from an upper window to come down stairs, on any consideration, at so unseasonable an hour, this Judas, who had before expressed himself with the greatest politeness, overwhelmed me with a torrent of the bitterest curses; and swore by his God that if I opened my mouth to call the guard, he would break every window in my house. From this unsuccessful stratagem they had recourse to violence. Returning, according to my well known custom, about nine o'clock in the evening, from the meeting of a Society of which I was a member, with a small son at each of my hands, a musket was snapped at my breast, and the fire rolled so near me that, in throwing out my hand in the dark, I laid hold on a bayonet. But God being pleased, at this critical moment, to make my heart like adamant, I exerted a loud authoritative voice in a few interrogations, which so alarmed the two cowardly assassins, whom I perceived before me with fixed bayonets, that they sneaked away, as if expecting every moment to be seized, *begging ten thousand pardons*, and with tremulous voices apologizing for their dastardly attempt on my life."

Mr. Holcombe was in the conference of Baptist ministers, which resolved to found the Mount Enon Academy, in 1804, and which adopted a constitution, as a Missionary Society, in 1806. In both these objects he took a

deep interest, and he laboured for both with no inconsiderable zeal and success.

While on a preaching tour in the up-country, he allowed himself, on a very warm day, immediately after preaching, to drink freely of cold water. The effect of this had well-nigh been instantaneous death. He, however, so far recovered as to proceed on his journey homeward; and at Mount Enon he attempted to preach, but fainted in the pulpit. On his return to Savannah, he resumed his accustomed labours, but was quickly prostrated by a violent fever, which kept him confined about two months. In 1808, he again attended a meeting of the General Committee at Mount Enon, and, in 1809, went to Augusta, and assisted in the ordination of the Rev. (afterwards Dr.) William T. Brantly. In 1810, owing probably to an excess of labour, he experienced another severe and protracted illness; and, while he had yet only partially recovered, he resigned his pastoral charge at Savannah, and retired to Mount Enon, to give himself an opportunity to recruit his debilitated system.

In 1810, he was honoured with the degree of Doctor of Divinity from Brown University.

As soon as it became known that Dr. Holcombe was without charge, attempts were made in different quarters to secure his ministerial services. He was recalled to Beaufort, shortly after invited to Boston with a view to settlement, and then called to the First Baptist Church in Philadelphia. To this latter call he returned an affirmative answer.

Dr. Holcombe reached his new field of labour, after a stormy and perilous passage by sea, in January, 1812. Here, as in other places, he laboured with exemplary diligence. His views differed from those of some of his brethren in respect to the prosecution of the missionary enterprize, and his life was not altogether undisturbed by controversy. He died on the 22d of May, 1824, after an illness of only a week, in the sixty-second year of his age. His last words told of the peace and triumph of his spirit.

Dr. Holcombe was the father of ten children,—seven sons and three daughters. Three of his sons died in infancy, and four sons with the three daughters survived him. His elder sons were engaged in commercial pursuits, and the youngest was a practising physician. Mrs. Holcombe died at Philadelphia, October 20, 1827.

The following are Dr. Holcombe's publications:—A Discourse on the Sovereignty and Unchangeableness of the Deity, 1790. A Sermon on Isaiah liii. 1; containing a Brief Illustration and Defence of the Doctrines commonly called Calvinistic. Preached before the Charleston Association of Baptist Churches, 1791. A Sermon occasioned by the Death of Mr. Charles Bealer, who cheerfully resigned his soul to God, in the fifty-fifth year of his age, 1793. A Sermon occasioned by the Death of Lieutenant General George Washington, late President of the United States of America, who was born February 11, 1732, in Virginia, and died December 14, 1799, on Mount Vernon, his favourite seat, in his native country. First delivered in the Baptist Church, Savannah, Ga., and now published at the request of the Honourable City Council, 1800. The First Fruits, in a series of Letters, 1812. The whole Truth relating to the Controversy betwixt the American Baptists, 1820.

FROM THE HON. JOSEPH R. CHANDLER.

PHILADELPHIA, January 25, 1849.

Rev. and dear Sir: Dr. Holcombe is one of the friends of my earlier days, whose memory I still cherish with an affectionate and reverential regard. It gives me pleasure, therefore, to comply with your request, in giving you my impressions of his character.

He was in a high degree a positive man: he had fixed views, and could not relinquish them from motives of mere expediency. He had the ability to enforce these views, and, as there was nothing selfish in the composition of his mind, it was not strange that a vast number should follow his teaching. Of course, many who stood upon the general platform of the Baptist Church, dissented from him; but such a man, whether his sphere be politics or religion, is sure to be surrounded by hearty, devoted friends. And Dr. Holcombe, while he had the respect of all Christians who knew him, either personally or by his writings, was cherished by a very large congregation of admiring hearers, with an affection which no man of yielding or negative character can ever hope to enjoy.

Dr. Holcombe's earnestness in whatever he deemed right in itself and profitable to others, manifested itself in his professional relations with his congregation, to whom he preached with exceeding plainness; shunning not to declare what he considered the whole counsel of God, whatever might be the effect of that truth upon himself or others.

His style of address, though plain, was impressive; and his discourses, without being marked by evidence of art, or of that labour which is apparent in the sermons of many, showed a clear understanding of the subject he discussed. They were intended to be eminently practical: he loved especially to show how the doctrines of Christianity affected, restrained and influenced the practice of Christians. And he was careful, while he persuaded men to virtue, to present to them those great vital principles upon which virtue, to be stable, must be based.

Dr. Holcombe did not seek controversy. The relations in which he stood to some of the public efforts of his own denomination, brought him into occasional collision; and he used his pen and the press in the defence of what seemed to him right, and the exposure of what he considered wrong, in such cases, with the same zeal and efficiency that always distinguished the exercise of his powers whenever they were called into action. He was a forceful, pungent writer, seizing upon the strong points of the question at issue, and presenting them in the clearest light. Of course a Christian divine, like Dr. Holcombe, would not violate gentlemanly proprieties in any discussion; but if his assailants did, they and others were soon made sensible of the error.

In 1822, Dr. Holcombe openly proclaimed from his pulpit the belief to which he had attained, that War is inconsistent with the doctrines and requirements of Christianity, and that it was time for Christian Men, Christian Associations, and Christian Nations, to proclaim such a principle, and illustrate it by their example.

This was a startling subject, and for a time it created some uneasiness among the members of his church, many of whom had, like himself, shared in the toils and sacrifices of a military life in defending the Declaration of the Nation's Independence. And, at that juncture, the peculiar aspect of the Presidential canvass rendered the new Peace doctrines not altogether palatable to a portion of the community. Dr. H., however, preached openly what he considered the truth. But he paused on the truth. He did not denounce those who could not see as he saw. He persuaded a large proportion of the church, and many

of the congregation, to become members of a Peace Society; but he never allowed a difference of opinion on that subject to work between him and his people any diminution of affection or intercourse.

Dr. Holcombe was a Christian patriot. In his early life he presented to his country those services which she most needed, and which he then believed it his duty to offer. In later years, with maturer intellect, he thought it his duty to serve his country by hastening the fulfilment of the Gospel promises of Peace on earth. And however men may have differed from him in these views, there was none to impeach his motives, to doubt his sincerity, or to suspect that his advocacy of Peace was less the effect of a well conducted inquiry than the love of quiet which age begets. Those who knew him knew well that the wonted fire of youth animated his latest years, and that he was as impulsive for good at sixty as at twenty-one. Not a feeling influenced his patriotism in the Revolutionary army, that was not acknowledged in his latest ministry. He loved his country, and always sought and prayed for her honour. One anecdote will illustrate both his feelings and his judgment.

While sitting with some friends, chiefly officers with himself of the Pennsylvania Peace Society, a gentleman came into the parlour, who, in answer to an inquiry of "What is the news"—mentioned a report that a Spanish sloop-of-war had met one of the smaller vessels of the United States' Navy, and, after the Spanish officer had used some indecorous language, he fired into the American vessel. "Ah," exclaimed Dr. Holcombe, with great earnestness, "and what did the American Commander do?" "The papers say," answered the informant, "that the American Commander, seeing that his vessel was much smaller than the assailant, sent word to the Spanish Captain that he should consider himself a prisoner of war." "Did he?" asked Dr. H. with a look of contempt, mingled with a little anger,—"did an American do that?" And he rose from his chair,—his almost gigantic form dilating with the idea of insult to his country,—"Did he do that? I would have sunk the Spaniard to the bottom of the ocean. That is," continued the good man, as he looked round and saw a little surprise settle on the faces of a part of his auditors, or as the impulse of the Patriot gave way to the judgment of the Christian,—"that is, I would, if I were not a man of Peace."

While Dr. Holcombe lived, he illustrated the beauty of every doctrine he professed and preached. His life was one great self-denial,—that is, it was a self-denial, unless it were his pleasure to give all he obtained, and to give up all he might have obtained, for the benefit of others. And when he closed his labours with his life, then first his friends knew how much of self he devoted to others.

To give abundantly from a great abundance is good, and the blessings of those who are the recipients must reward the charity. But that charity which deprives the giver of the means of many comforts, which bestows all to-day upon the needy, and looks that to-morrow shall bring its own supply,—that charity is indeed an illustration of the doctrines of the great Master of Christianity, and denotes a faith in the promises of his Gospel.

With assurances of hearty wishes for your health and happiness, I am, Rev. Sir,

Your friend and servant,

JOSEPH R. CHANDLER.

JOSEPH GRAFTON.*

1784—1836.

Joseph Grafton was born in Newport, R. I., June 9, 1757. His parents were natives of Salem, Mass., and were honest and industrious people. His father, William Grafton, was a mariner, and, for several years, commanded a vessel in the West India trade. At the age of about fifty, he relinquished the sea, removed to Providence, and devoted himself to the business of sail-making. His son Joseph was, at this time, about ten years old.

The advantages for education in Providence were then quite limited; and the father of young Grafton, with his moderate means, was able to keep his son at school only till he was about fourteen. Having been taught only the elementary branches, he was now initiated into his father's business; and, as this occupation brought him into frequent contact with sailors, he soon began to show himself an imitator of their vices. His mother, who was a serious woman, often catechized and instructed her children; but her efforts seem not to have permanently impressed his mind. Though he sometimes had momentary apprehensions in regard to the issue of a sinful life, he continued in the main indifferent to religion until he had reached his eighteenth year.

About this time,—in the latter part of 1774 and the beginning of 1775, an extensive revival of religion prevailed in Providence, chiefly in the Congregational Church, under the pastoral care of the Rev. Joseph Snow, and in the Baptist Church, then in charge of the Rev. (afterwards Dr.) James Manning. The former of these churches, Mr. Grafton, with his parents, usually attended. When the revival had been in progress some months, he was aroused to a deep sense of his sinfulness, and his need of an interest in the great salvation; and, after two or three weeks of extreme anxiety and distress, his mind became not only tranquil but joyful, and he found himself adoring the wisdom and goodness of God in every thing around him, even before it occurred to him that he had been the subject of any spiritual change. Having given himself sufficient time to test the character of his own feelings, he united with the Congregational Church in Providence, which was of a somewhat mixed character, many of the members, being, to a great extent, Baptist in their opinions, but choosing this church on account of not being prepared to subscribe to the doctrine of Strict Communion. Before taking this step, however, he examined the Scriptures in respect to Baptism, and came to the conclusion that immersion is the only mode, and believers the only legitimate subjects, of that ordinance. And thus he was baptized.

It became now a serious question with Mr. Grafton in what way he could best serve the Master to whose honour he had consecrated himself. The War of the Revolution was just commencing, and most of the young men around him became connected with the army; but *he* only performed his quota of military duty, when called upon. By this means he was pre-

* Mem. by Dr. Smith.—Fun. Serm. by Dr. Sharp.

served from many temptations to which he would otherwise have been exposed, and which might possibly have given a different ultimate direction to his life. Amidst all the excitement of the times, the great question that was constantly urging itself upon his conscience, was, what the Lord would have him to do; and when the thought occurred to him that *possibly* it might be his duty, at some future time, to preach the Gospel, he felt entirely disinclined to it, on the ground that neither his abilities nor acquisitions were adequate to so responsible an office. Still, however, his mind was not at rest; and he became at length so deeply impressed with the idea that it was his duty to enter the ministry, that he was actually meditating the incipient steps for qualifying himself; but, as unexpected obstacles were now thrown in his way, he regarded this, for the time, as a decisive indication of Providence that his duty lay in a different direction. The consequence of this, in connection with the unpropitious state of things that existed around him, was, that his mind seemed to lose, in a great degree, its spiritual sensibility, and to settle too much upon the objects and interests of the world.

Under these circumstances, he was married, on the 12th of December, 1779, to a daughter of Capt. Barnard Eddy, who died while he was on his way to join the Northern army, in the year 1776. This event seemed to have fixed his lot in a private station for life. But, shortly after this, the subject of his entering the ministry was again urged upon his consideration by the Deacons of the church with which he was connected, and they finally induced him to consent to the appointment of a meeting of the church, that he might preach before them, and give them an opportunity to judge of his qualifications. The result of this effort was that the church decided at once that it was his duty to preach, and gave him their approbation in so doing. He was, however, reluctant to yield to their judgment, and compounded the matter by preaching occasionally, and at the same time attending to his secular business.

While he was in this indecisive state of mind, he was overtaken with a succession of severe afflictions. In May, 1783, he lost the eldest of his two children, and, a few weeks after, the other followed; and both were followed by their mother, a person of great excellence, within less than a year afterwards. Even these events do not seem to have roused him from the state of spiritual languor into which he had previously fallen; and God had still further trials in store for him. In July, 1784, he was seized with bleeding at the lungs; and such was the violence of the attack as to leave but little hope of his recovery. In this state he severely reproached himself for having been so unwilling to listen to the Providence of God, calling him, as he then believed, to devote himself to the ministry. Contrary to his own expectations and those of his friends, he gradually recovered his health, and immediately surrendered himself to the claims which he believed the Church, and the Head of the Church, made upon him.

Having now received from the church to which he belonged a full license to preach, he devoted himself, thenceforth, entirely to the work of the ministry. He laboured at first, for some time, at a place called Rehoboth Neck. Afterwards, he preached by invitation at Plainfield, Conn.,

to a congregation of Separates, where he continued fifteen months. During his residence with this church, his mind became exercised on the terms of communion; and the result of his inquiries was a full conviction that he had hitherto stood on unscriptural ground. In the year 1787, he asked a dismission from the church with which, for twelve years, he had been connected, and joined the First Baptist Church in Providence.

Having thus changed his ecclesiastical relations, he immediately received an invitation to preach to the Baptist church in Hampton, Conn., where he laboured several months. During his stay, there existed a more than ordinary attention to religion among the people, and they twice formally invited him to settle over them; but he thought proper to decline the invitation.

The Baptist Church in Newton, Mass., being rendered vacant by the removal of the Rev. Caleb Blood, solicited Mr. Grafton to preach to them as a candidate; and, after hearing him a suitable time, they invited him to become their Pastor. He accepted their call, and was ordained on the 18th of June, 1788,—the sermon on the occasion being preached by the Rev. Mr. Stanford of Providence. He addressed himself now, with great vigour, not only to his public labours but to his private studies; and he was not a little facilitated in the latter by having access to two or three excellent libraries in the neighbourhood.

Here Mr. Grafton continued to labour with untiring zeal, and with encouraging success, for nearly half a century. The church was favoured with frequent revivals of religion during his ministry, and seems to have had a sound and vigorous growth. The whole number admitted to the communion during the period of his Pastorship was five hundred and fifty-four.

Mr. Grafton received numerous testimonies of the high estimation in which he was held by his brethren and the public at large. He was Vice-President of the Massachusetts Baptist Missionary Society, from 1815 to 1825, and, after the death of Dr. Baldwin, President. He was appointed on the Committee of the Evangelical Tract Society, in 1817, and was Trustee of the same from 1823 to 1829. In the early history of the Baptist General Convention for Foreign Missions, he was one of the Committee for the Northern section of the Union to examine candidates for missionary labour. He was Vice-President of the Baptist Foreign Missionary Society for Boston and vicinity, being elected several times, successively, for the space of three years each, from the year 1819. In 1826, he was elected President of the Board of Trustees of the Newton Theological Institution. He was President, successively, of the Norfolk County Foreign Missionary Society, and of the Middlesex and Norfolk County Missionary Society. He preached the Annual Sermon of the Warren Association at Middleborough in 1799, and of the Boston Association in 1815, and was Moderator of the latter in 1822 and 1826.

Mr. Grafton was thrice married. He was married to his second wife, whose maiden name was Sally Robinson, not far from the time of his settlement at Newton. She had seven children, and died on the 15th of June, 1804, aged forty-one. His third wife—Hannah Parker—died on the 26th of January, 1835, aged seventy-three.

Mr. Grafton was, for many years previous to his death, subject to severe nervous attacks, which, in connection with the growing infirmities of age,

led him often to look forward to the close of his labours. In July, 1835, he requested his church to release him from the responsibilities of the pastoral office, that they might avail themselves of the labours of a young and vigorous minister, who might more effectually serve their spiritual interests. This proposed arrangement, accordingly, took effect; and another minister was soon after settled, though Mr. Grafton's occasional services were always thankfully accepted. During the winter of 1835–36, he was confined to his chamber by illness; but he recovered with the opening of summer, so as to be able to visit his friends, both in and out of his congregation. The Church and Society had been engaged in building a new house of worship; and, as it was nearly ready for occupancy, it was arranged that, on the third Sabbath in December, they should take their leave of the old house, and that their venerable Pastor should preach on the occasion. But it turned out that the last public service in the house was the Funeral service of the Pastor himself. He had, for some time, been uncommonly vigorous in both mind and body. The first two Sabbaths in December he spent in Roxbury, preaching twice on each Sabbath. He was not as well as usual when he left Roxbury, and, on reaching home, became seriously ill, though he seems not at once to have apprehended a fatal issue. He lingered about two days, partly in an unconscious state, and partly in the exercise of an intelligent and serene confidence in his Redeemer, and died on the 16th of December, 1836, aged seventy-nine years. His Funeral Sermon was preached by the Rev. Dr. Sharp of Boston, and was afterwards published, in connection with a Memoir of Mr. Grafton's life.

The following is a list of Mr. Grafton's publications:—A Sermon occasioned by the Death of Jonathan Shepard, James Ward, and Michael Bright, who died of small-pox, 1792. A Sermon on the Death of his daughter, Miss Sally Grafton, 1802. A Sermon occasioned by the Death of Mr. Samuel Richardson, 1804. A Sermon exhibiting the Origin, Progress, and Present State of the Baptist Church and Society in Newton, 1830.

Besides the above, Mr. Grafton printed a few shorter pieces, as Letters, Brief Addresses, &c.

FROM PROFESSOR WILLIAM GAMMELL,

OF BROWN UNIVERSITY.

PROVIDENCE, January 20, 1855.

My dear Sir: From the year 1811 to 1828, my father, the Rev. William Gammell,* was settled as a Baptist minister in the town of Medfield, Mass. The clergymen of his denomination who were settled nearest to him,—though at distances which seemed by no means inconsiderable,—with whose names

* WILLIAM GAMMELL was born in Boston, January 9, 1786. His parents were Unitarians, and were connected with the Federal Street Congregational Church. In 1805, he was baptized by Dr. Stillman, and united with the First Baptist Church in Boston. His academical education was at the Boston schools, and his theological under the direction of the Rev. William Williams, of Wrentham. His first engagement for supplying a pulpit was at Bellingham, Mass., where he was ordained in 1809. The next year, he removed to Medfield, where he continued the Pastor of a prosperous church, gathered from several adjoining towns, till August, 1823, when he removed to Newport, R. I., and became the Pastor of the Second Baptist Church in that town. Here he continued, growing in reputation and usefulness, until the 30th of May, 1827, when he died, suddenly, of apoplexy, in his forty-second year. In 1817, he received the

and persons my boyhood was most familiar, were Rev. William Williams of Wrentham, Rev. Abial Fisher of Bellingham, Rev. Charles Train of Framingham, and Rev. Joseph Grafton of Newton. I recall them all as they appeared at my father's house—the outlines of their persons and manners still linger with singular vividness in my imagination. They were all pious and intelligent men, who, in an humble sphere, laboured with unremitting zeal in the ministry of the Gospel. Two of them at least had been educated at College—Mr. Train having graduated at Cambridge, in 1805, and Mr. Williams at the College of Rhode Island, in 1769,—the first class that appears on the College Catalogue. They were all earnest friends of a high education, uncompromising advocates of entire religious freedom, and, according to their ability, in their respective spheres, they were zealous promoters of every interest of society and of the Church of Christ. The period in question was that in which the Societies of the Baptist denomination for promoting Domestic and Foreign Missions, and Ministerial Education, had their origin. Most of the meetings of these neighbouring clergymen with which I was familiar in boyhood, were probably designed to advance these interests of their humble communion. They were occasions of unusual interest to the younger members of the minister's family, to whom these well known and respected visiters appeared to stand in the familiar relation of grandsires and uncles, according to their several ages. I well remember the warm personal regard, and the reciprocal sympathy in each others' fortunes, which they always manifested, and also how much their conversation, to which I was often an eager listener, turned upon the trials which they experienced in consequence of the unfriendly public sentiment which existed around them.

From this little circle of excellent Christian ministers, no single form, after that of my own father, comes back to my memory with a distinctness so marked and life-like as that of my father's venerated friend, Rev. Joseph Grafton, of Newton. He was, I think, next to Mr. Williams, the oldest of them all; but he was also, without exception, the sprightliest and wittiest in his conversation, and on this account, the most interesting family visiter in the estimation of the children. In dress he was extremely neat, and in person perhaps somewhat below the average stature; but of a firm, compact frame, and unusually flexible, easy and quick in all his movements. He had long resided at Newton, near Boston, and had there a larger acquaintance and a freer intercourse with both ministers and laymen of other denominations than would have been practicable even for his social and genial nature in the severer and less intelligent neighbourhood of Medfield and its border towns. His eye was dark and unusually expressive, and in its quick flashes, whether in the pulpit or at the fireside, there beamed forth a deep, spiritual intelligence and sincerity; while the tones of his musical and well modulated voice did not fail to enlist the attention of all who heard him speak, whether in public or in private. His conversation, though I think not copious, abounded in anecdote, as I presume his preaching did also. I doubt not those who knew him well could relate many an interesting incident, touching his method of playing with words and thoughts, and of illustrating the peculiarities of individual character, or embodying the maxims of wisdom and the doctrines of religion. His education must have been limited, but his experience in the world had given him a large acquaintance with human nature, and taught him how to interpret its mysteries, conciliate its prejudices, and display its motives in the light of religious truth. His reading, too, though not extensive, must have

honorary degree of Master of Arts from Brown University, and in 1820 was elected to its Board of Trustees. He published a Sermon delivered on the death of a parishioner, and contributed largely to some of the periodicals of his day. He was a highly acceptable preacher, and an earnest friend of every object connected with the extension of Christianity.

been among good books; for his language was pure and without pretension, and his general style of discourse such as could seldom be secured by an acquaintance only with the theological standards of that day. How he would now be ranked as a preacher or as an intellectual man I am wholly unable to form an opinion. I recall him only as he appeared at a period of my life, when my judgments of men were immature, and my standards of character wholly unformed. I associate his image with that of my father, as one of the most venerable in the circle of his clerical brethren and friends, and one whose sympathies he largely shared, and whose counsels he often sought. I seldom saw him after my own childhood had passed away; but he remains most distinctly in my memory, as one of those who gave me my earliest conception of the character of a Christian minister, in which were gracefully blended good breeding without worldliness, wit without levity, sincere piety without austerity. I remain, my dear Sir, with much regard,

Very respectfully yours,

WILLIAM GAMMELL.

FROM THE REV. SAMUEL F. SMITH, D. D.

Newton Centre, Mass., April 10, 1855.

Rev. and dear Sir: About five years subsequent to the death of the Rev. Mr. Grafton, Pastor of the First Baptist Church in Newton, I came to the Pastorate of the same church, and continued to fulfil its duties for twelve and a half years. From my earliest intercourse with the people, I found that the memory of the revered old man, who had led parents, and children, and children's children, to Heaven, was exceedingly fragrant. Scarcely a day passed in my parochial visits, on which I did not hear some agreeable recollection of him. The aged delighted to live over again the scenes of *his* early ministry, and *their* early Christian experience, and gave me, from day to day, accounts of the methods of his preaching and his pastoral labours, or anecdotes illustrative of his character and spirit. The fathers and the mothers spoke, as eye and ear had witnessed; and the children narrated what they had heard and loved to hear of the venerated friend of his people, from their cradles upward. Many anecdotes, which exhibit the good man in the unembarrassed freeness of an affectionate and cheerful life, I have heard from several independent sources, but always substantially the same. These anecdotes I prized as indices of the social and intellectual character of the man, in some respects superior to any set discourse, weighing and registering his mental power and friendly spirit. I do not think that I can better fall in with the spirit of your request than by detailing a few of these anecdotes, illustrative of different points of Mr. Grafton's character.

His preaching was often characterized by great aptness, and sometimes by expressions that would excite a smile. He once preached the Annual Sermon before the old Massachusetts Baptist Missionary Society, and took for his text, Matthew xvii. 26, 27. At the close of his sermon, as there was to be a collection in aid of the funds of the Society, he said,—"And now let every gentleman feel in his pocket, and every lady in her purse, and see if there be not there a piece of money, as there was in the mouth of Peter's fish." The archness and naiveté with which this was said, produced general gratification, and secured a handsome donation to the funds of the Society.

In preaching a Charity Sermon, he once remarked that some persons are always ready to give when they are asked; but they are governed by impure motives, hoping for some sort of recompense. He said they were willing to cast their bread upon the waters, but they were careful to have a string tied to it, that they might be secure of drawing it back.

He spent little time in his study, but a great deal in pastoral visitation. There was scarcely a day when he did not ride abroad to see some of his parishioners. Much of his preparation for the pulpit was conducted in his chaise. Sometimes, when riding with a familiar friend, he has been observed not only talking out the plans of his sermons, but actually gesticulating, as if preaching them in his pulpit.

In the old meeting-house, the ancient square pews were generally furnished with one or two chairs, besides the permanent seats around the sides. On the Sabbath noon,—most of the families remaining during the intermission, and bringing their lunch with them,—the box of provisions was placed in a chair in the middle, and all the family helped themselves. Father G. uniformly remained also, but brought no refreshment with him. He went round, however, from pew to pew, taking a piece of pie here, and of cake there, and an apple from another place, and going on, eating and conversing with his parishioners, like another Oberlin, among his Alpine flock. At a suitable opportunity, all having had time enough, he used to say,—"Come, friends, it is time to go to the prayer-meeting;" and thus, in this simple and primitive way, the good old man went in and out among his people, as a good shepherd, knowing his sheep and known of them.

He was very social in his disposition, and greatly enjoyed the companionship of friends. On Saturday evening he had been conversing with a number in his parlour, until eight o'clock, when he pleasantly remarked, alluding to the members of the Theological Institution, that he had now a learned congregation to preach to, and must withdraw to his study to prepare for the Sabbath. He was absent only about twenty minutes, when, yielding to the strong temptation below, he came running down again, and spent the residue of the evening in friendly chat.

On a certain occasion, an exchange of pulpits had been arranged by him with the Rev. Dr. Sharp; but, at the last moment, the plan was unavoidably broken up. When Mr. Grafton appeared before his congregation, he explained the circumstances as an apology for his want of preparation, adding,—"In music, every tune is either a *sharp* or a flat; and I am afraid you will have a flat to-day;"—playing upon the name of Dr. Sharp. After this he proceeded with his sermon.

He seemed to delight, by an innocent pleasantry, to awaken expectations which he designed, by some artful turn of expression, to disappoint. Thus, in preaching upon Paul's "thorn in the flesh," he stated at considerable length the opinion of several commentators as to the question what the thorn might be. To close up all, he added,—"And now, my hearers, you may perhaps wish to know what is the opinion of your minister; and I will tell you—when Paul tells me."

He was a great friend to singing-schools, promoting them, when they were established in his parish, by all his influence, often going into the school and showing his interest by some kind remarks. One winter, when a dancing school in the place drew away the attention of the young people, he pleasantly imputed the prevention of the singing-school by such means to Satanic agency, and remarked that "John, the Baptist, lost his head by dancing."

On one occasion the Rev. Mr. B——, the Junior Pastor of the First Congregational Church, was called upon to immerse three candidates, who could not be satisfied with any other Baptism. After the Baptism of the first, Father Grafton stepped down to the administrator, and "instructed him in the way of the Lord more perfectly." At the close of the ceremony, the assembly were beginning to disperse, without singing, praying, or parting blessing. Father Grafton, with his characteristic aptness, took off his hat and exclaimed, in allusion to the ordinance just witnessed, and expressing his joy

in the event,—"Lord, it is done as thou hast commanded, and yet there is room;"—after which he pronounced the Apostolic benediction.

He had a deep sense of unworthiness, and keenly felt the little kindnesses which were shown to him. Being once at the house of a friend in cold weather, and a fire having been kindled in his chamber for his comfort,—on entering the room, he walked across it several times with evident emotion, and then, speaking of the fire, remarked,—"I am not deserving of this."

The late Dr. Benjamin Shurtleff of Boston was informed by a friend that probably Father Grafton, in the latter part of his life, was in needy circumstances, and that a benefaction would prove very acceptable to him. Dr. Shurtleff, soon after, meeting the venerable minister in Washington Street, Boston, called to him, inviting him to his chaise, where they conversed for a considerable time. At parting, Dr. S. put into the hand of Mr. Grafton a roll of bank-notes, saying,—"Perhaps you may find a use for them." Father G., looking up with one of his arch smiles, replied in a way expressing at the same time his gratitude and true wit,—"When I get home I shall tell my Master."

Being once at a public dinner, where he was much annoyed by a young gentleman opposite him, who scarcely uttered a sentence without some profane oath attached to it, he rose in his place, and exclaimed,—"Mr. President." When the President had rapped upon the table with his knife, producing silence, and calling the attention of the guests, Mr. Grafton said,—"Sir, I move you that no person at the table have permission to utter a profane oath, except my friend, the Rev. Dr. Homer." Such was the mutual intimacy of the two clergymen, and so well established was the character of Dr. Homer for piety, that no offence was taken, and the well merited reproof had its designed effect.

Within the circle of his knowledge was a person distinguished by a penurious spirit. He was gaining wealth by degrees, and seemed resolved to let nothing go out of his hands, particularly for any charitable or religious use. On a certain time, the store of this person was broken open and robbed of a considerable amount. The next day, Father Grafton called to condole with the man in regard to his loss, and, in his witty method, remarked,—"What the Lord did'nt get, the devil did."

A clergyman of another denomination, for a long time, manifested a great curiosity to know what salary Father Grafton received from his people; but the old gentleman had his own reasons for refusing to gratify him. On one occasion, he took the liberty to ask him the question directly; to which he answered, regarding at the same time the good name of his people, and alluding to the scantiness of his support,—"My people give me all they are able, and I take all I can get."

When he came to the decline of life, he was not unconscious of the ravages of time upon him. Even in those respects in which persons are not so readily sensible of their own decay, he felt that what he might not perceive himself was perceptible by others. Dr. Homer once asked him pleasantly,—"Brother Grafton, what is the reason that there are now no old people, as there used to be? Where are the old people?" Mr. G. perceived the hallucination of his venerable friend, and replied,—"Brother Homer, ask the young people; they will tell you."

But there is no end to the anecdotes which I might relate concerning Father Grafton. The above probably are sufficient for your purpose.

With best wishes for your success in perpetuating, among this and later generations, the memory of those whom God honoured in earlier days, as the means of adding stars to Christ's crown, I remain, my dear Sir,

Very affectionately yours,

S. F. SMITH.

STEPHEN GANO.*

1786—1828.

Stephen Gano was the third son of the Rev. John and Sarah (Stites) Gano, and was born in the city of New-York, on the 25th of December, 1762,—his father being at that time Pastor of the Gold Street Baptist Church. His early advantages for education were the best which his father was able to command. It was fully intended that he should take the regular course at the College of Rhode Island, of which his uncle, the Rev. Dr. Manning, was then President; but, in consequence of the troubles which the Revolutionary War brought with it, his father found it impossible to carry out this purpose; and, as the best thing he could do for his son, then thirteen years of age, placed him under the care of his maternal uncle, Dr. Stites, to be educated for the medical profession, while he himself entered the army as a Chaplain. The son, having at length made honourable proficiency in his studies, and being also very anxious to enter the public service, received the appointment of Surgeon. His mother, who had been the principal agent in procuring the appointment for him, having buckled on his regimentals, said to him, as they parted, (concealing her tears,) "My son, may God preserve your life and your patriotism—the one may be sacrificed in retaking and preserving the home of your childhood: but never let me hear that you have forfeited the birth right of a freeman."

Young Gano was at that time nineteen years old. He continued in the service of his country about two years, and then retired to settle as a Physician in Tappan, now Orangetown, Rockland County, N. Y.,—having been married, on the 25th of October, 1782, to Cornelia, daughter of Capt. Josiah Vavasor, an officer in the English Navy, then a resident of New York city. In 1783, one year after his marriage, he became hopefully pious, and soon after was impressed with the idea that it was his duty to preach the Gospel. On the 2d of August, 1786, he was ordained in the Gold Street Church, by his father, Dr. Manning, and some other clergymen. His first ministerial labours he performed in the character of a missionary on the Hudson; and wherever he went, his preaching awakened a deep interest. He was, successively, for some time, the Pastor of the Baptist Church at Hillsdale and at Hudson. At the latter place he lost his wife by death, after she had become the mother of two sons and two daughters. On the 4th of August, 1789, he was married at Stamford, Conn., to Polly, daughter of Colonel Tallmadge, father of the late Colonel James Tallmadge of the city of New York. By this marriage there were three daughters and one son.

In 1792, Dr. Gano received a unanimous invitation to the Pastorate of the First Baptist Church in Providence, R. I.,—the oldest Baptist Church in America. This call he accepted, and here, in the faithful and acceptable discharge of his ministerial duties, he spent the remainder of his life. His church was one of the largest in the country, and few enjoyed more fre-

* Memoir in connection with the list of members of the First Baptist Church in Providence.—Dr. Sharp's Fun. Serm.—MS. from Rev. Henry Jackson, D. D.

quent or powerful revivals. The years which were signalized by the largest additions to its communion, were 1793 and '94, 1801, '05, '06, '08, '12, '16, and '20. In this last year, the number added by Baptism was one hundred and forty-seven, making the whole number of communicants six hundred and forty-eight.

In 1797, Dr. Gano was again afflicted by the death of his wife. On the 18th of July, 1799, he was marrried a third time to Mary, daughter of Professor Joseph Brown, of Brown University. She was spared to him but a very short time, and died, leaving one daughter. On the 8th of October, 1801, he was married to Mrs. Joanna Latting, of Hillsdale, N. Y., who survived him many years. In each of his wives he found a companion eminently suited to his tastes, and an efficient auxiliary to his usefulness. At his death, he left six daughters, four of whom have married clergymen: namely, the Rev. John Holroyd,* the Rev. Peter Ludlow, the Rev. David Benedict, D. D., and the Rev. Henry Jackson, D. D.

Dr. Gano was an invalid during several of his last years; but he continued to preach until within about three months of his death. His disease proved to be a dropsy of the chest, and was attended with the most acute physical suffering. But his confidence in his Redeemer was so strong as to disarm death of terror, and to enable him to even greet its approach with a joyful welcome. On the 18th of August, 1828, just after he had stated that his sky was without a cloud, he passed gently away, with a cheerful smile upon his countenance, which lingered after the spirit was gone. The event was immediately made known by the tolling of the city bells, and the children who had just assembled in the several schools, were permitted, out of respect to his memory, to retire. His Funeral was attended on the third day after, by an immense concourse, and with every demonstration of affectionate respect. A Sermon appropriate to the occasion was preached by the Rev. Dr. Sharp of Boston.

Dr. Gano received the honorary degree of Master of Arts from Brown University, in 1800. Though he usually bore the title of *Doctor*, it was only in reference to his having been in the medical profession. He was one of the Overseers of Brown University from 1794 till his death.

Dr. Gano published a Sermon on the death of Washington, 1800; a Sermon at the Ordination of Mr. Joshua Bradley, Newport, 1801; a Sermon at the Funeral of the Rev. Gardiner Thurston, Newport, 1802; a Sermon entitled "The Christian Crowned," occasioned by the death of the Rev. Joseph Snow, Congregational minister of Providence; a Sermon at the Ordination of Mr. Peter Ludlow, delivered in the Second Baptist Church in Providence, 1823; and a Sermon on the Divinity of Christ, 1827.

* John Holroyd was born in Providence, R. I,, in May, 1783. He was graduated at Brown University in 1802. He was educated for the legal profession, but in 1830 became a clergyman, and was ordained Pastor of the Baptist Church in Cheraw, S. C., in March of that year. In August, 1831, he was installed Pastor of the Baptist Church in Danvers, Mass., and continued in this relation till his death, which occurred on the 8th of November, 1837, while on a visit to his friends in Providence. He was an accomplished Scholar, an earnest Christian, and a highly acceptable and useful Preacher.

FROM THE REV. HENRY JACKSON, D. D.

NEWPORT, R. I., April 7, 1856.

My dear Sir: In reply to your letter of inquiry concerning my venerable father-in-law, the late Dr. Gano, I will cheerfully give you the impressions of his character which I derived from a long and intimate acquaintance with him.

Dr. Gano officiated at my father's marriage in 1794. From that period until his death, our family mansion was situated in close proximity to the spacious and venerable edifice in which he preached. My own birth occurring in 1798, and my education having been obtained at our own schools and University in Providence, and our family always worshipping under his ministry, and in due time becoming connected, as I did, with his family by marriage, you will easily understand how his memory is intertwined with the most cherished recollections of my childhood, youth, and early manhood. Let me say then that my whole impression of Dr. Gano, as a Man, a Christian, and a Minister, has been, from the time that I was capable of appreciating him, most favourable; and had I no other evidence than his character furnished of the truth and power of Christianity, I could never question it.

While yet a child, I was often so deeply moved in my feelings, under his preaching, that I was unable to maintain my accustomed composure; and again and again was almost persuaded to become a Christian. What Henry Clay once said to me of his emotions under the ministry of the elder Gano, at Lexington, Ky., I can affirm of my own, under that of the son at Providence:—"He was," said he, "a remarkably fervent preacher, and distinguished for a simple and effective manner. And of all the preachers I ever listened to, he made me feel the most that religion was a Divine reality. I never felt so religious under any one's preaching as under his."

Dr. Gano certainly possessed many qualities to render his preaching both attractive and impressive. He had a fine commanding figure, being more than six feet in stature, and every way well proportioned. His voice was full, sonorous, and altogether agreeable. His manner was perfectly artless and unstudied. He had great command of language, and could speak with fluency and appropriateness, with little or no premeditation. His discourses were eminently experimental, and were adapted to edify Christians, while they abounded in direct and earnest appeals to the careless and ungodly. He always preached from a plan, but seldom had a written sermon in the pulpit. Once, during a religious controversy, in 1820, that deeply affected his as well as other churches, I was present when, in his prayer, he besought the Lord that he would give him strength to read what he had written for that occasion. He was so accustomed to the other style of address that he seemed to consider it almost sacrilege to occupy the hour in any other manner.

Dr. Gano combined a sound practical judgment, a power of discriminating character, and a uniform self-command, which gave great weight to his counsels, and rendered him a most useful member of various ecclesiastical bodies. During nineteen consecutive years, he presided at the meetings of the Warren Association. And the "impression of his character," as a friend has written, "upon the younger ministry around him was indeed a most happy one; for they saw in him the rare combination of strict integrity in maintaining his own opinions with great enlargedness of heart regarding those who differed from him. He was always courteous without compromising truth, and zealous without bigotry. Of the liberality which arises from indifference to religious sentiment he knew nothing; of that which springs from Christian love, which embraces in spiritual friendship 'all who hold the Head, even Christ,' he possessed an ample measure. Dignified without affectation, and

manly without sternness, his meekness most distinguished him, and his gentleness made him great. His fortitude and firmness were equal to his strength; and his unceremonious encounter of all that is laborious and fatiguing in a minister's travels and official pursuits, was an admirable example for the younger and often over-cautious sons of the ministry. Punctuality and dispatch were among the first lessons of his business creed, and nothing but insurmountable impediments occasioned any hindrance or delay." I may add that he was remarkable for Christian sociability and hospitality. Never did the poor of the flock, or of the ministry, meet a more cordial welcome than he uniformly gave them. The influence of his philanthropy was felt in every direction. He was never weary in serving his generation.

I remember many incidents illustrative of Dr. Gano's character, a few of which I will detail, being able personally to vouch for their authenticity. I have heard him allude to "a peculiarity of his nature," as he termed it,—his utter abhorrence of all ardent spirits from his birth. When, at the age of four years, he was suffering severely from small pox, milk punch was recommended; and, when he was urged by his mother to take it lest he should die, he said that his mother afterwards told him that his answer was,—"Then I will die." And he added,—"Amidst all the trials, hardships, and perils of my changing life, since that time, I have retained that same dislike of all ardent spirits; and, when I consider how many able and learned men have bowed with disgrace, and in ruin, to this vice, I bless God for having given me such a repugnance."

I remember his alluding to an incident of his youth, as having been partly instrumental of his conversion; and, in connection with it, he observed that we should mark and ponder such occurrences for our spiritual advantage. "Being on my way," said he, "to my new home, my uncle's residence,—my father accompanying me,—we called on my father's mother, who was eminently pious, and had reached more than fourscore years; and, on her first seeing me, she bade me kneel beside her, and then gently placing her aged hand on my youthful head, she prayed fervently for my salvation. And directly after, looking upon me, she said, 'Stephen, the Lord designs thee for a minister of the everlasting Gospel: be thou faithful unto death, and He will give thee a crown of life."

He had great faith in the efficacy of prayer, and used to refer most gratefully to some signal instances of it in his own experience. On one occasion, during a very severe drought, he prayed in such a manner that some of the younger portion of his audience, on leaving the church, remarked one to another,—"We must hasten home; for, after such a prayer, the rain will overtake us." And so it came to pass—the rain came pouring down in less than an hour.

In an early part of his ministry at Providence, an influential member of the church had become strongly opposed to his continuance there. This had occasioned Dr. Gano great anxiety. One night the gentleman found himself unable to rest; and early in the morning hastened to his minister to make known to him his feelings; and, on reaching the house, the outer door being open, he entered, passed through the hall, and proceeded to the inner room, where he beheld the family at prayer. The Doctor said afterwards that his mind was unusually drawn out in supplication that the Lord would either subdue the opposition, or make his way clear to depart. And so fervent and child-like was he in his petitions, that the mind of his visiter was most tenderly affected, and, at the close of the prayer, he went immediately up to the Doctor, grasped his hand most affectionately, assured him of his friendly feelings, and said,—"I'll go heart and hand for you as my Pastor." And for years after that, the Pastor and his family, by a cordial and urgent invitation, dined at that gentleman's house every Tuesday.

Two children in his house had been at variance. The father, who had watched the scene with a painful interest, brought the case of these little ones before the Lord in family prayer; and the result was that, at the close, they rushed into each others' arms, each having no longer any disposition to quarrel with the other.

His manner of treating hopeful converts was peculiarly kind and encouraging. I shall never forget the Monday prior to the commencement of my Junior year in College, when, having taken a walk to the hills that overlook the city from the East, that I might enjoy the splendid scenery, and especially the going down of the sun, I met this venerable man and thus addressed him:—"These heavens, and these objects of nature around me all seem to be in harmony with their Maker's will; and I trust that I, too, am reconciled to God through Christ;" and, as he looked upon me with the deepest interest.—speaking evidently out of the fulness of a father's heart, he said,—"I bid you a hearty welcome, my son, into the Kingdom of God." On another occasion, when two of his own children, while on a visit to a neighbouring town, had hopefully experienced God's grace in their conversion, and he had gone thither to rejoice with them, he preached in the evening to a large congregation from these words:—"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

His decision never failed him, when he was confident of being right. The question of laying on of hands upon members when received into the Church being agitated, and he believing that this was an Ordination, rather than a Church act, utterly refused to yield to the opposition, though his resolute persistence had almost occasioned his removal. His advice to a minister, who was anxious to change his location, is well worthy of being preserved:—"You may knock," said he, "at a door, and if it opens, you may enter it; but do not lean against it with such pressure that it opens by your strength; for in such a case you may go out like Abraham, not knowing whither, but, unlike him, without the hand that leads us, in the right way, to the city of habitation." In his letters to his friends, however brief, he was sure to embody some testimony in honour of his Master; so that even his letters and notes of business witnessed to the upward tendency of his thoughts and feelings. He regarded the office of a minister as peculiarly sacred, and always regretted to see its influence in any degree neutralized by an unnecessary devotion to secular engagements. Early one morning he was, with one of his children, passing the door of a minister, who had for years made the ministry subordinate and subservient to his secular business, and who was then sitting by his shop window, watching the Doctor's motion. As the Doctor turned his carriage, as if intending to stop at his house, the other, evidently feeling that some apology was necessary for his course, said,—"Well, Doctor, we read that in old time they sat at the receipt of custom." "Yes, yes," was the reply, "and we also read,—'They arose and left all and followed Him,'" and then proceeded on his way.

Such are my recollections and impressions of this eminent minister of the Gospel. I am sure there are many still living who would fully endorse my estimate of his character and usefulness, and in whose hearts his memory is most gratefully embalmed.

I remain, Rev. and dear Sir,

Your friend and brother in Christ Jesus,

HENRY JACKSON.

FROM THE HON. JAMES TALLMADGE, LL. D.

CLINTON POINT, Dutchess County, N. Y., September 27, 1848.

Rev. and dear Sir: I was well acquainted with Dr. Stephen Gano from my boyhood till his decease. During the four years of my collegiate term in Brown University, I resided in his family; and my intercourse with him was always of the most intimate and agreeable kind.

Dr. Gano was admitted, on all hands, to hold a high rank among the ministers of his denomination. He devoted himself with great assiduity to the duties of his profession. Wednesday and Saturday he gave scrupulously to the work of preparation for the duties of the Sabbath and other appointed services. It was his custom, in preparing his sermon, to note, on a small piece of paper, his text and the general divisions of his discourse, with references to passages of Scripture and other illustrations of his subject. This memorandum, placed in the book before him, was a sufficient guide to his thoughts; and it enabled him to speak with great promptness and fluency.

His personal appearance was prepossessing, his voice manly, his articulation distinct, and his diction clear and impressive. His preaching was in turn doctrinal, practical, and experimental. His exhortations were often exceedingly earnest and pathetic, and, in the application of his discourse, it was not uncommon for a portion of his audience to be melted into tears.

The administration of the ordinance of Baptism by immersion, in connection with the singing of a hymn at the water, according to the usage of the Baptist Church, afforded a fine opportunity for an effective display of his powers. His eloquence on these occasions was often greatly admired.

Dr. Gano was very diligent and faithful in the performance of his pastoral duties. He had a talent that qualified him peculiarly for that kind of intercourse; and this, together with his acknowledged sterling integrity,—could not fail to secure to him, in a high degree, the confidence and affection of his people.

In private life, he was amiable, cheerful, social, and generous beyond his means. He was a most agreeable companion, and would often, in the freedom of familiar intercourse, relate many interesting incidents of his early years. He was a favourite among his friends, and had a high standing, both as a man and a minister, in the estimation of the public.

I am, with great respect, yours truly,

JAMES TALLMADGE.

FROM THE REV. DANIEL WALDO.

SYRACUSE, March 1, 1858.

My dear Friend: I had the pleasure of an acquaintance with the Rev. Dr. Gano, of Providence, during a period of about five years—from 1815 to 1820. I was residing at that time in Greenwich, R. I.; and, as some of his friends, who, I believe, were also members of his church, lived there, he occasionally came to visit them, and it was my privilege to share his visits. I also frequently visited him at his own house in Providence, and met him on various public and private occasions, and once or twice, during my stay in Greenwich, we exchanged pulpits. It would perhaps be too much to say that I was in very intimate relations with him, and yet I think I knew him well enough to express an opinion of his general character, without much danger of mistake.

I should not suppose that he was distinguished for what is commonly called genius, or for any extraordinary intellectual culture; and yet his mind seemed

to be one remarkably well adapted to active usefulness. The members of his church, which was one of the largest and most flourishing Baptist churches in the land, and withal embodied a great degree of intelligence and influence, were, I believe, well satisfied with his ministrations, and when he died, sincerely mourned the loss of them. His heart was evidently deeply imbued with the spirit of the Gospel, and he determined to know nothing, as a Christian minister, save Jesus Christ and Him crucified. Though he was honestly and strongly attached to the peculiarities of the Baptist denomination, he was far from identifying Christianity with those peculiarities, and wherever he recognized the image of the Saviour, there he acknowledged the claim upon his sympathy and brotherly affection. His reliance for success in his labours was not upon his own might or power, but upon the Truth and Spirit of God; and while he was diligent in his work, he never failed to render due honour to that Divine agency in which, after all, is the main spring of all ministerial success.

Dr. Gano was considerably above the common size, and his personal appearance was altogether commanding. He was amiable and sociable in his private intercourse, and was, I believe, generally a favourite among those who knew him well. I remember he used to amuse himself with fishing on his visits at Greenwich, and, if I mistake not, he was more than ordinarily expert in the use of the hook. I think I never heard him preach more than once, and the impression which both his matter and manner left upon my mind has nearly faded from it, except that I well remember that he spoke with one of the most Stentorian voices to which I ever listened. On the whole, it may safely be said that he ranked among the leading Baptist ministers of this country, during the period of his ministry.

Affectionately yours,
DANIEL WALDO.

WILLIAM ELLIOT.*

1786—1830.

William Elliot, the second son of John and Sarah Elliot, was born in Bradford, Mass., December 1, (O. S.) 1748; though his father removed with his family to Mason, N. H., as early as 1766. His parents were members of the Congregational Church, and, through the influence of his mother especially, his mind took a serious direction, when he was not more than eight or nine years old, though he did not find the joy and peace in believing until he had arrived at his majority. The following is his own record of his experience, at the time when he believed the radical change passed upon him:—

"Oh the joy, the sweet consolation that filled my soul! I thought I could never praise God enough. When morning came, I arose, and went out to see the glory of God in his handiwork. As I viewed the heavens and the earth with delight, I thought I never saw such a morning before. But, on a sudden, these words suggested themselves to me—'Can God be just, and you out of hell?' The question appeared hard to answer; for I had seen, the night before, the justice of God most clearly in my eternal

* MS. Autobiography.—MSS. from his son,—Rev. Jesse Elliot, and Rev. Benjamin S. Lane.

ruin. Soon his justice appeared exceedingly clear, and these words dropped into my heart with power—'I am satisfied with Christ;' and this turned my mind into the New Testament. Then was brought to view a new scene. Oh the love of God in the gift of his Son! The love of Jesus in undertaking the great work of Mediator! His life, death, and resurrection so filled my mind and increased my joy that such a day I never had before. I now saw that salvation was of the Lord, and grace might reign, through righteousness, unto eternal life by Jesus Christ our Lord. I was brought to believe in the doctrine of Election; for I saw that God would not work without purposing or designing to work. I saw that this was all of God, and felt willing that He should have all the glory. I longed that others might taste and see the goodness and grace of God."

Soon after he experienced this change, he united with the Congregational Church in Mason, N. H., but subsequently removed his relation to the Church in New Ipswich, then under the pastoral care of the Rev. Stephen Farrar,* and continued his membership here until he united with the Baptists.

In September, 1772, he was married to Dorothy, daughter of the Rev. Nathaniel Merrill,† of Nottingham West, N. H.; by whom he had six children, all of whom, to use his own language, were "christened," before he renounced Infant Baptism.

Mr. Elliot, when he was approaching the age of forty, began to have doubts on the subject of Infant Baptism; and those doubts were finally matured into a full conviction that it was not warranted by the Word of God. He now left the Congregational Church of which he was a member, was baptized by immersion, and shortly after commenced preaching the Gospel in the Baptist connection. Through his instrumentality, the Baptist Church in Mason, N. H., was organized, of seven members, in 1786; and he was ordained as its Pastor in 1788,—the Rev. Mr. Grafton, of Newton, Mass., and two other ministers taking part in his ordination. Not only did that church increase rapidly under his ministry, but the Baptist churches in New Ipswich, Jaffrey, Wilton, Milford, and Hollis, in New Hampshire, and Townsend in Massachusetts, owe their origin and early growth, in a great measure, to his vigorous and persevering efforts. The compensation which he received for his labours, as a minister, was very slight, and it was only by training his children to the severest industry and economy, that he was able to maintain his numerous family, and devote his whole time to the appropriate duties of the ministry.

His wife died in June, 1785, and, in March, 1787, he was married to Rebecca, daughter of Oliver Hildreth of Townsend, Mass.,—by whom he had twelve children,—eight sons and four daughters. After having been a true helper to him in the Gospel for upwards of forty years, she died on the 18th of October, 1828.

Mr. Elliot survived his second wife less than two years, and died in the triumph of faith, on the 4th of June, 1830. He had been confined to his

* Stephen Farrar was born at Lincoln, Mass., October 22, 1738; was graduated at Harvard College in 1755; was ordained Pastor of the Congregational Church in New Ipswich, N. H., October 23, 1760; and died June 23, 1809.

† Nathaniel Merrill was born at Newbury, Mass., in 1713; was graduated at Harvard College in 1732; was ordained Pastor of the Congregational Church in Nottingham West, November 23, 1737; and died in 1796, aged eighty-three.

room, and, most of the time, to his bed, for about five years. During this long season of decline, he evinced the most serene submission to the Divine will, and, by his faithful conversations and fervent prayers, in his sick chamber, was instrumental of strengthening the faith of believers, and bringing some who had been neglectful of their salvation to reflection and repentance.

Mr. Elliot died on the same farm to which his father's family removed when they left Bradford. In his early manhood, he held an honourable position in society, and was elected by the town in which he lived to several different civil offices. But, after he entered the ministry, he abandoned all participation in civil matters, and devoted himself exclusively to the interests of Christ's Kingdom.

In 1820, he was chosen to preside at a Fourth of July celebration; but, on learning that toasts were to be drank, and guns fired, he politely declined the proffered honour. He never wore badges of mourning for deceased friends. When it was customary to use spirituous liquors at Funerals, he refused to sanction the practice. He sympathized strongly in some respects with the Friends, notwithstanding he differed widely from them in doctrinal views.

In the autumn before his death, when confined by sickness, one of his sons preached in his presence from the words,—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The tone of the sermon was strongly evangelical; and, after the congregation had retired, the venerable man called his son to him and said,—"My son, I charge you, rather than relinquish the doctrine which you have now preached, to die at the stake."

Two of Mr. Elliot's sons have become ministers of the Gospel. *Joseph* studied medicine for some time; received the honorary degree of Bachelor of Arts, from the University of Vermont, in 1813; entered the ministry at an early age, and was ordained in Hinsdale, N. H., in May, 1809. He has united with the office of a minister that of a teacher of youth; but is now (1858) laid aside from labour by bodily infirmity. *Jesse* is now Pastor of a church in Stockton, Chautauque County, N. Y. *Israel* was graduated at the University of Vermont in 1813, was Principal of an Academy in Cavendish, Vt., one year, and in Chester, Vt., for about the same time, being engaged meanwhile in the study of the Law, and died in August, 1815.

FROM THE REV. JOHN PARKHURST.

CHELMSFORD, Mass., March 25, 1858.

Dear Sir: You ask me for some personal recollections, illustrative of the character of the Rev. William Elliot. I can say a few things of him, as I lived near him several years, sometimes heard him preach, was often at his house, and occasionally with him on journeys.

When I first became acquainted with him, which was about forty-five years ago, he was not far from sixty-five years of age. He was of medium height, florid complexion, and his gray locks, hanging in natural curls upon the collar of his coat, gave him an appearance exceedingly venerable. His countenance, which was often lighted up with a benignant smile, was indicative of a calm temperament, of a love of right, and of a fixed determination to *do* right in

all things. Christians loved him because he loved the truth: the world respected him for the consistency of his daily walk. I think I never knew a man so evangelical in his sentiments, and so clear and decided in exhibiting them, who, at the same time, enjoyed, in so high a degree, a good report among them that are without.

Although he was not talkative, he was sociable. He could converse sensibly upon agricultural, mechanical and national affairs; but his chosen theme was the Gospel of Jesus Christ. From whatever point he surveyed it, it awakened his admiration, thanksgiving, and joy. His countenance seemed to shine, like that of Moses, with a Heavenly radiance, while he talked about the glories of Immanuel and the blessings of his people.

His sermons, if I may judge from the few I heard, were original, interesting, and highly instructive. He adopted, as we should say in these days, not the topical, but the textual, method. He seldom, if ever, made out a discourse on a single virtue, or a single doctrine, but mingled doctrine with Christian exercises, and urged obedience from evangelical motives. He delighted in unfolding the types of the Old Testament, and in expounding the parables of the New. In his manner he was solemn and affectionate, and no one who heard him could resist the conviction that his inmost soul went along with every word that he uttered. His views of doctrine were obtained from a prayerful and diligent study of the Bible; and perhaps it is sufficient to say that they harmonized with those of the late Andrew Fuller. I remember distinctly that he once said, when we were conversing about that able divine, that "he never read after a man"—to use his own expression—"whose writings he liked so well." The doctrine of Election was a theme on which he delighted to dwell, both in preaching and in conversation; yet he held it in connection with the sentiment that the sinner is accountable to God, and justly condemned for his impenitence. He had no fellowship with the doctrine that the man who does not love our Lord Jesus Christ is so much of a machine as not to be blameworthy. He was a man of great conscientiousness. At the time he obtained his hope of salvation through Jesus Christ, he was paying the customary attentions of his day to the young woman whom he subsequently married. She remained in a state of impenitence. And now a severe conflict arose in his mind. To marry an unbeliever seemed evidently wrong; and yet, inasmuch as he was virtually pledged to her before his own conversion, he felt that it was his duty to take her and leave the event with God. And it may be interesting to add that she subsequently found peace in believing, and became no small help to him in the ways of the Lord.

His first religious connection was with the Pedobaptists. But, as he read the Bible, he became satisfied that Christians, and Christians only, are the seed of Abraham; and the peace of his soul was greatly disturbed until he was baptized on the profession of his own faith. At this time it was his expectation to continue in the Pedobaptist Church. But, after the lapse of a few months, the text in Galatians ii. 18—"If I build again the things that I destroyed, I make myself a transgressor"—so affected his mind that he felt constrained to withdraw from the church with which he had been connected, and join the Baptist communion.

When he first began to preach, there was a certain Dr. G. in his neighbourhood, who would not allow that he was called to the work of the ministry, seeing he was a man of limited education, unless he could preach from a text given him at the very hour at which his meeting was appointed. Mr. Elliot, who had entered the ministry with great diffidence, and who was willing to get rid of the responsibility of the sacred office, if he could honestly do so, consented to submit his call to the test proposed by Dr. G. A meeting was appointed in the week time. Information was spread in relation to it. The

hour arrived; the people came together; and the text was given him,—which was "A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about." Exodus xxviii. 34. He looked at it awhile, and could see nothing in it. He read the opening hymn, and while the people were singing, he looked at it again; but, not discovering a single idea which he could hold up before the assembly, he began to think he must confess that he had no call to the work of the ministry. However, he thought he would go as far as he could. So, when the hymn was sung, he said "Let us pray." In this exercise he enjoyed, in an unusual degree, the aid of the Holy Spirit. During the singing of the second hymn, he was constantly revolving his text in his mind, but no ray of light seemed to fall upon it. In this state of embarrassment, he saw nothing before him but the announcement, so mortifying to his friends, and so gratifying to the Doctor, that he had been deceived in the notion that he was called to preach. But he had been assisted thus far in the meeting, and it still seemed right and proper that he should go as far as he could—so he would read the text; and then if he had nothing to say from it, he would make his confession. He read the passage—impenetrable darkness still rested upon it; but it was not time to stop until, according to custom, he had read it a second time. And now, suddenly, light bursts upon his soul. The text seems full of the Gospel. The golden bell suggests its precious sound among the people, awakening, directing, comforting the souls of men. The pomegranate suggests the fruits of the Holy Spirit. The High Priest's robe points to the righteousness of Christ. He finds enough to say. He preaches an evangelical discourse—he preaches with an unwonted fluency; and the question seems to be settled in every mind that he is called of God to preach the Gospel.

When he was about the age of five and thirty, he was called to part with his first wife. As she lay dying, he was walking the room in great anguish of spirit. His six children were losing one of the best of mothers. He wrung his hands in sorrow—his tears flowed freely. At length a friend, standing by her bed, said, "She is gone." He was well-nigh overwhelmed with the affliction. But he told me that in about two minutes he heard distinctly what seemed like the flapping of wings over him, and the ascending sound grew fainter and fainter till it was lost in the distance. In a moment, the current of his grief was checked; his mind became calm; and he could cheerfully resign the companion of his bosom to the charge of angels to be borne to the Heavenly Paradise.

Confined to his bed for a long season in his last sickness, he was manifestly sustained by Heavenly consolations. I remember particularly what joy was depicted in his countenance when he told me of the meditations he had had on the attributes of the Most High. His holiness, his grace, his wisdom, and his power were sustaining and enrapturing themes. One of his acquaintance who called on him in those days, and who had heard of the sweet serenity of his spirit, said to him, as he approached his bed,—"You enjoy yourself very well, don't you?" "Oh no," was his reply, "I don't enjoy *myself* at all, but I never enjoyed the *Lord* so well in my life." One of his Deacons told me that he called on him, I think on the day of his death, when his lips gave utterance to these striking words,—"Oh the joy of my soul!"

Yours with respect,

JOHN PARKHURST.

AARON LELAND.

1786—1833.

FROM THE REV. IRA PEARSON.

LUDLOW, Vt., November 11, 1857.

Rev. and dear Sir: The result of my inquiries in respect to the history of the late Rev. Aaron Leland, Lieutenant Governor of the State of Vermont, I am happy to contribute in aid of your work, commemorative of the worthies who have gone before us. The materials for my sketch have been gathered from different sources, but I believe you may rely on their perfect authenticity.

AARON LELAND, a descendant from Henry Leland, the Pilgrim father of the Leland family in America, was born in Holliston, Mass., on the 28th of May, 1761. He possessed no greater advantages of education, than were furnished by the common schools in Massachusetts, before the Revolution; but, being of a naturally vigorous and inquisitive mind, he availed himself of all the means of self-culture within his reach, and thus grew up with much more than an ordinary share of intelligence. He became a member of the Baptist Church in 1785, and, shortly after, received license to preach from the church in Bellingham. About this time, he received a letter from fifteen persons, living in Chester, Vt., none of whom were communicants in the Baptist Church, requesting him to come and labour among them as a minister. In compliance with this request, he took a journey thither, after a few months; but he found every thing so unpromising for both comfort and usefulness that he could not easily reconcile himself to the idea of continuing among them. But, after some time, he found his mind deeply impressed with this passage of Scripture,—"The Lord hath much people in this city;" and, under the influence of reflections induced by these words, he soon made up his mind to remain there. After a few weeks' sojourn among them, he returned to his friends in Massachusetts; and not many months after went back to Chester with a view to make it his permanent residence,—having previously been ordained by the Church in Bellingham.

In 1789, he had the happiness of seeing a small church gathered, which consisted of only ten members, including himself. This little body travelled on in great harmony, experiencing a gradual increase, but no remarkable revival, for ten years. But, in 1799, a revival of great power commenced, which not only spread throughout Chester, but extended to several of the neighbouring towns. At the close of this work, the church had become so numerous that it was thought proper that it should be divided; and, accordingly, on the 31st of August, 1803, four churches were set off from the original body, which were situated respectively in Andover, Grafton, Weathersfield, and Cavendish.

At an early period in his ministry, Mr. Leland went to Jamaica,—a distance of twenty miles, by marked trees, and administered the ordinance of Baptism to such as were prepared to receive it, and afterwards made fre-

quent visits there, and organized a church, of which Calvin Howard, father of the Rev. Leland Howard, of Rutland, Vt., became the first Deacon. Through his instrumentality, other Churches in that neighbourhood also were formed, and the process went on until the Baptists had a permanent footing throughout the whole surrounding country. It was not uncommon for him, during the early years of his ministry, to go from fourteen to twenty miles through the wilderness to attend a Funeral.

When Mr. Leland commenced his ministry, few of his parishioners were in any better worldly circumstances than himself; and it would not have been easy, even if it had been in accordance with the usage of the day, in that part of the country, to have raised for him a competent support. He commenced, therefore, without any stated salary, and continued in the same way till the close of life. All that he received for his services was contributed voluntarily. His parishioners occasionally laboured for him on his farm, and contributed something to assist him to hire a constant labourer; but he was obliged, after all, to depend for the support of his family chiefly on his own exertions.

Mr. Leland did not scruple to take an active part in civil life. In his politics he was of the Jefferson school, and his opinions were deliberately and maturely formed, and held with great firmness. Besides being frequently elected to different offices in the town, he was chosen, in 1801, to represent the town in the Legislature, and was re-elected to the same office for nine successive years. During three years, he was Speaker of the House; four years, he was a Councillor; five years, he was chosen Lieutenant Governor by the people; and eighteen years, he was one of the Assistant Justices of the County Court. In 1828, he was proposed as a candidate for Governor; but, as the claims of that high station seemed to him incompatible with the duties of the Christian ministry, and as he considered the obligations which he owed to his Master as a minister, paramount to all considerations of political interest, he caused his name to be withdrawn from the canvass.

But, notwithstanding Mr. Leland had so much to do with civil affairs, he laboured much and very successfully in his appropriate calling as a Christian minister; as was evinced, not only by the prosperity of his own church, but by the number of flourishing churches which he was instrumental in establishing. He had high qualifications for a popular and effective preacher. He had a noble figure; a mind of a powerful cast, that perceived quickly and compared easily; a voice of vast compass, but smooth and mellow; great facility at utterance, and great fervour of spirit; clear but impassioned, he would carry with him the multitude irresistibly. He possessed great tenderness of spirit,—often melting down in his prayers and sermons, and usually melting his congregation with him. He spoke extempore without any apparent effort, and, so far as I know, during his whole ministry, never made use of written discourses. He was often put in requisition for lectures on public occasions, and, I believe, never failed to acquit himself most creditably. He had great influence among his brethren, and commanded their high respect, as was evident from their almost uniformly making him the Moderator of their meetings. He was a wise and safe counsellor, always bringing to his aid the best light he was able

to command, and forming his judgment with a discreet reference to all the circumstances of the case. He was a man of decidedly liberal views—his heart, and, as far as practicable, his hand also, was in every project or enterprise designed to bless either the Church or the world. When the cause of Temperance came up, he enlisted in it most vigorously, giving not only his example, but his name, and the whole weight of his influence, to the cause of Total Abstinence. He was also an earnest friend to the cause of Ministerial Education: though he believed that the first qualification for the ministry was the grace of the Holy Spirit, he was also deeply impressed with the importance of a proper degree of intellectual culture, in order to the most successful discharge of the duties of the sacred office; and he was ever ready to lend his countenance and aid to any judicious measures for the furtherance of that cause. Indeed, I may say, in general, that he was distinguished for a large measure of Christian public spirit.

In his private intercourse, he was a most agreeable companion, highly instructive, often amusing, and capable, at a proper time, of relishing or relating a humorous anecdote. I remember one that used to excite no little merriment, of which he was partly the subject,—the other party concerned being a neighbour of his, by the name of Hugh Henry, who was also far from having any aversion to a joke. On a Saturday evening, a young man, who was entirely penniless, called at Mr. Leland's house, and asked for supper and lodging. It being inconvenient, for some reason, to the Parson to accommodate him, he sent him to his neighbour Henry, assuring him that *he* would take good care of him; "though," said he, "he will refuse you at first; but you must stick to him, and you will certainly succeed." The young man called, agreeably to the direction, and was refused. "I was told," said he, "that you would refuse to keep me, unless I stuck to you; and that I am resolved to do." "Who told you that?" said Mr. Henry. "A large man," answered he, "living over there,"—pointing to the house from which he had just come. "Well," said Henry, "if Parson Leland sent you here, you must stay, I suppose; and what would you like for your supper?" "Oh, any thing that is convenient, for I have no money to pay for it." "But what would you choose, if you had money?" "Well, to be honest, I should like a good warm supper, if I had the means of paying for it; for I have taken but little food to-day." A warm supper was, accordingly, provided, to which the young man paid his best respects; nor was he allowed to leave the next morning, till he had done justice to a good breakfast. The young fellow was going to try his fortune in the Western wilderness. He had a small dog with him; and just before he was ready to start,—it being near meeting time,—Mr. Henry suggested to his guest that his dog was not a proper one to go into the wilderness with, and that he had a neighbour who had a large dog, which would make great havoc among the wild animals in the woods, and which he ought, by all means, to secure. "He would like," said he, "to exchange him for a small one; but he will probably refuse at first, and perhaps rudely tell you to go about your business, and that he does not swap dogs on Sunday, and the like; but, if you stick to him, you will get the dog." The young man called at the Parson's house, just as he was starting for meet-

ing, and informed him that he had come to swap dogs. And the answer which he received was an almost literal fulfilment of Mr. Henry's prediction. "Well I was told," said the fellow, "that you would make such excuses; but I was also told that if I stuck to you, I should get your dog; and that, Sir, you may rest assured I shall do;" and he actually accompanied the Parson till he got to the door steps of the meeting-house. As it was now evident that he was determined to make good his word, there seemed to be no alternative for Mr. Leland but to yield to his importunity, or to go into the house of worship, disputing about a dog; and he, finally, as the only way of making his escape, said to him,—"Go and take the dog, and be off in a hurry, and never trouble me again in this way." Mr. Henry outlived Mr. Leland a few years; but they both lie buried in the same grave-yard in Chester, and their graves are not far from each other.

Mr. Leland's useful and eventful life was terminated just at the close of a very interesting revival of religion in his congregation. For many months preceding his death, he had been labouring in that revival with all the energies of his body and mind, and had been privileged to witness results which occasioned him unspeakable joy. The last time he administered the ordinance of Baptism, was about four weeks previous to his death. He was then in very feeble health; and, as he stood on the bank, a physician who was near observed to him that he looked more fit to go to bed than to go into the water. His answer was,—"I will go." When he had baptized the last of some eight or ten candidates, he came out of the water, and, lifting up his hands, exclaimed,—"O Lord, it is enough: 'now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.'" From this time he gradually declined, until, at the call of his Master, he entered into his rest. He died on the 25th of August, 1833.

Mr. Leland's first marriage was to a lady in Holliston, who died after they had been married about two years. His second wife was a Widow Rockwood, who had two children by a previous marriage. His third and last wife was Miss Sally Webb, of Rockingham, Vt.. who survived him several years. He had no child by either marriage.

Mr. Leland was one of the Fellows of Middlebury College from 1800 till his death. He was honoured with the degree of Master of Arts from that College in 1814, and he received the same degree from Brown University in 1815.

I am, with much regard, yours truly,

IRA PEARSON.

JOHN STANFORD, D. D.*

1786—1834.

John Stanford, the only son of William and Mary Stanford, was born at Wandsworth, in Surrey, England, October 20, 1754. When he was in his tenth year, his uncle, George Stanford, to whom he stood heir at law, took charge of his education, and placed him at a respectable school. Though he was sadly neglected, and even harshly treated, by his teachers, he made very respectable progress in his studies, and, at the age of sixteen, directed his attention to Medicine. About a year after this, (March, 1772,) in consequence of the death of his father, he returned home to live with his widowed mother, continuing his medical studies privately, as he had opportunity.

Mr. Stanford was born and educated in the bosom of the Episcopal Church; and he seems, during his early youth, to have entertained strong prejudices against all who belonged to any other communion. He was, at this period, occasionally, the subject of some serious impressions, and was uniformly correct in his external deportment; and, according to his own account, was reposing on the merit of his own good deeds as the foundation of his hope of Heaven. Hearing that a Confirmation was to be held, at a certain time, by the Bishop, at Lambeth, five miles from London, he resolved, with the consent of his uncle, who was not a religious man, to avail himself of the opportunity to be confirmed; and, accordingly, that rite was administered to him; and, from that time, he supposed that, whatever change was necessary to salvation, he had been the subject of it.

Some time after this, a young man, by the name of Hooper, who had been his classmate, and had experienced, as he believed, a radical change of character, under the ministry of the celebrated William Romaine, paid him a visit, with a view to endeavour, by the Divine blessing, to give a different direction to his thoughts and feelings on the subject of religion. This visit led to a very close intimacy, and to a correspondence, from which Mr. Stanford thought he derived the most important benefit. Not satisfied with the ministry in his native town, he embraced every opportunity to go to London, and listen to the preaching of the venerable Romaine, by which he found himself greatly edified and comforted. At length word was carried to his uncle that he had become "strangely religious," and intimate with Dissenters; which so exasperated him that, from that time till his uncle's death, which occurred shortly after, there was no intercourse of any kind between them. When his will came to be examined, after his death, it was found that he had left his property to an indifferent person, bequeathing no more to the nephew than was necessary to answer the requisition of the law.

Scarcely had this disappointment occurred, when he was overtaken by another and greater affliction in the death of his mother, just as she was on the eve of forming a second matrimonial connection. This devolved upon him the charge of three young sisters; and his trouble did not end here;

*Sommers' Biog.—MS. from his son,—Thomas N. Stanford, Esq.

for a near relative took possession of his mother's property, under pretext of the indebtedness of his deceased father to him, so that they were left not only orphans but destitute. He was, however, sustained by the consciousness of having done what he believed was right, and he had confidence, even in his darkest hours, that the Lord would provide. Having occasion to go to London, two or three weeks after this, to settle his mother's affairs, Mr. Naylor, the attorney whom he consulted, who was a religious man and manifested a generous sympathy in his afflictions, informed him of an opportunity of taking a boarding-school in the neighbourhood of his country-house, and engaged to incur whatever pecuniary responsibility might be involved. Mr. Stanford gratefully accepted the offer, and removed to Hammersmith, where he found himself very favourably situated in respect to both comfort and usefulness.

As he had been educated in the Church of England, he had never, up to this time, felt any scruple in regard to any of its doctrines or usages. His friend Hooper seems to have been the first to suggest a doubt to him on the subject of Baptism: and, in consequence of this, he was led into an examination which resulted, much to his own surprise, in a full conviction that there is no valid Baptism except that which is administered by immersion, and on a personal and intelligent profession of faith on the part of the subject. In consequence of this, he felt himself called upon to change his ecclesiastical relations. Accordingly, he was shortly after received into the communion of a Baptist Church in London, of which the Rev. Benjamin Wallin, a minister of great worth and considerable note, was Pastor. This step, so far from being popular, occasioned great coolness on the part of many of his friends; but he was sustained by a conscious integrity, having no doubt that he was walking in the way of God's commandments.

It was through the instrumentality of Mr. Stanford that a Baptist church was formed in Hammersmith; and he was called to take the pastoral charge of it. The call being accepted, he was regularly ordained,—several ministers taking part in the service, among whom was the celebrated Abraham Booth. This occurred in the year 1781.

Mr. Stanford's situation at Hammersmith did not prove in all respects agreeable to him; and he, finally, after much deliberation and prayer, resolved to come to the United States. He, accordingly, left England, January 7, 1786, and, after a very tempestuous and protracted voyage, arrived at Norfolk, Va., on the 16th of April, where he met a very hospitable reception, and, for a short time, engaged in teaching the children of a few wealthy families. Having received an invitation from some gentlemen of respectability in New York, to whom he had forwarded letters of introduction, to visit that city, he went thither in November, and, in the course of the following month, opened an Academy, which soon rose to great respectability, and enjoyed an extensive patronage.

The next year, (1787,) the Rev. Dr. Manning, first President of Brown University, having resigned the charge of the Baptist Church in Providence, Mr. Stanford was repeatedly invited to spend a year with them; and, though the pecuniary compensation which was offered him was much less than he then received, while the labour required would be much more than he performed, in connection with his school, he still thought it his

duty, after mature reflection, to accept the invitation. Accordingly, he removed to Providence, and entered upon his pastoral duties with great alacrity. During the first nine months of his residence there, part of his time he employed in writing a History of the church with which he was thus temporarily connected,—a church to which there is attached a peculiar interest, from the fact of its being the oldest church in the State, and the oldest Baptist Church in America. This History was afterwards printed in England, and has since been incorporated with Benedict's History of the Baptists.

Mr. Stanford had not been long at Providence before he was elected a Trustee of Brown University, and, at the Annual Commencement in 1788, he was honoured with the degree of Master of Arts. As there was no Theological department connected with the College, and he was desirous of elevating the character of the ministry in his denomination, he received into his study a small class of theological students whom he instructed gratuitously. His labours, at this time, were abundant, not only among the people whom he had more immediately in charge, but among the poor, for whom, without respect to denominational peculiarities, he felt the liveliest interest. Though his engagement was only for a year, he was induced, by the urgent solicitations of the church, and of a numerous circle of friends, to continue three months beyond the stipulated period. His sojourn in Providence seems to have been equally agreeable to himself and the people, and his ministry was crowned with a large measure of success.

In November, 1789, he returned to New York, and resumed his former employment as a teacher of youth, at the same time preaching the Gospel as he had opportunity. But a severe mental affliction, shortly after this, overtook him. A dark cloud settled over his mind—the tempter assaulted him with his impious suggestions, insomuch that he was left even to doubt the Divine authority of the Scriptures. For a considerable time he rarely attempted to preach, and even his secret devotions seemed to have become a mere formality. On a certain Sabbath, when his mind had begun to emerge from this gloomy state, he heard a discourse from the Rev. Dr. John M. Mason, on the text,—"He hath sent me to bind up the broken-hearted;" which was the means of putting to flight all his doubts, and bringing him to rest once more, with joyful confidence, in the promises of the Gospel. It was five months from the beginning to the end of this season of spiritual depression.

No sooner was he relieved from this overwhelming burden, than his bodily health, which had suffered not a little, was materially recruited, and he returned to his duties with increased interest and zeal. In August, 1791, he was requested, by a large number of young men of different denominations, to deliver a course of Sabbath Evening Lectures. He cheerfully complied with their request, and the Introductory Lecture, on "the Utility of the Gospel to support the mind, under the Sufferings of human life," was published.

On the 16th of June, 1790, he was married to Sarah, daughter of Abraham Ten Eyck, who, at the time of his death, was an officer in the Custom House, and a Vestryman of Trinity Church.

In 1794, Mr. Stanford purchased a lot in Fair (now Fulton) Street, and erected upon it a building, which he occupied both as an Academy, and a Lecture-room. This building was opened with an appropriate Discourse, on the 27th of February, 1795. As most of his hearers had no stated place of worship, he consented, at their request, to hold three services on each Sabbath; and the result was that, within a few months, a number of persons who believed themselves to have been savingly benefitted by his ministry, were baptized and formed into a church of which he became the Pastor. The next year, the newly constituted church and its Pastor were cordially received into the fellowship of the "Association of ministers and representatives of churches" assembled at Pleasant Valley.

In the spring and summer of 1798, Mr. Stanford suffered not a little from bodily indisposition, as well as mental depression, though his labours were not altogether interrupted. On the 5th of August, he was taken severely ill, and the disease was soon ascertained to be the Yellow Fever. For several days, his life was despaired of, and, at one time, the hearse stood two hours before his door, waiting for his body to become a corpse. Most unexpectedly, however, the malady at length yielded, and he gradually regained his health. His wife, in the mean time, was attacked with the disease, and though, for a day or two, she seemed convalescent, yet she had a sudden relapse, which proved the immediate harbinger of death. But, amidst all these afflictions, he was enabled to sustain himself with great fortitude and submission. His four children had been previously removed to another part of the city; and he was himself removed as soon as he had recovered strength enough to endure it. He returned to his own house in the early part of October, and found that it had been invaded and plundered by thieves, and every object on which his eye rested, seemed to deepen his sense of desolation. He betook himself, however, to his covenant-keeping God, and God was his refuge and strength in that season of calamity. On the 28th of October, he re-opened his place of worship with an appropriate Discourse, and on the 1st of November, resumed his academical labours, with only five scholars, owing to the unwillingness of parents to send their children into a part of the city in which the pestilence had just been making its most terrible ravages.

In the early part of the year 1809, he was invited to take charge of at least two literary institutions in different States; but he thought it his duty to decline both invitations. His constitution had by no means recovered from the shock which it had received the preceding year; and, in the month of August, he took a house in Greenwich, in the hope that his health would be benefitted by the purer air which he would there breathe; but, scarcely had a single month elapsed before the Yellow Fever again made its appearance, and the inhabitants were flying in all directions. As his own place of worship was now almost entirely deserted, he accepted an invitation from a friend at Mount Pleasant to come with his family and remain with him during the season of danger. This invitation he gratefully accepted, and, during his visit there, enjoyed the best opportunity for study, and had an ample field for usefulness. His labours were attended with a manifest blessing, and so highly was he esteemed by the people at

Mount Pleasant, that they gave him two invitations to become their Pastor.

In the month of August, 1801, he made another visit to Mount Pleasant, and, in his absence, there occurred a fire which totally destroyed his place of worship,—a house which he had built at his own private expense. A very generous contribution was made by the citizens to compensate his loss; and this, with other considerations strengthened his determination to devote the residue of his life to the moral and religious benefit of the city. Meanwhile, his congregation having dispersed, and many of them become connected with other churches, he did not think it best to attempt to continue a church organization. His Academy still flourished, and his Sabbaths were generally spent in rendering aid to his brethren in the city and neighbourhood.

In 1803, he suffered greatly from bodily debility; but still he commenced and continued two services in different parts of the city, both of which were well attended. In August, the Fever again made its appearance, and he found a refuge once more for himself and his family at Mount Pleasant, where they remained till the latter part of October. As soon as circumstances would permit, he re-opened his Academy and resumed his evening Lectures.

In the summer of 1806, he received a unanimous call to take the pastoral charge of the Church in Burlington, N. J.; but, after having visited the people, and had their call under consideration for about three months, he felt constrained to return to it a negative answer. It seems to have been strongly impressed upon his mind that there was still an important work for him to do in the city of New York; and that he could not listen to an invitation to go elsewhere without opposing the will of Providence.

In 1807, the Bethel Church in Broome Street, which had been, for several years, in a declining state, requested his services in the way of supply as often as his other engagements would permit: he complied with their request, and his labours were attended with a signal blessing. In March, 1808, he preached, for the first time, in the New York Alms House, to an audience composed of persons labouring under almost every species of infirmity and malady. This was the commencement of a career of self-denying and beneficent action, which was to render his memory fragrant with coming generations; though a few years were still destined to elapse before he should become engrossed in the prosecution of his great mission. In the early part of 1811, a regular Sabbath morning service was commenced in the Alms House, and the Rev. Ezra Stiles Ely began his labours as Chaplain of the place. In January, 1813, Mr. Stanford was associated with him in the Chaplaincy; both of them being employed by "the Society for Preaching the Gospel to the Poor in the City Hospital and Alms House." Mr. Ely resigned the place in June, and from that time Mr. Stanford held the office alone. He now relinquished his Academy, after having been engaged in teaching nearly thirty-six years, that he might devote himself entirely to these labours of Christian benevolence.

The history of Mr. Stanford's life from this time would be little else than a record of an uninterrupted succession of efforts, in behalf of degraded, unfortunate, or outcast humanity. The field of his labours ulti-

mately embraced the State's Prison, Bridewell, the Magdalen House, the Orphan Asylum, the Debtors' Prison, the Penitentiary, the Lunatic Asylum, Blackwell's Island, the Marine Hospital, and the City Hospital. In connection with all these institutions he performed a vast amount of laborious service; and to multitudes of the wretched inmates he was instrumental of dispensing the richest blessings. And while he was thus moving about, from day to day, in circles of destitution and misery, his pen was often employed in producing tracts and larger works, which not only served as important auxiliaries to his benevolent mission, but contributed to extend and perpetuate his good influence.

Mr. Stanford rendered important service to his denomination as a Theological Teacher. At various periods, he superintended the studies of young men in their preparation for the ministry, and in 1811 he had a class of eight. His course of Theological Lectures are said to have been highly appreciated by those who had the privilege of hearing them.

In 1829, Mr. Stanford was honoured with the degree of Doctor of Divinity from Union College.

In 1831, his health perceptibly declined, and his public services were performed not without much difficulty. And his ability to labour from that time was constantly diminishing. On the first day of the year 1834, one hundred and fifty children, dressed in the uniform costume of the New York Orphan Asylum, under the direction of their teachers and superintendant, appeared before the door of the venerable patriarch, to offer him their congratulations and good wishes. He immediately presented himself, and addressed them in a few tender and appropriate words, that went to their inmost hearts. They then sung a beautiful hymn, adapted to the occasion, after which they marched up to him in order, and received from him the customary New Year's gift, as the last token of his kindness. The scene was one of the most touching and impressive that can be imagined.

In a fortnight from this time he had gone to his rest. He declined gradually, but continued occasionally to use his pen, till within about six hours of his death. He died in the utmost tranquillity, on the 14th of January, 1834. Two days after, he was followed to the grave by an immense procession, including more than seventy clergymen of various denominations, and headed by about two hundred orphan children. The services were performed by the Rev. Dr. Brownlee of the Reformed Dutch Church, the Rev. Dr. Spencer H. Cone of the Baptist Church, and the Rev. Dr. Milnor of the Episcopal Church.

Dr. Stanford was the father of four children, two of whom survived him, and one,—*Thomas N.*, for many years a highly respectable bookseller in New York, still (1853) survives.

Dr. Stanford published An Address on the Burning of the Orphan House, Philadelphia, 1822; An Address on laying the Corner Stone of the Orphan House, Greenwich, 1823; A Discourse delivered in the New York City Hospital, 1824; A Discourse on Opening the New House of Correction for Juvenile Delinquents, 1826; The Aged Christian's Companion, containing a variety of Essays, adapted to the Improvement, Consolation, and Encouragement of persons advanced in life, 1829. This last is an octavo volume, and has passed to a second edition.

FROM THE REV. CHARLES G. SOMMERS, D. D.

New York, May 14, 1853.

Dear Sir: When I went to reside in New York, a little more than forty years ago, the Rev. Dr. Stanford, concerning whom you inquire, was teaching a school in what is now Fulton Street; and circumstances very soon brought me into somewhat intimate relations with him. From that time to the close of his life, I had the opportunity of observing him much in his daily walks, and of tracing his signally philanthropic career. Indeed, I used to feel myself to some extent under his direction; and, often, at his bidding, visited the State's Prison, the Alms House, and Debtor's Jail, and sometimes attended criminals to the gallows, whom he had followed with his counsels and prayers up to the last scene, parting with them only in time to avoid a spectacle from which his sensitive nature instinctively shrank. After his death, it devolved upon me to write his biography, which was published in an octavo volume.

Dr. Stanford had some fine natural qualifications for the office of a preacher. In his person, he was not above the middle height, but was firmly and symmetrically built, and had a countenance strongly marked with dignity. He had a fine large eye that was expressive of deep and strong thought. His movements were easy and graceful, and indicated—what was really the fact—that his social position in life had always been highly respectable. His voice was one of remarkable power and melody: there is not an edifice in America, I venture to say, so large, but that he could fill it without much effort. He was accustomed to arrange his thoughts for the pulpit on paper, and to make himself master of his subject, committing the outline, thus prepared, to memory, and then to preach without any manuscript before him, so that his preaching had the appearance of being extemporaneous. He spoke deliberately, but was never at a loss for words. His sermons were remarkable for sharp, pithy expressions; and, sometimes, in the exuberance of his wit, a remark would escape him that would cause a smile to pass over his audience, though it was evidently on his part entirely undesigned. His theology was thoroughly Calvinistic; and his preaching was probably more doctrinal than that of most of his brethren. No matter what might be his subject, he always seemed perfectly at home; and he never left it at the option of his audience whether to listen to him or not. His gesture was not very abundant, but it always had a meaning, and produced an effect. His sermons were short, generally ranging from thirty to thirty-five minutes; but within these limits he always contrived to bring a very fair and complete presentation of his subject. His prayers were characterized by an awful solemnity. They seemed perfectly unstudied,—the simple outpouring of the heart at the Throne of infinite purity.

Dr. Stanford was a most agreeable companion, and was always acceptable, as well in general as in Christian society. He could not be called a *great* talker, but he was eminently a *good* talker—he always talked to the purpose; talked to enlighten and benefit his fellow-men; and many of his remarks were strikingly original. He had a great fund of good-humour, and he knew how to use it without abusing it. Without any attempt to put himself forward, he was the life of almost every company into which he was thrown. He was a man of large sympathies, so that denominational lines, as far as respected his Christian intercourse, became to him a matter of little moment. I once said to him,—"Father Stanford, where have you been to-day?" "Oh," said he, "I have been spending the day among our Episcopal brethren." "But," said I, "why do you not confine yourself more to those of your own communion?" "Because," said he, "to tell the truth, I am a sort of universal lover—that is, I love to mingle with all good men."

Dr. Stanford was a man of great sagacity and forecast—he had studied human nature carefully and to good purpose. He possessed also the most unbending integrity—nothing could induce him to vary a hair from his honest convictions of what was true and right; and he expected the same of others; and if he did not find it, he knew how to administer a withering rebuke. I was sometimes unfortunate enough to take ground, on some small matters, which he thought untenable, and he was sure to meet me with "Charles, that will not do."

As a member of a deliberative body, he was always prudent and judicious, and his opinion was greatly relied on, though it was not very frequently, and never unnecessarily, expressed. As a writer, he was characterized by excellent sense, and force and directness of thought, rather than by the graces of composition.

But what distinguished Dr. Stanford far more than anything else, was his abundant, self-denying and philanthropic labours. To give any adequate idea of these would require a volume. He had a vigorous constitution, and he tasked it to the utmost, in fulfilling his mission as a Christian minister. I do not believe that Whitefield himself performed a greater amount of ministerial labour than he. He was at home wherever there was suffering to be relieved, or ignorance to be enlightened, or wanderers to be reclaimed to the path of virtue and holiness; and there was no sacrifice which he did not deem light, if it were necessary to accomplish the benevolent purposes for which he lived. He enjoyed a high reputation among the wise and good during his life-time; and few men die whose memories are more deeply embalmed in the grateful remembrance of their generation.

Very faithfully yours,

CHARLES G. SOMMERS.

ANDREW MARSHALL.*

1786†—1856.

FROM THE REV. J. P. TUSTIN, D. D.

CHARLESTON, S. C., January 15, 1859.

Rev. and dear Sir: My ecclesiastical connection with Andrew Marshall and his church placed me, for several years, in constant communication with him. Having also to act as a legal security to meet the municipal ordinances of Savannah and the State of Georgia, with regard to coloured preachers, I had much to do in matters of counsel and discipline in his Church. The sources of information relative to the following memoir have been often attested by communication with the older members of the Georgia Historical Society, and with many of the oldest and most respectable citizens of that State. I am happy to be able to give you these

* This sketch was solicited from the Rev. Dr. Tustin, under an impression that Mr. Marshall had died previous to the period that forms the limit to this work; and the contrary was not discovered until after the sketch had been written and forwarded to me. The very remarkable interest that pertains to the sketch, will, I trust, be a sufficient apology for my allowing it to form an exception to a general rule.

† Marshall, in a brief autobiography, says that he became a member of the Baptist Church in 1785, and *soon after* was licensed to preach; but nothing further can be ascertained on the subject. The extract from his autobiography has been sent to me by I. K. Tefft, Esq., since Dr. Tustin s sketch was written.

memorabilia of one of the most remarkable coloured men who have appeared in our modern times.

ANDREW MARSHALL, late Pastor of the First African Baptist Church in Savannah, Ga., has deservedly become a celebrity in the Annals of the American Church. During the last quarter of a century, his name gradually attracted public attention, until at length it was known in distant parts of the country, and even across the Atlantic.

Several of the most lively sketches of him which appeared, were given by authors whose works are current in various languages. Among these, is the account of Sir Charles Lyell, in his volumes published after his second scientific tour in the United States. Miss Frederika Bremer, in her American tours, has presented a striking portraiture of him. Within the last few years of his life, almost every intelligent stranger who might be visiting Savannah, was likely to seek out or to hear this venerable preacher; and the sketches thus frequently produced were widely circulated by the religious press of various denominations; and some of the leading secular papers in Northern cities had occasionally contributed to spread his fame.

The most noteworthy fact which made Mr. Marshall so celebrated in his later years, was his reputed great age. During his visit through the Northern States in the summer and fall of 1856, the last year of his life, the previously received version of his extreme age was extensively repeated, and has not been discredited. Some years previous to that time, I had, as a tribute to the cause of Science, attempted to collect and to sift the evidence about this story, which, if only apocryphal, would mislead persons engaged in ethnological and historical researches. Literary and scientific gentlemen had frequently made reference to Mr. Marshall, as an important physical phenomenon.

With no wish to detract from a story of popular interest, but nevertheless with a strong desire to arrive at perfect accuracy, I sought all the sources available to myself for testing the question of Mr. Marshall's age. Three several lines of investigation were followed, which partly tended at first to fix his age from ten to fifteen years below what was commonly assigned to him, and claimed by himself.

One of these lines of investigation was in the personal recollections of the late Hon. John Macpherson Berrien, so well known as U. S. Senator, and Attorney General of the United States. Judge Berrien was educated for the Bar by Judge Clay, of Bryan County, Ga., by whom Andrew Marshall was owned as a slave, while Mr. Berrien was a member of the family. Mr. Berrien was born, August 23, 1781, and, after graduating at Princeton, commenced the practice of law in Georgia at the age of eighteen years, which was near the time when Mr. Marshall began his efforts at preaching.

With his great name for integrity and accuracy, Judge Berrien would not be considered likely to give countenance to any opinion which was unsupported by valid evidence. His recollections of Andrew Marshall's appearance could hardly be reconciled with the account which must have made him a person of fifty years of age when Mr. Berrien first knew him as a coachman. But it was at most a matter of *impression* with Mr. Ber-

rien, that Andrew was at that period not more than a middle-aged man. Judge Berrien's impression can be accounted for by the fact that this remarkable African always carried his age so remarkably well, even at a century.

The late venerable Mr. Miller, familiarly known in Georgia as "Cotton Miller," from his having been the person who sent the first bale of cotton to Savannah for shipment, was also of the opinion that Mr. Marshall's age should have been placed several years below what was commonly assigned to him, and by him.

Guided by such cautious and accurate men, who thus seemed to discredit a popular and universally received version, it fell to my lot, some years ago, while acting as one of the Secretaries of the Georgia Historical Society, to examine Mr. Marshall more closely than ever, as to his personal history, and to compare the results of these interrogatories with other collateral evidence. Being charged with the duty, in behalf of the literary representative and grandson of General Nathaniel Greene, of the Revolutionary army, of identifying the spot where that hero was buried in Savannah, I found Andrew Marshall to be a most useful adviser, on points which put at once his veracity and his accuracy of recollection to the closest tests. Some of his statements as to his age at the time of General Greene's death, which occurred in 1786, at first seemed to confirm the impressions of Judge Berrien and Mr. Miller, already referred to. On a review, however, of that case, it appears that these interrogatories were conducted too much in the manner of a cross-examination by a special pleader; and Mr. Marshall's confusion of mind or apparent inaccuracy as to dates, could be sufficiently explained by his want of familiarity with the published literary chronicles of the times in question.

It is, therefore, a concession which is now cheerfully made, that the doubts which I once published as to Mr. Marshall's being truly a living centenarian, may not be justified. No one who intimately knew the venerable subject of this sketch would suspect him of wishing to deceive, in any important matter. The only abatement which any one would feel, arises from the well known propensity of coloured people in all parts of the Southern States to make themselves older than they really are, after they reach to some advanced period. The deference accorded to age; the freedom from labour which aged servants enjoy; and the consideration received from those of their own race—these are among the inducements which lead aged Africans to over-estimate their years, sometimes by a very considerable difference.

It is possible that Mr. Marshall may have been deceived, not only in regard to his years, but also as to some other facts in his history. And yet it is proper to remember that his means of knowing were better than any others possessed. It must be allowed that his statements were not questioned by the oldest and most respectable citizens of his own city and region, and gentlemen now living can certify to more than fifty years' knowledge of him.

If any other question besides his age should be raised as to his accuracy or competency of opinion concerning himself, it would be as to the amount of his African blood. In his conformation and general appearance, he

would probably pass for a true mulatto. But some scientific gentlemen, accustomed to the refined tests which the hair and other criteria of physiology seem to have settled in ethnological researches, have formed a decided opinion that Mr. Marshall was more of an African than would follow from a white father and a black mother.

His own account, so often repeated, and so widely known and believed, in lower Georgia, will now be mainly followed. He always referred his birth to the year 1755, being the time of General Braddock's defeat by the French and Indians. This he said, had, from his early recollections, determined the year of his nativity. As informed by his mother, who was an unmixed negress, his father was an Englishman acting as an overseer in South Carolina, where Andrew was born. The father left for England, where he died, not long after the birth of the child. It was always asserted by Andrew that he had been entitled to his freedom from his birth, as his father had arranged with a mulatto person by the name of Pendavis, before going to England, that the negro mother and two children which she had borne him, were to be provided for, and the children educated, and that, upon his return, the father would secure their freedom. His premature death becoming known, the mulatto overseer managed to enforce a claim against the estate of the father, and the mother and children were seized and sold as slaves. Andrew was sold to John Houston, then Colonial Governor of Georgia, who died when Andrew was about twenty-one years of age.

Andrew Marshall was twice married; the first time, at sixteen years of age. By his two marriages he had twenty children, only one of whom now survives. He was separated from his first wife after the death of Governor Houston, by whom he had been bequeathed his freedom on account of having, at one time, saved his master's life. The executors, however, failed to carry out the will, and Andrew was again sold, being then parted from his first wife. He evaded the decision by running away, and was sold while at large, becoming then the property of Judge Clay, as already mentioned.

While in the service of Judge Clay, he accompanied his master, who several times visited the Northern States, in the capacity of a member of Congress, and perhaps on some other occasions also. In these visits, Andrew's position as coachman enabled him frequently to see General Washington, of whom he was fond of relating several striking incidents. At a later period, General Washington visited Savannah, and Andrew was honoured with the appointment of body servant to the President. He was constantly near the General's person during his brief stay in the city, acting as his driver, and waiting upon him at a public dinner. Andrew said that Washington was uniformly grave and serious, and that he was never seen to smile during his whole visit, though he was always calm and pleasant.

The congruity of Mr. Marshall's recollections seems to be verified, especially in regard to his age, in connection with the opening period of the Revolutionary War. The embargo having taken effect at Savannah, fifteen merchants of that city agreed to give him a purse of two hundred and twenty-five dollars, on condition that he should carry word to a number of

American vessels lying in a bay, on the lower seaboard, and destined for Savannah. In this achievement he was successful. The vessels were enabled to escape to Spanish protection, before the courier, previously sent, had informed the fleet of their danger.

Mr. Marshall was an eye-witness of many of the stirring events which occurred in Savannah and its vicinity, during the Revolutionary War. He was a trustworthy servant, especially when honoured with any unusual promotion and responsibility. Even in the last war with England, he was employed, for a period of six weeks, by officers of the Government or the army, on some important business, and for this he refused any compensation, as he always claimed to be a true American, and cheerfully shared in the toils and sufferings of the white population, though never with any unseemly pretensions on his part.

He had distinct personal recollections of General Nathaniel Greene. His account of that hero's early death agrees with the traditions which have been carefully attested by gentlemen familiar with historical reseaches. General Greene, immediately after the war, was rewarded with valuable grants of land near Savannah, to which he repaired with his family, in 1785. Owing either to some disputed title, or to rancour and envy at the hero's valuable possessions, he was not allowed to enjoy them long. He was exposed to so much personal danger that he was obliged to ride armed with pistols, in going to and from his plantation near the city, and he could travel only in full daytime. Thus exposed in the midst of the summer's heat, he was suddenly smitten with inflammation of the brain, and died on the 19th of June, 1786. Andrew Marshall could recall all these events with the distinctness of an eye-witness. His account of the hero's Funeral, in Savannah, is the only apparently faithful picture which can now be furnished, whether from written chronicles or from personal traditions. He described the surprise, grief, and indignation of the people of the city, at the early and untoward death of General Greene, and their willing mind but ineffectual desires to stand up for his honour and defence. The town and region around were summoned to the Funeral, and tubs of punch and barrels of biscuit were placed along the road near the cemetery, to refresh the wearied multitude. Andrew declared that he could pace off the distance from the gate of the old cemetery on South Broad Street, to within half a dozen steps of the spot where the General was buried. But his aid in verifying this locality had been too long deferred, when an investigation was attempted a few years ago, especially as it was then established by sufficient evidence that the remains of General Greene had previously been exhumed, and removed to a spot which cannot now be identified.

Mr. Marshall's force of character seemed to have been chiefly expended on worldly interests, until he was about fifty years of age. He evinced, even to the last, a lively sympathy in the welfare of the country, and was especially careful to maintain the cause of law and order in the social relations by which he was surrounded in his own city and vicinity. Not far from the time of his conversion, he also acquired his emancipation. He was at that time owned as a slave by Mr. Bolton, whose family name is honourably known among the merchant princes of Savannah. The father of Mr. Bolton had been the special friend of the Countess of Huntingdon

while she was patronizing Mr. Whitefield's mission in Savannah, and the Orphan House at Beulah. The Bolton name is associated by marriage with the family of the late Rev. William Jay, of Bath, in England. The business partner of Mr. Bolton was the late venerable Mr. Richard Richardson, who purchased Andrew, and, with the view of effecting his emancipation, advanced him two hundred dollars, in order to purchase himself. With his previous earnings, and with diligence and economy, under the encouragement of his master, he saved enough to pay for himself and his whole family, then consisting of his wife and four children, his wife's father, and his own step-father.

Shortly after his conversion, he began to preach; and in 1806 he became Pastor of the Second Baptist Church in Savannah, which was a coloured Church, in distinction from the First or the White Baptist Church, then recently formed by the distinguished Henry Holcombe, D. D., who afterwards died as Pastor of the First Baptist Church in Philadelphia. About a thousand coloured members then belonged to Mr. Marshall's church; and subsequently the number increased to some three thousand, when it was thought best to divide them. Accordingly, the coloured church was formed, which sometime afterwards purchased the old house of worship which the White Baptist Church vacated when they built their new brick meeting-house, under the Pastorship of the late Rev. Henry O. Wyer,* and which now forms a part of the large house of worship known as the First Baptist Church in Savannah. The church which Mr. Marshall thus formed, took the name of the First African Baptist Church, and he remained its Pastor till the day of his death.

During the long period of his ministry, Mr. Marshall was careful to preserve tolerably good memorials of his ministerial acts. His mere recollections seemed nearly as accurate as if they had been written and publicly certified. He had baptized about thirty-eight hundred persons; and he supposed that over four thousand had professed to be converted under his ministry. His personal influence extended over the plantations through several counties around Savannah; and the planters were generally satisfied with the beneficial effects of his labours. He was often sent for

* Henry O. Wyer was a native of Massachusetts, was graduated at the Columbian College, in the District of Columbia, at the age of about twenty-one, and soon after removed to Savannah, and became Pastor of the Baptist Church in that city. He was ordained there, in the year 1824, by a Presbytery consisting of the late Rev. Dr. Brantly, then of Augusta, Ga., and the Rev. (afterwards President) Shannon, of Liberty County, in the same State. The church with which he became connected, had long been in an exceedingly depressed state; but, under the influence of his faithful and acceptable ministry, it began soon to revive, and, as the fruit of a revival which took place in 1827, it received to its communion about one hundred persons. He continued in the active discharge of his duties at Savannah until 1833, when he was compelled by ill health to resign his charge. He spent two years, leading the life of a valetudinarian, preaching as his strength allowed, but accepting no permanent situation. During this period, several of the most prominent churches in the denomination were offered to him, but he felt constrained to decline them. In 1843, when the Rev. Dr. Binney went to Burmah, he accepted the call of the Savannah Baptist Church for one year. Subsequently, he took the temporary charge of a Second Baptist Church in Savannah, which was constituted in 1847, and retained this position about two years. His health was too infirm to admit of regular labour. His death occurred in Alexandria, Va., in April, 1857, when he was fifty-five years of age. He was married, in 1825, to a sister of Lieutenant Harstene, the gallant Commander of the Arctic, which went in quest of Captain E. K. Kane. His widow survives him. He left two sons, one of whom is an honoured Baptist minister in Virginia, the other is a practitioner of medicine. Mr. W. was an uncommonly effective preacher—though his feeble health rarely allowed him to make very mature preparation for the pulpit, his fine elocution, and noble presence, and warm heart were always a pledge of his being listened to with attention and interest.

to preach and to perform Funeral services, at great distances; and such visits were often urged by the planters, and the white people at large, as well as by the blacks.

Whenever he visited any of the larger cities, his appearance in public ministrations was greeted by great multitudes. He occasionally preached in Augusta, Macon and Milledgeville, as well as in Charleston, and even as far off as in New Orleans. On some occasions his audiences were composed, in large part, of the most respectable white people: and the Legislature of Georgia, at one time, gave him a hearing in an entire body. The winter before he died, he visited Augusta, and conducted a protracted meeting, which resulted in the addition of over three hundred and fifty persons to the coloured church in that city. With all these immense results to his ministry, Mr. Marshall preserved a strict and salutary discipline—at least, such was the constant effort and rule of his proceedings. He was jealous of mere animal excitements; and generally unfriendly even to protracted meetings in his own church, or in others where he officiated. He relied upon the appointed and ordinary means of grace; and in his own church, there were seldom any efforts used beyond special prayer and the faithful ministrations of the Word. He, however, was so deeply interested in the Temperance cause, that he encouraged, among his people, those methods of organization for this object, which are somewhat kindred to the plan of the Odd Fellows. There were also Societies among his flock for mutual benefit; and in these ways, the poor and the infirm, especially among the free people of colour, who had no legal masters to care for them in their old age were greatly benefitted. Mr. Marshall was so strong in his opposition to drunkenness that no coloured person would, by this indulgence, willingly incur his censure. There is no doubt that, in this respect, he accomplished much for the cause of virtue among the blacks, and thus for the public welfare generally.

The superiority of Mr. Marshall's character and talents especially appears in the methodical manner in which he conducted his own business, as well as in the discipline of his church. Long after he became a preacher, he had but a small and precarious support from any pecuniary rewards for his ministry. He supported himself and his family as a drayman; but his great capacity soon asserted itself, even in respect to his material means of prosperity. He conducted the portage and draying business on a considerable scale, at one period, having owned a number of drays and teams, and even the slaves who drove them. He owned the large brick dwelling house in which he had lived for many years previous to his death; and was at one time rated in property as high as twenty-five thousand dollars, though this was probably too high an estimate. His property was diminished very considerably in his latter years. With his increasing infirmities he began to fear that he might yet be scarcely saved from the necessity of out-door duties; and that he might have to give up the easy carriage and horse which he had so long enjoyed. He related that, on one occasion, he had advanced twenty-five hundred dollars to purchase a family of twelve persons, to prevent their separation, and that he never received back the money, except a mere trifle, which he had thus paid.

His church, however, were abundantly able and willing to provide for him; and though they did not pay him a fixed salary, they made regular contributions, which amounted to a handsome sum annually, and which, in any extremity, could doubtless have been increased by several hundred dollars. Prominent native citizens were always among his tried friends; and some of the most respectable gentlemen in Savannah, of different denominations, acted as Trustees for his church, to protect their real estate and other property.

Mr. Marshall possessed elements which would of necessity have made him a leading character anywhere. His Anglo-Saxon temperament made him superior to his African race. His strength of character showed itself in his indomitable perseverance, his calm self-possession, his practical sagacity, and a discretion which never failed him. Withal, he had a genial and even humorous temper; and his countenance bore the finest lines of expression. He was entirely free from superstition, and gave no countenance to marvellous relations of experience, even in a work of grace. He could penetrate beneath disguises, and few men, white or black, of any age, could surpass him in reading human character.

The deference which he always showed for the laws and institutions of the country, was combined with a high measure of self-respect, and frequently with a decision and inflexibility which might be taken advantage of by unprincipled white persons. There was a period of about two years,—from 1819 to 1821,—when Mr. Marshall became somewhat unpopular with the white people of his own denomination, on account of his extreme views of Theology, which at first bordered on Antinomianism, and at length receded to the opposite extreme of Sacramentalism in Baptism, as held by Alexander Campbell. During that time, and while engaged in his secular avocations, he had violated the laws, by contraband dealings with negroes. He had made purchases from slaves having no tickets with leave to trade and sell; and, though many white people had laid the foundation of large success in business before, as others have since, by contraband trade with blacks, advantage was taken of Mr. Marshall's inadvertency, and happening together with his temporary unpopularity, he was prosecuted and sentenced to be publicly whipped in the market-place. The kindness of his former master, Mr. Richardson, and the feelings of many of the best citizens, would not allow him to suffer; and personal witnesses of the scene, yet living, can attest that the whipping was only a semblance,—the constable receiving instructions not to scratch his skin or to draw blood,—his old master also being at his side to see that these precautions were faithfully and humanely observed.

While Mr. Marshall was unvarying in his deference to white people, and was never distrusted for any disloyalty to the public peace; and while he was decided in asserting the necessity and advantages of the present institutions in the South, he yet never hesitated to make a firm and respectful declaration of the rights of conscience in matters of religion. He sometimes alluded to his celebrated uncle, the Rev. Andrew Bryan,* who was a

* Andrew Bryan was a slave belonging to the Hon. Jonathan Bryan, a distinguished patriot of the Revolution, who died in 1788. Andrew, the founder of the First Coloured Church in Savannah, was his favourite servant, and was allowed many privileges. He was at one time arrested and whipped,—it is supposed for holding religious meetings with his members

coloured preacher of nearly as great reputation as ever Andrew Marshall possessed, and who died at an extremely great age, as Pastor of the Coloured Church in Savannah. In one of the turbulent outbreaks of religious bigotry among the baser sort of people, which happened before the demoralizing effects of the Revolutionary War had been followed by better morals and manners, this old preacher, Andrew Bryan, was silenced from preaching; and, upon his assuming again to preach, he was publicly whipped. But, after this flagellation, he declared that he could not stop preaching, even if at the cost of a martyr's sufferings. This old man seemed ever to have been the model for a true preacher, with Andrew Marshall; and when he died, his nephew and successor caused a beautiful mural tablet to be raised in his church, and another large tablet of marble over his grave, in which were recited the events of his life, not omitting the whipping and the persecution he had endured for righteousness' sake. The monument will probably long remain in the coloured cemetery at Savannah.

The bent and tone of Mr. Marshall's mind, was of the old Calvinistic order. His clear intellect was equal to the best distinctions in Theology; and though he was rather too fond of sometimes saying in public that he never had a day's learning in his life, yet he had much of the discipline which every superior mind acquires and asserts for itself, by the very necessity and outgrowth of self-education; for every mind that is truly educated, when we look at the last analysis, educates itself.

He owned a considerable number of books; and among those evidently the most used, were Dr. Gill's Commentaries. In his treatment of a subject in some of his pulpit performances, there was observable the grasp of a mind which would be deservedly called great. Very often, indeed, he intermingled incidents of his personal experience, and then would seem to run into a rambling style; but even these discursive qualities served to keep alive the attention of his simple flock. But a man who could make some of the high mental efforts which Andrew Marshall at times displayed, would be pronounced as fully equal to any subject which he would find occasion to meet, if allowed opportunity for preparation.

The tones of his voice seemed rather to make his preaching of the conversational order; while yet there was really a unity of plan and a purpose, and a progress, in the whole deliverance. In his large house of worship, the soft tones of his voice would reach the farthest corner, and penetrate every ear. He never used notes in preaching; but his self-possession never failed him. His voice was so deep, sonorous and tender, that its capacity for the expression of pathos was unsurpassed. In his Scripture readings, and in reciting hymns, his power was always felt. His

at night,—but his master interceded for him, and the matter being examined by several leading citizens, and there being no evidence that the slaves were plotting mischief or insurrection, the result was that Andrew obtained permission from the Chief Justice to continue to preach during the day time, but not at night. He died on the 6th of October, 1812, in the ninety-sixth year of his age. Several Addresses were delivered at his Funeral, and among them one by the Rev. Dr. Kollock. The following is part of the inscription upon his monument:—"He has done more good among the poor slaves than all the learned Doctors in America. He was imprisoned for the Gospel, and, without any ceremony, whipped. But, while under the lash, he told his persecutors he rejoiced not only to be whipped, but he was willing to suffer death for the cause of Christ. . . . He was an honour to human nature, an ornament to religion, and friend to mankind. His memory is still precious in the minds of the living."

favourite hymns and selections of Scripture were sometimes pronounced with such effect, that the most highly educated and discriminating persons would never forget the impression of such readings.

His appearance was commanding, though he was neither stout nor tall, compared with the average of well formed men. His African skin and hair were compensated by a face of intelligence superior to the limitations of race. His hair was of the clearest white, and though truly African, it rose in unwonted profusion, giving him the presence of a venerable patriarch. His teeth were sound and beautifully clear; his sight and hearing as good to the last as in middle life; and his lower limbs only began seriously to fail him on reaching his one hundredth year. In some of his glowing pulpit efforts, his face and whole person were irradiated with intelligence; and one could not hear him at such times without feeling himself within the influence of a superior mind.

In the last year of Mr. Marshall's life, it became an object of extreme desire with him to erect a new and better house of worship for the church which he felt he soon must leave. The old house, being built of wood, had become much dilapidated, and the city ordinance would not allow another wooden building to be erected on that spot, which was really an eligible one. Feeling the importance of his cause, after making some progress in Savannah and its vicinity, Mr. Marshall resolved upon another journey to the North, which he had frequently visited in the days, and in the presence, of Washington. He was accompanied by his wife, and he hoped also to receive some benefit by consulting physicians there, for his infirmities, which neither nature nor medicine could much longer resist. He was respectfully received by some of the most prominent of the New York clergy, of various denominations. He preached with acceptance in several of the Baptist pulpits,—among them, in Dr. Cone's and Dr. Magoon's—and in those of other denominations, one of which was that of Dr. Krebs; and very soon he received in that city about six hundred dollars for his object.

But his race was run. He was soon admonished to return home at once, if he wished to see his own people again, and to die among them. Extremely weak, and every day becoming more unwell, he reached Richmond in his journey by land; and thence he could proceed no farther. Having a letter to the Rev. B. Manly, Jr., President of the Richmond Female College, he desired his direction to some place where he could stay. Mr. Manly promptly and cheerfully provided for him at his own house, where the old man lingered for more than a month, evincing the same gracious affections, and the same superior traits of character, which had crowned and graced his life for so many years. Here, on the 8th of December, 1856, he breathed his last. His remains were carefully conveyed to Savannah, where his Funeral took place, on Sabbath, the 14th of the same month. The demonstrations of interest, on this last solemn occasion of his earthly history, were unequalled by any thing of the kind in that city or region, where a coloured person was concerned. An immense procession of about a mile long, with fifty-eight carriages, either loaned by families in the city to their servants or other coloured friends, or occupied, as in many instances, by respectable white people themselves, followed him from his church to his grave. His Funeral Sermon was preached by the Rev. Thomas Rambaut,

Pastor of the First Baptist church in Savannah. Not more than two or three Funerals, whether civil or military, and those of the most distinguished citizens of the place, have witnessed so large a collection of people, in the course of the present century, in that city, as followed to their last resting place, the remains of the centenarian, Andrew Marshall.

Yours respectfully,

J. P. TUSTIN.

FROM THE REV. JOHN M. KREBS, D. D.

New York, June 4, 1859.

My dear Sir: You ask me for my recollections of the Rev. Andrew Marshall, the Centenarian Coloured Preacher, of Savannah.

On a certain Lord's day, in May, 1855, I was in Savannah, on my way to the General Assembly. After preaching in the morning for the late Rev. Dr. Preston, then the Pastor of the Independent Presbyterian Church, I attended in the afternoon, in company with a respected Ruling Elder of the First Presbyterian Church, and several other Christian friends, who were lodging at the same hotel with me, the worship in the African Baptist Church, which was under the pastoral care of Mr. Marshall, celebrated for his great age, his protracted evangelical labours, and his genuine Christian eloquence. On entering the Church, which was a neat substantial structure, accommodating, as I supposed, from eight hundred to a thousand persons, we were conducted to the pews reserved for white visiters, in the middle tier, (immediately in front of the pulpit,) which were occupied by some twenty or twenty-five white persons. The house was crowded in every part with coloured people, whose neat and appropriate dress and decorous behaviour could not be surpassed by any congregation. It happened to be their Communion service, and the exercises were just beginning with a hymn, which was nobly read by the Pastor, and nobly sung by the people. The venerable minister was seated under the pulpit, only a few feet from us. His locks were gray with age, but his form was apparently hale and robust, though the furrows were in his cheeks. As he rose to offer prayer, he steadied himself upon his cane, while gradually he attained an erect position, every feature and every limb trembling, it may be not more with the weight of years than with powerful emotion. The prayer, uttered with clear articulation and with a strong voice, was somewhat long, but it was rich with Christian thought and feeling, appropriate in expression, and attracting the sympathy of the worshippers. The aged man of God proceeded with an address bearing upon the special service in which we were engaged. He made a modest remark in reference to his own illiteracy; but, although there was here and there a quaintness and homeliness of expression, neither out of place nor out of taste,—which, nevertheless, I could not here repeat without exciting a smile, it was not for a moment deficient in force or devotion, nor left any other impression than that of deep and tender solemnity. And if the preacher modestly estimated his own ability, it was clear to his hearers that he was "a man of one book," mighty in the Scriptures, and taught of God. The subject of his address was the indispensable importance of the death of Christ, and the astonishing results which it accomplished. There might occasionally seem to be, to a very fastidious critic, a slight incoherence or fragmentary observation; but it was not so; there was a clear, full, consistent vein of thought running throughout the whole.

I do not attempt to give more than a specimen of his utterance. Referring to the promise of the Saviour's coming couched in the declaration,—"As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come," he said: "My beloved brethren, when I read this promise, my poor

trembling heart sometimes sinks within me. The Lord shall be revealed in all the grace and glory of the Redeemer and the King; but these aged eyes of mine will not continue their sight until that day. I am a hundred years old, and these tottering limbs of mine shall be laid in the dust long ere that bright vision shall gladden the face of his redeemed people. But I check myself and rebuke my impatient fear. Do I not read in his sure promise that, though I sleep in the dust of the earth, I shall lose nothing of the perfect grace that is to be brought to us at the revelation of Jesus Christ, even because *He* shall lose nothing of all that the Father hath given Him, for He shall raise it up at the last day. My dead body shall arise in the vigour and immortality wherein it shall be fashioned like the glorified body of Jesus. And these dull ears shall hear the archangel's trump, and these dim eyes shall see the King in his glory, as clearly and to as good advantage as any that shall be alive and remain upon the earth to hail that glorious appearing of the great God and our Saviour Jesus Christ!" Could any thing have been more inspiriting, more adapted to rouse up the faith and hope of the believer?

Again, in allusion to the plotting of the great adversary to destroy Christ, he said:—"At last he succeeded. He was nailed to his cross in agony and shame. Satan had bruised his heel, and thought that he had crushed his head. The fool! It was his own head that was broken then, and he has been a fool ever since; and the proof of all his wicked madness and folly in compassing the death of Christ became apparent. It was Christ that triumphed then, and spoiled the spoiler. The thief was rescued from the kingdom of darkness. The Heathen Centurion acknowledged the Son of God. His death multiplied his disciples. The thousands of Pentecost bowed before the salvation of the cross. Myriads upon myriads, that no man can number, have been delivered from the kingdom of Satan, and translated into the Kingdom of God's dear Son. That great salvation has made its way through the world; its blessed fruits are gathered abundantly on these Western shores. Our skins are dark, but our souls are washed white in the blood of the Lamb. Nor is He the propitiation for our sins only. My brethren, the time was in this city, and through this Southern country, when you would scarcely ever see the face of our white masters in a house of prayer; but how is it now? How many of those to whom we are subject in the flesh, have recognised our common Master in Heaven, and *they are our masters no longer*. They are fellow-heirs with us of the grace of life. They sit with us at the same table of our common Lord. They are our friends, our brethren, our guardians, our fathers; and we are travelling together to that blessed land where we shall dwell together in the presence of Jesus Christ, their Lord and ours."

Who could but be affected with such stirring Gospel eloquence; and my only regret was this—when the old man was surrounded by the Deacons, some ten in number,—a body of fine looking men,—the most of them intensely black, to receive from him the elements for distribution, I felt a pang, because I supposed the Baptist principle of Close Communion would exclude me from sharing in that feast of love. But this apprehension was quickly dissipated. Before proceeding to distribute, the aged servant of God announced that that was not a Baptist table, but Christ's table, and that all who loved Him were welcome there. And when the bread and wine were handed round, first to the white occupants of the pews, all of whom appeared to be communicants in Presbyterian, Congregationalist, Baptist, Dutch Reformed, Methodist, and perhaps Episcopal, Churches, and then to the six hundred coloured communicants,—as devout and tender as any congregation I ever saw,—I declare to you that never did I administer these emblems of my Saviour's love, nor never did I receive them from the hands of other ministers of Christ, with whatsoever canonical or apostolical authority ordained, with greater joy than I

received them, that day, from the trembling hands of that poor, bowed down, weeping *negro* minister of Jesus Christ.

The service continued about two hours and a half, consisting variously of hymns, prayers, reading the Scriptures, and exhortation; and it was all conducted by Mr. Marshall. But it was not long, nor tedious. It was refreshment by the way, and food and strength for many days. And when, at the close, as the assembly orderly broke up, yet seeming loth to part with each other, I went forward to introduce myself to this aged father, I could rejoice, as speaking through tears, with steady, cheerful voice and happy heart, we exchanged the mutual prayer that it might be ours, with all the Israel of God, at our next probable meeting, to sit down together with Abraham, Isaac and Jacob, in the kingdom of God, at the marriage supper, when the Lamb Himself shall preside.

This, however, was not our last interview. Among the respectful friends who gathered around him, was the Captain of a Philadelphia Steamer, regularly plying between that city and Savannah, who seconded my invitation to the venerable man to visit the North, by heartily offering him a free passage in his ship, both coming and going. I encouraged him to expect some help in building a larger and more commodious church, which his congregation were then projecting. About two years afterward, he made the visit. He spent some months in this city, lodging with a respectable, religious family, of his own race, but freely welcomed to the tables and pulpits of the brethren whose acquaintance he made, (among whom was the family of a noble-hearted and wealthy Georgian, then residing here,) who provided for his support while here, and for his getting about from place to place,—for, of course, he was too feeble to walk, or even to travel alone in omnibuses. Perhaps the long journey, and the change of climate and habits, contributed to bring upon him a disorder from which he never recovered. He preached once for me, to a very large concourse of people, whom the occasion attracted. The subject of his sermon was the fierce demoniac who had his dwelling among the tombs, out of whom Christ cast the unclean spirit by which he was possessed. Applying it to his own history, he described his own early life, as a careless sinner, until the grace of God visited and rescued him from the power of Satan, and led him from step to step until he became a preacher of the Gospel. He detailed many interesting incidents of the Revolutionary War, including the siege of Savannah, and his own career as a servant, and his journeys as an express-rider, bearing dispatches from officers of the army to and fro between various military stations, and eventually the purchase of the freedom of himself and his family, and his acquisition, and then the loss, of property. These incidents were wrought into his discourse, not as mere narrative, but as illustrations of the ways of Providence toward him. The sermon was richly evangelical and experimental. But it had not the glow and copiousness, nor perhaps the stricter connection, which would have characterized it, but for the evident pressure of increasing infirmity and unusual disorder of his bodily system. The audience, however, was deeply interested, and responded to his appeal for aid to rebuild his church, with a generous collection. But he did not live to accomplish his object. Returning homeward by easy overland travel, his illness increased upon him, and he died on the way at Richmond.

He had but little learning—hardly any beyond the knowledge of his Bible. But he was shrewd, intelligent, and fervent in spirit, unpresuming, but zealous, and useful among his own people, and greatly respected by all. The following account of his "trial," which I received from the lips of Dr. Preston, may be repeated in this connection.

There was, and perhaps still is, a law of Georgia, which requires that a coloured preacher shall procure a recommendation from three reputable citi-

zens *of his own denomination*, and, upon it, obtain a license from the County Court, before exercising his office. Mr. Marshall applied to Dr. Preston for a testimonial, which the Doctor informed him would be useless, inasmuch as he was a Presbyterian and Marshall a Baptist. For some reason,—most likely because he did not clearly understand the law,—Mr. Marshall proceeded to preach without the license. Some officious person caused him to be indicted. When the day of trial came, it appeared that, in his ignorance of the method of proceeding, he had retained no counsel for his defence. Several of the lawyers, in their kindness towards him, solicited one of the most eminent of their brethren, Mr. Macalester, (afterwards Judge Macalester of California,) to appear for him, as he was incompetent to plead his own cause. Mr. Macalester immediately undertook the case, which looked very hopeless indeed. The prosecution proved the offence fully. At the proper time for introducing his witnesses, Mr. Macalester, observing Dr. Preston in the Court, called him to testify. On the Doctor's entrance upon the witnesses' stand, the presiding Judge interposed, inquiring of the counsel for the defence what he expected to prove by Dr. Preston? The reply was "that Andrew Marshall was qualified to preach the Gospel." "That," said the Court, "is not the question; the accused may be never so well qualified *theologically;* but he is indicted for preaching without the *legal* qualification prescribed by the statute." A little argument took place, which resulted, as a matter of course, in the Judge's decision to exclude the witness. Mr. Macalester immediately called another well-known citizen to the stand, when the previous scene was repeated. The counsel offered a third, equally prominent witness, who was also rejected for irrelevancy. Meanwhile, the attention of the Jury was fastened on this series of overtures, which was just what the astute counsel designed. On "summing up," he made an ingenious and eloquent speech in defence,—particularly and plausibly arguing "the very embarrassing and disadvantageous predicament in which his poor client was placed by the "*remarkable ruling*" of the Court, which, on his offering, on behalf of the accused, the testimony of several of the most respectable witnesses that the city could furnish, had refused even to let them be sworn!" The prosecuting attorney made a few brief comments on the law and the testimony, and clearly established the guilt of the accused preacher in his breach of the law of the State. The Judge as pointedly charged the Jury against him, for the fact was undeniable. The Jury retired, and in a very little time returned with a verdict of "not guilty!" The Court gravely received it—the clerk quietly smiled while he recorded it—and the spectators a little more audibly tittered in token of their satisfaction. The prisoner was discharged, and the Jury dismissed. As they came out of the box, some person present inquired of one of them, "how it was possible for them to bring in such a verdict in the face of the law and the fact, and their own oath." "Easily enough," replied the juror; "you will never catch a Georgian Jury convicting any man of crime for preaching the Gospel."

Whatever may be the opinion to be entertained of the justification of the Jury, it is evident that they had a good deal more of the spirit of toleration than the Jewish Sanhedrim, who scourged Apostles and forbade them to speak any more in the name of Jesus. *Patriotism* triumphed when Patrick Henry plead its cause against the sordid claim of "John Hook, hoarsely brawling through the rejoicing American camp, 'beef, beef, beef!'" And here, likewise, while we have been *amused* by some pleasant descriptions of the ludicrous practice in the rural courts of the Southwest, we may, perhaps, *learn* something from this example of a staid, conservative Southern Jury going in strongly for "the higher law."

I am very truly yours,

JOHN M. KREBS.

THOMAS B. MONTANYE.*

1787—1829.

Thomas B. Montanye was born in the city of New York, in the year 1769. His father, Benjamin Montanye, was a respectable and active member of the Reformed Dutch Church in that city. The son, at the age of about seventeen, to the great grief of his father, departed from the faith in which he had been educated, so far as Baptism is concerned, and joined the Baptist Church, at that time under the pastoral care of the Rev. John Gano. Shortly after, one of his sisters followed his example; and this served greatly to aggravate the father's grief. But, being himself led to a fresh examination of the subject, he ultimately reposed in the same views to which his children had led the way, and united himself with the same church of which they had already become members.

Sometime after this change of his ecclesiastical relations, he (the father) was called to the ministry, and, with a few others, originated the Church in Oliver Street, New York, for many years under the pastoral care of the Rev. Spencer H. Cone, D. D., and one of the most numerous of the Baptist denomination in the United States. Having served this church for some time, he took charge of the Church in Deer Park, Orange County, N. Y., where he laboured with great success till his death, which occurred in the eighty-third year of his age.

Mr. Thomas B. Montanye was ordained in the year 1788, when he was only nineteen years of age, Pastor of the Baptist Church in Warwick, N. Y. Here he laboured for more than twelve years with great fidelity and success. He extended his labours also into the surrounding country; and, wherever he preached, was listened to with great interest, and often with deep solemnity, and his preaching was followed with many permanently happy results. The church at Warwick, previous to his settlement there, had been in a very depressed state: not only had spiritual religion among the professed followers of Christ greatly waned, but ignorance, profaneness and infidelity seemed to hold an almost undisputed triumph on every side. But Mr. Montanye, nothing discouraged by adverse appearances, addressed himself to his work with a degree of energy and perseverance which even the strongholds of sin could not withstand. During one year of his ministry here, more than a hundred and fifty were added to the church, as the fruit of his labours.

Mr. Montanye's distinguished abilities and success as a preacher rendered him an object of attraction to distant churches and Associations. On a visit to the Philadelphia Association, in the year 1800, he officiated for the Church in Southampton, Bucks County, Pa., then destitute of a Pastor. The next year, he received and accepted a call to the Pastorship of that church. On entering this new field of labour, he was brought into intimate association with several of the most distinguished Baptist clergymen in America; and, though he was at this time but little more than thirty years of age, and withal was very youthful in his appearance, yet

* MS. from H. G. Jones, Esq.

such was his reputation for both talents and piety, that the ablest and oldest members of the Association never failed to listen to him with respect and deference. His services soon came to be sought at Ordinations, distant Associations, Councils, and especially at Religious Anniversaries, which were very numerously attended; and so powerful was his voice that, on these last mentioned occasions, he would easily make himself heard by several thousands. During his connection with the Philadelphia Association, some very grave and perplexing matters of controversy came before that Body, which brought men of high talents and standing in fierce conflict with each other. From the year 1816 to the year 1828, these matters were agitated, without much intermission. Mr. Montanye took and held his position with great firmness and dignity, and, though constrained to oppose many of his long cherished friends, he accounted even that a light matter, inasmuch as it was necessary to his keeping a conscience void of offence.

Mr. Montanye was distinguished for his patriotism; and, when the War of 1812 with Great Britain broke out, he was on the alert for the defence of his country. Having received a Chaplain's commission, he sallied forth to the camp on the banks of the Delaware. His clerical labours there proved highly acceptable and salutary. On one occasion, particularly, he had an opportunity of exhibiting his fortitude and conscientiousness in a way that attracted special notice. A general drill and review of the army had been ordered for the morning of the Sabbath, at the same hour when preaching had hitherto been the "order of the day." He told his friends that this military exercise must not take place at the hour of public worship. He then proceeded to the quarters of the General in command, and stated to him, in a very dignified and courteous manner, that he held a commission from his country, and also from his God; that, by virtue of his latter commission, *he* was superior in command on the Sabbath to any of the military; that the general order for a review would interfere with orders from a higher source; and that, consequently, the review *could* not and *must* not take place. The General heard the Chaplain with surprise, but with respectful attention; and the result was that "after-orders" were issued, and the review was postponed.

Mr. Montanye had a vigorous constitution, and generally enjoyed firm health; and though he had laboured long and diligently in his Master's cause, his friends confidently believed, until his last illness commenced, that the end of his earthly labours was still comparatively distant. On his return from a meeting of the Warwick Association, in June, 1829, he suffered an attack of the jaundice. In July, the disease rapidly increased, but, in August, he obtained some relief, so that he was able to engage several times in his accustomed public duties. In September, he stood in his pulpit for the last time, on which occasion he preached a Funeral Sermon. From that day, his decline was rapid, and it soon became apparent that his days of active service were numbered. To a brother in the ministry, who now visited him, he expressed the strongest confidence that he was destined to a happy immortality. He mentioned three reasons why it would be desirable to him to live longer—one was that he might do something more for the benefit of his family; another, that the affairs of others,

entrusted to his care, might be finally adjusted; and the third and most important, that he might see the churches around him supplied with sound, pious and faithful ministers. On this latter point he continued to express great anxiety as long as he lived. "It fills me with gloom," said he, "to see some of our pulpits occupied by Sciolists, who offer the Saviour to sinners apparently with as little concern as a merchant would offer his wares for sale." On one occasion, when his disorder seemed to assume a more favourable aspect, he remarked that he could scarcely calculate on long life. "My course," he said, "has been a rapid one; I was early in sin, and in that I run a mad career; was called early to embrace the Saviour; commenced my ministerial course early; and have preached perhaps oftener since I have been engaged in the ministry than almost any other man; therefore I may expect that my life will be not greatly protracted." While conversing with a friend on his prospects for eternity, he remarked,—"My dependance is not upon any thing I have done,—neither my moral deportment; nor my faithfulness in the discharge of domestic or relative duties; nor in my abundant preaching; but I go to the footstool of mercy as a poor, unworthy sinner, resting my whole salvation on the merits of the Lord Jesus Christ; and I feel a firm persuasion that his work in my soul has long since been performed." His friend remarked to him that it was not probable he would meet the Philadelphia Association, then near at hand, and which he had attended twenty-eight years in succession. After a moment's reflection, he said,—"If I am not there, I shall be"——pointing upwards, as though he would have said,—"I shall be in Heaven." After a violent paroxysm, he exclaimed,—"Tell me, my soul, can this be death?" On the day previous to his dissolution, his friend, already referred to, left him; and, in parting, he said,—"Farewell in Christ Jesus; you can fare well no where else." He died, on the morning of the Lord's day, September 27, 1829. In the full possession of his faculties, he exclaimed,—"I die, I die," and instantly the vital spark was extinguished.

On the ensuing Monday, his remains were deposited in the cemetery of the Baptist Church at Northampton, attended by twelve ministers of the Baptist and Presbyterian Churches, and an immense crowd of sympathizing friends. An appropriate discourse was delivered by the Rev. Joseph Matthias, from the Epistle to the Philippians, i. 21. The Philadelphia Baptist Association assembled a few days after his death, and testified their deep sense of the excellence of their departed brother's character, and of the loss which they had sustained in his removal. The Rev. Dr. Staughton, by request of the Association, delivered a Commemorative Discourse, from II. Tim. iv. 7.

When Mr. Montanye's will was opened, it was found to contain the following Epitaph, which, agreeably to his direction, was inscribed on his tombstone:

Here lies interred
The mortal man,
ELDER THOMAS B. MONTANYE,
Born in the city of New York, January 29, 1769;
Baptized by Elder John Gano, 1786;
Licensed 1787; ordained 1788;
Pastor of Warwick Church, N. Y., 12 years and 6 months.

Moved to Pennsylvania 1801;
Pastor of Southampton Church till death,
a term of [blank to be filled
as God may lengthen out my days.]
Whole time in the ministry
[to be filled.]
The chief of sinners and the least of saints.

The following testimony was rendered concerning him by the Rev. Horatio Gates Jones, D. D., Mr. Montanye's intimate friend:—

Under his ministry "many were translated from the state of nature to the state of grace, and many were advanced to a higher state of holiness. The bad were made good, and the good were made better. His prayers were an effusion of the most lively, melting expressions of his ardent love to God—'from the abundance of his heart his life spake.' His soul took wing for Heaven, and enrapt the souls of his audience with him. In his sermons there was a rare union of argument and persuasion to convince the mind and gain the heart. It was not easy to resist the power of his discourse, without abjuring reason and warring with Divine Revelation. In speaking, he possessed an admirable felicity and copiousness. In his style there was a *noble negligence*,—his great mind not deigning to stoop to the affected eloquence of words. He had not the advantage of an academical education; but, by the Divine blessing on his strong mind, and uncommon dexterity and diligence, he far surpassed in sacred knowledge many who bore the highest collegiate honours. His voice was firm, of full volume, and rather melodious than otherwise—its charm consisted in the fulness of its note, the ease and variety of its inflection, the fine effect of its emphasis, the graceful facility with which it attuned itself to every emotion, and its power to range through the whole domain of human passion, from the deep and tragic half whisper of horror to the wildest exclamation of overwhelming surprise. In persuasion, it was soft and gentle as the zephyrs of spring; while, in rousing the slumbering sinner, the winter's storm that roars along the troubled ocean, was not more awfully sublime.

"If we view our distinguished brother in the social circle, it must be granted that all who knew him were delighted with his urbanity. His natural abilities and endowments invariably commanded respect—his reasoning faculty was prompt and acute; his memory uncommonly tenacious; and his conversation highly agreeable. To place religion in a morose habit of mind was remote from his practice, his judgment, and his temper But his conversation, even when taking in things of a different nature, was yet, in a greater or less degree, of religious tendency; and when he conversed directly on religious subjects, he frequently spake with such decided relish as left it impossible for any one to doubt that his utterances were from the seated temper and habit of his soul."

ELISHA ANDREWS.

1787—1840.

FROM THE REV. ERASTUS ANDREWS.

Suffield, Conn., 29th January, 1859.

My dear Sir: I cheerfully comply with your request for a sketch of my venerated father; and I will endeavour to perform the delicate task you have assigned me, with all impartiality and fidelity.

Elisha Andrews, a son of Isaac Andrews, was born at Middletown, Conn., September 29, 1768. When he was about twelve years of age, his parents removed to the State of Vermont; and he accompanied them. His father had previously been a sea-faring man, but, as he had had somewhat more than a common education, he afterwards supported his family by teaching a school, and practising the art of Surveying. The fact that the father was so much engaged in teaching was favourable to the improvement of the son; as it gave him the opportunity of pursuing his studies

under his father's instruction, almost constantly, during several of his early years. He acquired knowledge with remarkable facility, in after life, without the aid of a teacher; and this is supposed to have been owing, in a great measure, to his father's peculiar mode of instruction. In giving the pupil a book, he would endeavour to impress him with the idea that it would even be disgraceful for him to ask for help to enable him to understand the most difficult part of it. He used to say,—"If you cannot conquer Pike's Arithmetic, how can you expect to be able to combat the evils of life?" Elisha, while yet a boy, had become master of the art of Surveying, had dipped a little into Latin, and was competent to teach all that was required in the district schools of that day; and at the age of sixteen or seventeen he left home, and went into the State of New York, where he spent several years, partly as a Teacher, and partly as a Surveyor. His home at this time was with an aunt,—a person of an excellent Christian character, who resided in Galway, Saratoga County, then comparatively a new country. In after life, he was heard to say that his first permanent religious impressions were produced by some remarks from this pious woman, occasioned by the sudden death of a neighbour. He was now thoroughly awakened to a sense of his condition as a sinner, but, after a severe and somewhat protracted inward struggle, he was brought, as he believed, to a cordial compliance with the terms of the Gospel. The great change which then took place in his views and feelings he thus describes:—"While walking alone in the woods one day, there seemed to be a conversation carried on between Christ and my own soul, in which I was led to see the sufficiency of that atonement that had been made, and the condescension and grace of that Saviour who had offered Himself a sacrifice for sin." From this time he went on the Christian course rejoicing; and his path became brighter until it terminated in glory. Shortly after his hopeful conversion, he was baptized by Elder Joseph Cornell,* and united with the Baptist Church in Galway.

My father now felt an irrepressible desire to warn others of the danger from which he had himself escaped; and he seems very soon to have formed the purpose of devoting himself to the ministry. An incident

* Joseph Cornell, a son of Elisha Cornell, was born at Swansea, Mass., February 11, 1747, and continued to live with his father until he was about twenty-five years of age. He was then married to Mary Mason, and removed to Lanesborough, Mass., where he settled in business, and remained till the year 1780, when he was ordained to the work of the ministry,—having made a profession of his faith and been baptized some twelve years before. Immediately after his ordination, he removed to Manchester, Vt., then a frontier settlement, where there was a "Baptist Conference," which had invited him to come and labour among them. Shortly after the commencement of his ministry, a church was constituted there, of which he became the first Pastor. After remaining at Manchester about fourteen years, during which many tokens of the Divine favour attended his ministry, he accepted an invitation, in 1794, to take the pastoral charge of the Second Baptist Church in Galway, N. Y., then recently constituted. Here he continued, labouring faithfully and successfully, five years, and then resigned his charge, and commenced a series of missionary labours, under the patronage of the Massachusetts Missionary Society, which he continued for three years,—ranging through Middle and Western New York, and Upper Canada. In 1802, his health having become impaired, he went to Providence, R. I., for the sake of recruiting it. For about a year, he supplied the Congregational Church in that place, then vacant by the death of the Rev. Mr. Snow; and then the Second Baptist Church in Providence being formed, he became its Pastor. After remaining in Providence about ten years, he returned to Galway and resumed his relations with his former charge. Having laboured here about nine years, he engaged again as a missionary, under the Hamilton Baptist Missionary Society, and continued thus employed till his death, which occurred at Galway, on the 26th of July, 1826, in the eightieth year of his age, and the forty-sixth of his ministry. He died without a moment's warning. He was distinguished for a discriminating mind, a sound judgment, an earnest piety, and an effective ministry.

occurred in connection with his beginning to preach that was somewhat illustrative of the spirit of the times. A strong prejudice existed at that time, among the Baptists, against ministerial education; and, as my father was a great lover of books, this was urged as an objection against him, when it was known that he felt called to the work of preaching the Gospel. He had a cousin, (a Mr. M.,) a young man about his own age, who did not love books well enough to incur the displeasure of those even who were the least tolerant of a passion for learning, and who also thought it his duty to preach. A meeting was appointed by the church to hear Mr. M. "improve his gifts," with a view to his being licensed as a preacher. After the usual introductory exercises, Mr. M. named a text—but that was absolutely as far as he could go—the attempt proved an entire failure. To relieve the church from its momentary embarrassment, one of the Deacons inquired if Brother Andrews would not like to speak to them on that occasion. My father consented to do so, took the text which had proved an overmatch for his cousin, and delivered what turned out to be a very acceptable discourse. Whereupon, a meeting was appointed the next week for my father to preach; but, on that occasion, he succeeded but little better than his cousin had done before, finding himself obliged to stop before he had finished the introduction of his sermon. M., in his turn, now took the stand, and made a very successful effort. This so balanced the case as to leave the church just where they began,—in favour of licensing M., and opposed to my father's becoming a preacher, on the ground that he was bent upon being a student. M. became a minister, was useful in his vocation, and lived to a good old age. My father, about this time, left Galway, to visit his parents in Vermont, and on his way called on a minister in Granville, Washington County, who, having heard his story, detained him a few days, and put him to the exercise of his gifts among his people. The result was that, when he was about leaving the place to proceed on his journey, the minister said to him,—"Go, and preach as you go; and I will see that your license is forthcoming in due season."

From this time, he "improved his gifts" wherever Providence opened a door, but was still engaged in teaching and surveying, and he spent at least one season in assisting his father in clearing land, building a log-house, and doing other work incident to commencing on a new farm. Thus his time was occupied from the age of nineteen, when he first attempted to preach, until his ordination as Pastor of the Church in Fairfax, Vt., which occurred in 1793. He was ordained in the open air, in front of a log-house, about two miles north of the spot on which the Baptist meeting-house now stands.

On the 9th of January, 1792, he was married to Wealthy Ann Lathrop, whose parents, like his own, had emigrated from Connecticut to Vermont, just at the close of the War of the Revolution. She was eminently suited to the place she was called to fill. His love of study, his frequent absences from home, and the meagre salary of a Baptist minister at that day, made it quite necessary that his wife should assume much of the care and labour of providing for the family, and that she should practise the utmost economy and industry, both of which she possessed in an eminent degree.

My father continued at Fairfax till the winter of 1795–96, when he removed to Hopkinton, N. H. Here he remained a year or more, and then transferred his residence to Nottingham West, (now Hudson,) in the same State. Early in the year 1800, he accepted an invitation to the pastoral charge of the Baptist Church in Templeton, Mass. Here was the field of his widest as well as most protracted usefulness. At that time, there were but few Baptist churches in the country; and the church of which he now became Pastor was composed of members residing in some twelve or fifteen different towns. For a period of fourteen years, he met regular appointments at Holden, a distance of twenty miles; at Barre, a distance of twelve or fourteen miles; and at Athol, a distance of ten or twelve miles; seldom passing and repassing without appointments for occasional preaching at intermediate stations. He visited Holden each month for fourteen years, never failing but once on account of ill health. In a few instances he was prevented from reaching his destined point by violent storms or deep snows, for which the region about the Wachusett Mountain is proverbial. He was equally regular and punctual, though less frequent, in his visits to Barre and Athol. In most of the towns in which the members of his church originally resided, Baptist churches have since been formed, and in nearly or quite every case, were to be found among the constituent members some who had received Baptism at his hands, and who acknowledged him as the instrument of their conversion. At least twelve churches now exist on the ground over which his pastoral labours extended during the first ten years of his residence in Templeton; and he is still remembered in that whole region as the Apostle of the Baptists.

It would seem, from the very laborious life which my father led, that he would have but little time for the improvement of his mind. But, with such an intense love of knowledge and such facility of acquiring it as he possessed, it seemed as if no obstacle could essentially impede his intellectual progress. It was no uncommon thing for him to be seen, while riding horseback, with a book, perhaps the Greek Testament, in his hand, eagerly devouring its contents. And when he found it necessary to hasten the pace of his steed, he would pocket the book, and would very soon become so absorbed in some subject that was occupying his thoughts, that he would pass a familiar friend without recognizing him, or even being aware that he was meeting any one.

Before his settlement in Templeton, he had acquired so much knowledge of the Greek as to have no difficulty in reading or translating it; though his pronunciation of the language, owing to the fact of his being entirely self-taught, was somewhat defective. Some time after this, he became acquainted with the Rev. Dr. Murdock, then Pastor of the Congregational Church in Princeton, who kindly offered to aid him in the study of the Hebrew. As his duties led him through Princeton frequently, he availed himself of the proffered assistance, and ultimately became a very respectable Hebrew scholar. He acquired so much knowledge of the German also as to read it with great ease. Indeed, his love of books seemed to be without a limit. So regardless did it often render him of surrounding circumstances, that, if, while he was making a pastoral visit, he happened to meet with a book that interested him, he would actually forget that he was not

in his own study, and would keep on reading, ignoring all that might be said to him, until either he had finished the book, or was interrupted by something too positive and decided for him to withstand. It was always hard to draw him into conversation when he had an interesting book in hand, except by starting some theological question, and then he was all ear—his mind was sure to kindle at the introduction of such a topic; and he would with great ease hold the attention of the company until he had given his views of it in a lucid and impressive manner. Indeed, he had great materials for conversation, and great facility at using them. When not absorbed in study, he was cheerful and social—he had a large share of ready wit, and his retentive memory furnished him with a rich fund of anecdote, which he always knew how to employ to the best advantage. But, though he could exercise his wit, and not only enjoy but provoke a hearty laugh at the proper time, he never indulged or tolerated the least departure from a serious and reverent demeanour in the pulpit. There, it was manifest to all who heard him that he was absorbed by the great truths on which he dwelt, and that all his utterances were from a heart deeply impressed with eternal realities.

At the commencement of the War of 1812, my father took sides with the Federalists. This was so rare a thing among the Baptists that it created alienation among his people, and finally led to his dismissal. His Federalism, however, consisted not so much in sympathy with the measures proposed or the principles adopted by that party in general, as in a decided opposition to war. He was an advocate of those principles afterwards embodied in the constitution of the American Peace Society: and these views of war led him to feel that a better way of adjusting existing difficulties with Great Britain might be adopted, and bloodshed avoided. The Church and Society were about equally divided; and, as the excitement was great, and the opposition of some of the leading members of the church very decided, he deemed it expedient to ask for the dissolution of his pastoral relation,—which was, accordingly, granted on the 17th of March, 1813. For the two following years, as the church had no Pastor, and he continued to reside in the place, he preached to them a part of the time, still visiting the towns in the neighbourhood, as he had previously done. This was doubtless the most severe trial of his life. He had no love for excitement or contention, but shrunk from every thing of the kind, as far as duty would allow; though no man stood firmer than he to his own deliberate and conscientious convictions. But, notwithstanding the hostility generated by this state of things was very intense, no sooner had the occasion of it ceased in the closing of the War than the conflicting parties were again at peace. Mutual confessions and forgiveness restored the love of former years; so that my father and his old opposers at Templeton died in the most kindly relations with each other.

In February, 1816, my father removed his family to Hinsdale, N. H. The only church then in that town was a small Baptist church,—a Congregational church, which had previously existed there, having become extinct. The people at large, without regard to sect or party, united in his support. This arrangement continued for several years,—he occupying the old Congregational meeting-house, and the Baptist meeting-house in the North

part of the town, in proportion as money was raised North or South. After a few years, however, the Congregational interest revived, and the church was reorganized, and they needed for their own use the meeting-house in the South part of the town ; and, as the Baptist place of worship was remote from his place of residence,—for these and other causes, he ceased to preach in Hinsdale for the time, and commenced travelling and preaching abroad. He had at least three several appointments, from the Massachusetts Baptist Missionary Society, to travel in the new and destitute parts of the State of New York. Probably many Baptists yet live who recollect him as a pioneer missionary in all the region West of Lake Champlain, about 1821 and 1822.

He spent considerable time, during the years 1823 and 1824, among the churches which had sprung up on the field of his former labours, especially those of Princeton and Leominster. In 1825, the church at Templeton gave him a united and earnest invitation to return to them as their Pastor. But, as he had a comfortable home at Hinsdale, and was beginning to feel the weight of years, he declined resuming the pastoral relation to them, though he yielded to their wishes so far as to preach to them half or three quarters of the time, until 1831. During this period, the church at Templeton was favoured with an extensive revival ; and my father was instrumental of gathering a church at South Gardiner, which was a colony from the Templeton Church.

Several of the last years of his active life, he supplied the church at Hinsdale a part of the time. The portion of time not occupied at Templeton was spent at Hinsdale—indeed he was regarded as the senior Pastor of the Hinsdale church till the close of his life. That people were greatly blessed under his ministrations, and numerous individuals rise up there to call him blessed.

In January, 1833, he was attacked with paralysis, which deprived him of the use of his right hand. This was a great affliction, as it not only laid him aside from preaching for several months, but wholly prevented the use of his pen, which he seemed to regard as the greatest of all deprivations. So deeply did he feel the loss of the privilege of writing, that, at the age of sixty-three, he attempted to learn to write with his left hand, and actually succeeded so far as to be able to write legibly. This was, however, hardly accomplished, when, in June, 1834, he had a second shock, which deprived him of the use of his left hand, and so paralyzed his tongue as to make it hard for him to converse. After his first shock, he was able to preach, as the spring opened, and the weather became warm, and actually did supply the church in Royalston for several months. When unable to get into or out of his carriage, he would be helped in, ride sixteen miles, be helped out, and up the pulpit stairs, and would then preach, as those who heard him thought, as well as at any previous period of his life. But after the second attack, he was never able to speak very intelligibly, though his mind remained clear till the last. During the last months of his life, the church had been in the habit of holding their business meetings at his house, as he could not go out, and as their young Pastor wished for the benefit of his counsel. On the Saturday before his death, they held such a meeting, in connection with a preparatory conference at his house, in

which he took part. On the Sabbath, they adjourned from the meeting-house to his room to hold their Sacrament. He assisted in the breaking of bread; gave out the hymn; pitched the tune; and sung with the church at the close. But his appearance was such as to lead several, when they departed, to remark,—"Father Andrews has communed with us for the last time on earth." During Monday his health continued as usual, and after tea he related to my mother what he had read in the papers that day, talked about the affairs of the church, in reference especially to some interesting questions that existed among them at that time, and closed by observing that his work was done, and he could give them no more advice. He soon complained of feeling weary, and laid himself down upon the bed, and within an hour passed to his final rest, without a struggle or a groan. He died on the 3d of February, 1840, in the seventy-second year of his age.

During his protracted confinement, he suffered but little bodily pain, but he was so helpless as to be quite dependant on those around him. His mind was always clear—he could reason as strongly on any point of Theology an hour before his death as ever. His passion for books never abated—he read and re-read almost every thing that came within his reach; and, during his last seven years, he probably accomplished more in this way than most clergymen do in a lifetime.

My father received the Honorary degree of Master of Arts, from Brown University, in 1803.

As a writer, he was known chiefly among those of his own denomination, and as a defender of their faith. He published a small volume entitled "The Moral Tendencies of Universalism;" also a Review of "Winchester's Dialogues on Universal Restoration." These were followed by a work entitled "A Vindication of the distinguishing sentiments of the Baptists, against the writings of Messrs. Cowles, Miller, and Edwards." These were all issued from the press of Manning and Loring of Boston, as early as 1805. In 1810, he published "A Brief Reply to James Bickerstaff's Short Epistle to the Baptists." At a later period, he put forth two other pamphlets—one, a Review of one of John Wesley's tracts on Falling from Grace, in which he defends the doctrine of the Final Perseverance of the Saints,—the other, Strictures on the Rev. Mr. Brooks' Essay on Terms of Communion. The latter was printed in 1823. He also contributed many articles to the Christian Watchman, chiefly on the Unitarian controversy, over the signature of "Gimel." He had prepared for the press a "Bible Dictionary;" also a work entitled "*Racovicus*, or the Rational Christian: Dialogues on the Unitarian Controversy;" but these were not published.

My father's family consisted of eight children,—five sons and three daughters. The eldest son, *Elisha, Jr.*, entered Brown University in 1815, but, in consequence of the failure of his health, was obliged to leave before the close of his Senior year, and did not receive his degree until 1821. Most of his time from 1819, when he left College, till his death, was spent in Louisiana, whither he went with his wife to engage in teaching. He was ordained as an Evangelist, but never settled as a Pastor. His talents, acquirements, and piety gave promise of great usefulness; but consumption early marked him as a victim. When he left New England,

no one expected him ever to return ; but he did live to travel from Louisiana to New England and back several times, and to accomplish a great amount of labour, both as a teacher and an itinerant preacher. He died at Jackson, La., November 10, 1827. Another son, *Thomas L.*, went to Louisiana to assist his brother in an Academy at St. Francisville, in 1819, but subsequently entered the profession of the Law, and continued to be engaged in it, at the South, for many years. A year or two before his death, he removed to Illinois, that he might have the opportunity to manumit several slaves. He had, in his boyhood, been thought to be pious ; but, after he became a man, he believed that his experience had been delusive, and therefore ceased to walk with the church. In the winter of 1844–45, while attending the Court in Louisiana, there was a work of grace in Clinton, his old home, and he became a rejoicing convert, and at once renewed his connection with the church, and resolved to abandon his profession and preach the Gospel. Soon after his return to Illinois his wife died, and in August following he died himself.

Hoping that the above outline of the life of my honoured father may answer the purpose for which you have requested it,

I am very fraternally yours,

ERASTUS ANDREWS.

FROM THE REV. ABIAL FISHER, D. D.

West Boylston, Mass., January 27, 1859.

My dear Sir: The Rev. Elisha Andrews was in the vigour of life during the first quarter of the present century; and I may safely say that he had a high standing among the ministers of the Baptist denomination in New England. He was in the enjoyment of good health, and had the capacity for labour and the power of endurance in an uncommon degree. He was of about the middle height, and thick set, without any thing very strongly marked in his personal appearance. I should say that he might be called a grave man, and yet I believe his intimate friends always found him sociable and communicative.

Mr. Andrews had not the advantages of a collegiate education; but he possessed a mind of great natural vigour and inquisitiveness, and neglected no opportunity for enlarging the stock of his knowledge. By diligent and persevering application,—turning every moment to the best account, he made himself well acquainted with the Latin and Greek languages, and more especially with the science of Theology. Though in labours he was more abundant than almost any of his brethren, there were few of them who attained to the same measure of mental culture with himself. Besides performing, with great fidelity, the duties which he owed to his own flock, he was in such repute as a preacher that he was often called to officiate on public occasions abroad; and in this way he became very widely known, and, wherever known, was highly respected. He was as far as possible from any thing like self-display—not only did he never court observation, but he always chose to avoid it as far as would consist with his highest usefulness. His sermons were framed, not to draw forth the admiration, but to promote the spiritual growth, the enduring, substantial benefit, of his hearers. I heard him preach for the first time at an Association about fifty years ago, and he managed his subject with a master's hand; and, notwithstanding the long period that has since elapsed, so distinct, well digested and striking were his thoughts, that many of them remain vividly in my mind to this day. It was a marked characteristic of his preaching that it supplied a great deal of material for reflection. His dis-

courses were highly logical in their structure, and deeply serious and evangelical in their tone; and neither the head nor the heart of the attentive hearer could fail to be benefitted by them. His published works show that his mind was decidedly of a high order, and some of them very happily evince his fine talent for argumentation. He had great influence throughout the whole region in which he lived; and, though almost twenty years have passed since he went to his grave, his memory is still fragrant in many hearts.

Yours fraternally,

ABIAL FISHER.

FROM THE REV. JOHN M. GRAVES.

Boston, January 1, 1859.

Dear Sir: My earliest impressions in relation to the late Rev. Elisha Andrews were those of very high respect. I was then a youth in my teens—I had great regard for religion and its ministers, and I looked upon him as the very embodiment of goodness and sanctity. After I entered the ministry, I became somewhat familiarly acquainted with him, and my respect now ripened into reverence and love. He was, I should think, at that time, in the prime of life. He never seemed to care much about his dress, or personal appearance, or even the conventional rules of social life. Without any thing of studied refinement, he had still a natural ease and grace that made him sufficiently at home in any circle. He was not prodigal of words, but he used them with great care, and often with great power. Nothing ever escaped his lips that involved the slightest departure from truth, or justice, or delicacy. He had the reputation of being a rigid disciplinarian in his family; but his discipline was administered, not with harsh words, but with the utmost calmness and consideration, and not unfrequently with tears.

Mr. Andrews was thoroughly grounded in the great truths of the Gospel, and was always ready for their illustration and defence. He had evidently a great love for the pulpit, as he had excellent natural and acquired qualifications for it. His manner was free from the least tendency to extravagance—it was calm and self-possessed, while yet there was a simple earnestness about it that left no one in doubt that he was speaking from his inmost convictions. He aimed to accomplish the great end of the ministry, not so much by exhortation or pathetic appeal as by bringing God's truth home to the understanding and conscience in all its life, and power, and legitimate relations, though he sometimes became so much affected by the tender and solemn thoughts which he was endeavouring to impress on others, that his emotions would become well-nigh overwhelming. I remember one instance in particular when, with his usually mild, calm utterance, he portrayed the sufferings of the Saviour,—the tears flowing down his cheeks most freely, but no sign of faltering either in his voice or manner. Whenever he addressed men on the great concern of their salvation, he seemed to forget every thing else in the all-absorbing desire that his words might go with a Divine power to the heart. It seemed to me as if his thoughts were always dwelling upon some evangelical theme; and when he felt that he had, in some good degree, mastered it, it was his highest delight to bring it in contact with the minds of others.

The great object of Mr. Andrews' ministry evidently was, not so much to excite as to instruct—he thought it much more important to sow the good seed of the Kingdom in good soil, than to sway with his breath the stocks and plants before him. I have no doubt that much of the seed which he sowed with so much skill and fidelity, has sprung up, under the culture of others, and is now bearing fruit.

I am truly yours,

JOHN M. GRAVES.

JOHN TRIPP.*

1787—1847.

John Tripp was born in Dartmouth, (now Fairhaven,) Mass., March 25, 1761. He is supposed to have been a descendant, on his father's side, from John Tripp, an associate of Roger Williams, and an assistant in the government of Rhode Island. His mother was a daughter of Capt. Jethro Delano, and granddaughter of the Delano who was active in King Philip's War. When he was eight years old, his parents removed to Rochester, adjoining Fairhaven; and, at the age of sixteen, he entered the military service for one month, and spent the time at Narragansett. For several years, he followed the coasting trade, in small vessels, between Massachusetts and Connecticut, and was several times chased, and once or twice near being captured, by British ships of war.

He early evinced a love of learning, amounting almost to a passion, but he had little opportunity to gratify it. In the summer of 1782, being then twenty-one years of age, he resided for six weeks in the family of the Rev. Dr. Samuel West, the Congregational minister of Dartmouth, and, having here acquired some knowledge of English Grammar, he engaged, shortly after, in teaching a school on Martha's Vineyard. While he was thus occupied, he divided whatever leisure he could command between studying human science and the Scriptures. By his own efforts and the assistance of friends, he procured some Latin and Greek books, and commenced the study of those languages.

On the 2d of September, 1784, he was married to Jedidah, daughter of Harlock Smith, of Edgarton, with whom he lived, in great affection, upwards of fifty years. She died in May, 1835.

After his marriage, he had better opportunities for the cultivation of his mind, which he diligently improved by studying not only the languages, but almost every branch that belongs to a course of liberal education. These studies he pursued, in after years, in connection with the labours of the ministry.

At the age of about eleven, he became deeply interested in the subject of religion, as a personal matter, but he suffered not a little for the want of adequate religious instruction. After struggling with many difficulties for some time, his mind seemed to repose joyfully in the provisions of the Gospel, as far as he understood them, and, two years after, when he was about thirteen, he was baptized by the Rev. Ebenezer Hinds,† of Middleborough, and admitted to the Church. For several years after this, he seems to have had little Christian enjoyment, owing, as he himself states, to his being too prone to compromise his Christian obligations in his intercourse with the world. The celebrated dark day that occurred in May, 1780, was

* Zion's Advocate, 1847.—Christian Review, 1849.

† Ebenezer Hinds began to preach statedly at Middleborough in 1756, and became the Pastor of the church there about a year after. He continued in this relation not far from forty years, and died at Cape Cod about the year 1812, at the age of ninety. He retained his mental and bodily powers in a remarkable degree. But two or three years before his death, he was accustomed to take long journeys on horseback, visiting his friends, and often preaching in the places where they lived.

the occasion of awakening him to a sense of his spiritual declension, and of recovering him ultimately to the more faithful discharge of his duty.

Soon after he made a profession of his faith, his mind was much exercised on the subject of devoting his life to the preaching of the Gospel; but the purpose, if he had gone so far as to form it, was suffered to slumber during the years of coldness and wandering that succeeded. But, after he had experienced the quickening already referred to, the idea of becoming a minister of the Gospel revived in his mind, and his studies from this time received a corresponding direction. While he resided on Martha's Vineyard, there was a Baptist Church there, which was destitute of stated preaching; and he volunteered such efforts as he was able to make to supply the deficiency. At length, in September, 1787, he accepted an invitation from the Pastor of the Third Baptist Church in Middleborough to preach in his pulpit; and here, properly speaking, commenced his ministry.

He remained on Martha's Vineyard until the next season after he was licensed, and then visited a new Society in Carver, and in December, 1788, removed to that place. The Church in Carver was organized in July, 1791, and he was ordained as its Pastor in September of the same year.

During the earlier years of his ministry, his preaching was attended with little visible success, in consequence of which his mind was deeply and painfully exercised. About 1793, the desire of his heart was granted in an extensive revival in connection with his labours, that in a short time increased the membership of his church from fifteen to fifty.

During his residence at Carver, he was greatly straitened for the means of support, and sometimes found it difficult to obtain even the necessaries of life. He had, in the mean time, invitations to several more eligible places, but he declined them from a full conviction that the church of which he had the care would suffer by his removal. But his health at length began to decline under the heavy burdens that were imposed upon him, and he found it necessary to intermit his labours. As there was no prospect of any improvement in his worldly circumstances, while he remained at Carver, he concluded to remove to Middleborough, where he had previously preached a part of the time. Here he was somewhat better cared for, though what he received was by no means adequate to the wants of a rising family. Hence, in June, 1797, he journeyed into Maine, partly to visit his wife's parents, who had removed to New Sharon, and partly to look for a place of settlement. In September of that year, after he had returned from his journey, he received an invitation from the Church in Hebron, Me., to become their Pastor. This invitation he thought it his duty to accept, though the separation from his people was an occasion of deep mutual regret. He left Middleborough on the 27th of June, 1798, and reached Hebron on the 3d of the next month, being then thirty-seven years of age.

Mr. Tripp's labours in this new field were intense and manifold, and though there was not much fruit immediately apparent, yet, at no very distant period, he began to have the evidence that his labours were not in vain. The years 1802, 1808, 1817, 1824, 1830, 1831–32, and 1839, were specially favoured as seasons of refreshing among his people. During this

whole period he was, from time to time, performing missionary tours, not only in different parts of Maine, but in New Hampshire and Vermont; and he performed an amount of service in this way which it is not easy to estimate.

In 1840, Mr. Tripp, having become too infirm to perform all the duties of the Pastorate, was relieved by the settlement of a colleague. He continued to preach, however, one-half or one-fourth of the time while he lived. Indeed, for the last year of his life, he was the only Pastor. During the winter of 1846–47, he was kept at home chiefly by his inability to endure the cold, but in April he began to preach again, and preached nearly every Sabbath until July. He died on Thursday evening, September 16, 1847, after an illness of two or three weeks, aged eighty-six and a half years. His end was eminently peaceful. His Funeral was attended on the Sabbath following, when a Discourse appropriate to the occasion was preached by the Rev. Dr. Adam Wilson.

Mr. Tripp published a Tract on Baptism, a Discourse on the Inspiration of the Scriptures, one on the Perseverance of the Saints, one on the Two Witnesses mentioned in Revelation, and several other Sermons, and a small volume against Universalism.

Mr. Tripp was the father of eight children,—five sons and three daughters. Two of the sons graduated at Waterville College, and are Baptist ministers.

FROM THE REV. ADAM WILSON, D. D.

WATERVILLE, March 15, 1859.

My dear Sir: I could have wished that it had fallen to the lot of some one more competent than myself, to perform the service you have requested of me, and yet such recollections as I am able to command of the venerable man of whom you have asked me to write, I cheerfully put at your disposal.

In the spring of 1815, I became a student at Hebron Academy, and an attendant on the ministry of Mr. Tripp, who was then about fifty-four years old. With a slender physical constitution and a feeble voice, he was still able so to meet the wants of the whole community that no other meeting was held in that vicinity. About ten years before that time, Hebron Academy had been chartered and endowed by the Legislature of Massachusetts. Mr. Tripp had been the firm friend of the institution from its origin. He was able to read the New Testament in the original, and he had science enough to create a keen taste for such studies. He loved the society and conversation of literary men. His improvements were such as to secure for him, somewhat late in life, the degree of Master of Arts from Waterville College.

Mr. Tripp gave his time and strength to the work of the ministry, and looked to his people, under Providence, for his daily bread. His course in this respect differed from that of most Baptist ministers in this vicinity. One of his contemporaries and intimate associates in the ministry, who had owned and cultivated a farm, said, near the close of his life,—"If I had my life to live over again, I would do less for my own support, and would depend more upon my people. Brother Tripp, in this matter, has taken the wise course."

A prominent feature of Mr. Tripp's preaching was care to give the true meaning of his text. It was evident that he had carefully considered what ideas in relation to his text were already in the minds of his people. When he found occasion to displace their ideas by those of a sounder interpretation, he proceeded with so much caution, and candour, and kindness, that he sel-

dom failed of accomplishing his object. A sermon preached in 1816 may be taken as a specimen of this care and success. The text was Math. xxi. 44—"Whosoever shall fall on this stone, shall be broken; but, on whomsoever it shall fall, it will grind him to powder." Many of his people had been accustomed to understand the first part of this text to mean,—"Whoever, conscious of his sin and ruin, shall fall, poor and helpless, on Christ, shall be broken in heart, and broken off from sin, and so shall become a new creature in Christ. Mr. Tripp regarded the sentiment thus educed from this passage as true and very important. But he thought it was not taught in the text. He understood this part of the text to refer to persons who mistake their way. Many are in criminal darkness, and so stumble at that great "stone of stumbling and rock of offence." The closing part of his text he applied to persecutors, admonishing them that if they persevere in their hopeless work, they will arouse "the wrath of the Lamb," and then "He will grind them to powder."

The effect of Mr. Tripp's preaching upon the minds of his hearers soon became apparent. When he first came to Hebron, some of his people were inclined to Dr. Gill's views of the atonement. His own views were nearly the same with those of Andrew Fuller. Though he never disguised or withheld them, he uniformly presented them with so much prudence and kindness, and so fortified them by the testimonies of Scripture, that the opposite doctrine gradually died out of his church; and even while it lingered in the minds of a few of the older members, it was never brought out in any way to disturb the peace of the church.

It was a remark of the late Dr. Payson, of Portland, that the primitive preachers of Christianity seem to have succeeded better than modern ministers in convincing the world of their sincerity. In this respect Mr. Tripp may be classed with primitive preachers. Men often opposed the doctrines he preached, but seldom called in question the sincerity of the preacher. In the whole town where he laboured for so many years, it might be difficult to find two men, who would venture a doubt as to his believing what he professed. And what is still more remarkable,—it was very much so while he was living. The careless, the caviller, the skeptic, the worldling, would all say,—"We do not doubt he is sincere in his work."

It is a remark that most persons may verify by their own experience, that we sometimes feel an interest in a sermon while we are hearing it, but when it is closed, its influence soon passes away. It is very much so with the whole ministry of some men. While they are living, they seem to exert an influence; but they leave behind them no marks on the community in which they have laboured. But the influence of the first Pastor of the Church in Hebron was of an abiding nature. Perhaps the reason was, because he made Christ so prominent in his ministry. He preached Christ, in all his fulness and glory, as the way, the truth and the life.

Mr. Tripp was an occasional correspondent of Zion's Advocate, through a period of eighteen years. And his articles always breathed a truly benevolent spirit, and an earnest desire to promote the cause of Christ. He was a friend to humanity—yet he was not impracticable in his efforts to do good. The possible, the attainable, was what he sought. The one great purpose of his life was to serve Christ and do good to mankind. In pursuing this object, under the guidance of his Divine Master, he put in motion influences that are still in benign operation, and will continue to be so for generations to come.

Very truly yours,

ADAM WILSON.

HENRY SMALLEY.*

1788—1839.

Henry Smalley was born in Piscataway, Middlesex County, N. J., on the 23d of October, 1765. His father was a Baptist, and his mother an Episcopalian. He was the subject of religious impressions in early life, and, at the age of about sixteen, was admitted by Baptism to the communion of the Piscataway Baptist Church, by the Rev. Reune Runyon.† He resolved, contrary to the prevailing usage of his denomination at that period, to acquire a collegiate education, with a view to entering the ministry; and, accordingly, after the requisite preparation, he became a member of Queen's College, New Brunswick. Subsequently, however, he transferred his relation to the College of New Jersey, at Princeton, where he graduated under the Presidency of Dr. Witherspoon, in 1786.

In 1788, having, in the mean time, accomplished his immediate preparation for the ministry, he was licensed to preach the Gospel by the Piscataway Baptist Church. In 1790, he began to preach for the Cohansey Baptist Church, Cumberland County, N. J.; and, on the 8th of November of the same year, was ordained Pastor of that church by the Rev. Dr. Samuel Jones, and the Rev. Mr. Miller, an aged itinerant Baptist minister. In this charge he continued forty-nine years,—until he was removed by death.

In 1794, Mr. Smalley was married to Hannah Fox,—an amiable, pious and intelligent person, who proved herself every way qualified for the station to which she was introduced. She died on the 11th of February, 1836; and, about two years after, he was married to Mrs. Elizabeth Armstrong, an excellent woman, whose tender ministrations soothed his last hours.

Mr. Smalley's ministry was, on the whole, a highly prosperous one. He baptized five hundred and thirty persons, who were admitted to the communion of his own Church, besides a considerable number who connected themselves with other Baptist Churches in the neighbourhood, which were destitute of stated Pastors. While the growth of his church was, for the most part, gradual, there were several revivals which brought considerable accessions to it, the largest numbers being fifty-four, fifty-five, and fifty-seven.

The labours of Mr. Smalley were numerous and various. Besides his stated preaching, attending the weekly prayer meetings, and his pastoral visitations, he had frequent catechetical exercises for the children, youth,

* Bapt. Mem. V.

† Reune Runyon was of French extraction,—the son of a gentleman of the same name, and was born at Piscataway, March 29, 1741; was called to the ministry in the church in his native place, in March, 1771; was ordained at Morristown in March, 1772, where he continued till April 13, 1780, and then returned to Piscataway. In 1783, he took the pastoral charge of the church there, in which relation he continued till his death, which occurred, after a lingering illness, on the 21st of November, 1811. He was a highly acceptable and useful minister. Morgan Edwards, in his Materials for a History of the Baptists of New York, pays him this rather equivocal compliment:—"He is remarkable for dexterity in administering Baptism—On June 30, 1786, a gentleman held his watch in his hand, till he had baptized thirty in fifty-eight minutes."

and even persons of mature years, in his congregation. For this purpose, in addition to their local meetings, they assembled once a quarter in the meeting-house. But he had a vigorous constitution, and his health continued adequate to his manifold labours, until about the time of the death of his first wife,—an affliction which he felt most deeply, and from the effect of which he never fully recovered.

On the occasion of last meeting his people for Divine worship, he stated to them distinctly that his voice would never again be heard within the walls of their common earthly sanctuary; and this proved a prophetic announcement. From that time, his bodily infirmities greatly increased. His mind, which, during nearly the whole of his Christian life, had been eminently clear and peaceful, now became shrouded in darkness. For a season, he was tempted to believe that his Heavenly Father had forsaken him. But, at length, deliverance came; and, for a week before his death, he dwelt constantly upon the Mount. Having gathered his family around him, and exhorted them to put their trust in their Redeemer, he bade them farewell. His death occurred on the 11th of February, 1839, in the seventy-fourth year of his age.

FROM THE REV. G. S. WEBB, D. D.

New Brunswick, N. J., April 10, 1858.

My dear Sir: I came into this State to labour in 1821, and soon afterwards made the acquaintance of the Rev. Mr. Smalley, who was then past the meridian of life. But, as we were a hundred miles apart, our intercourse was not frequent, nor my opportunities of forming a judgment of his character such as to render me a very competent witness concerning him. What I do know I cheerfully communicate, especially as his contemporaries have so nearly all passed away, that I should be at a loss to whom to refer you for more ample information.

Mr. Smalley was of medium height; rather stout, compact, firm, but not corpulent; and altogether fitted for great endurance. His hair and eyes were dark, and his countenance remarkably grave. His whole appearance was eminently befitting his character as an ambassador of God.

I think I never heard him preach but twice. His manner in the pulpit was calm, deliberate, solemn; more in the style of the compassionate judge pronouncing sentence against the culprit, than of the popular orator. He was not one of that class of preachers who would be likely to be run after by the multitude, though he would be listened to with much interest by the intelligent and reflecting. No one could hear him without being impressed with the idea that his heart went into all his utterances, and no one could hear him with attention without being convinced that he was "a scribe well instructed," "rightly dividing the word of truth."

Mr. Smalley had the reputation of being an excellent Pastor, and of enjoying in a high degree the affection and confidence of his people. He had an admirable facility at preserving harmony in his congregation, and of nipping in the bud every thing like strife or discord. His influence over his people was so silent and unostentatious that they scarcely knew that it was exerted at all, and yet it was decided and powerful. And it was felt, too, much beyond the bounds of his immediate charge. His excellent judgment and eminently peace-making spirit were often put in requisition to settle difficulties in other congregations; and the same qualities rendered him an exceedingly useful member of deliberative bodies.

I am inclined to regard Mr. Smalley as having belonged to a class of ministers, who are rarely appreciated, especially by their contemporaries, according to their deserts. He was sound in the faith, in charity, in patience; a pattern of good works; never in haste, and yet never faltering; like the diligent husbandman, rising early and retiring late, sowing his seed beside all waters, and leaving at the end of his days many broad acres well cultivated,—a good inheritance to those who come after him.

Your brother in our common Lord,

G. S. WEBB.

JESSE MERCER, D. D.*

1788—1841.

The paternal great-grandfather of Jesse Mercer, emigrated from Scotland to Virginia, about the close of the seventeenth century. His son, the grandfather of Jesse, removed from Virginia to North Carolina, and thence to what is now Wilkes County, Ga. Silas, the father of Jesse, was born in North Carolina, February, 1745. He was educated in the Episcopal Church, and was taught to regard its Liturgy and forms with the utmost reverence; but, as he grew up, his mind underwent a gradual change, and finally reposed in the system of doctrine and discipline held by the Baptists. He was immersed in the year 1775; and, before he left the stream, ascended a log, and delivered an exhortation to the spectators. Shortly after this, he received a formal license to preach. When the Revolutionary War came on, he fled for safety to Halifax County in his native State; and, during a six years' residence there, he preached upon an average oftener than once a day. At the close of the War, he returned to his former residence in Georgia, where he continued his pious and useful labours during the rest of his life. He died in the fifty-second year of his age. Besides several smaller pieces, he wrote a pamphlet of sixty-eight pages, entitled "Tyranny exposed, and True Liberty discovered."

Jesse Mercer was born in Halifax County, N. C., December 16, 1769, being the eldest of eight children. He was a remarkably bright, amiable and conscientious boy; and, though he showed a good deal of quiet humour, and was very far from manifesting the spirit of a recluse, he had no relish for anything coarse, or boisterous, or irreverent. His early opportunities for education were very limited; and it is doubtful whether he had ever been sent to school, previous to the return of his father to Georgia from North Carolina. From early childhood, he was the subject of serious impressions; and, from the age of about fourteen or fifteen till he had reached his eighteenth year, there was no intermission of his anxiety in respect to his salvation. Of the change which at length passed upon him, he has left the following account:—

"While on the verge of despair, I was walking alone along a narrow path in the woods, poring over my helpless case, and saying to myself—Wo is me! Wo, wo is me! for I am undone forever! I would I were a beast of the field! At length, I found

* Mem. by Dr. Mallary.

myself standing, with my eyes steadfastly fixed on a small oak that grew by the path-side, and earnestly wishing that I could be like the little oak when it died and crumbled to dust. At that moment, light broke into my soul, and I believed in Christ for myself, and not another, and went on my way rejoicing."

He made a relation of his experience to the Phillips' Mill Church, on the 7th of July, 1787, and was immediately after baptized by his father, being then in his eighteenth year.

Shortly after he connected himself with the church, he began to feel an earnest desire to address his fellow-men in respect to their immortal interests; and his first efforts in this way, which were of an hortatory kind, were characterized by so much judgment and feeling as to give promise, in the view of those who witnessed them, of extensive usefulness in the Church. He soon began to preach, and, though the exact time when he received a formal license cannot now be ascertained, yet it is known that he preached to great acceptance, and had the entire approbation of his brethren generally.

On the 31st of January, 1788, being then in his nineteenth year, he was married to Sabrina, daughter of Joel Chivers, and, at the time of their marriage, step-daughter of Oftnial Weaver, of Wilkes County. Though she was poor in this world's goods, she was distinguished for prudence, industry, and piety, and was every way fitted to be a helper to him in his work. Such a helper she proved to be during a period of nearly forty years.

On the 7th of November, 1789, he was solemnly set apart by ordination to the work of the ministry, his father being one of the officiating ministers; and, notwithstanding his extreme youth, he received a call about the same time to take the pastoral charge of the church called Hutton's Fork, (now Sardis,) in Wilkes County. He accepted the call, and continued there in the faithful discharge of his duties, more than twenty years. He was now very diligent in the cultivation of his mind, and availed himself of an opportunity to study the learned languages, under the instruction of the Rev. Mr. Springer, a Presbyterian clergyman, with whom he formed an intimate and enduring friendship. He subsequently prosecuted his studies still further at an Academy that was established in his father's neighbourhood, whither he returned after an absence of two years, in order to avail himself of its advantages. His academic course, after all, was rather limited, though it laid a foundation for more extended improvements in after life.

In 1793, the field of Mr. Mercer's labours was enlarged by his acceptance of the Pastorship of the Church at Indian Creek, (or Bethany,) in Oglethorpe County, to the vicinity of which he removed in the ensuing winter. But, in 1796, his father having died in August of that year, he returned to the place where his father had resided, for the purpose of administering on the estate, and otherwise assisting the bereaved family. At the same time, he became the Preceptor of the Salem Academy. He also succeeded his father in the charge of the Phillips' Mill, Powelton, and Bethesda Churches, to all of which he was highly acceptable. He continued at his father's place for several years, until he had settled the business of the estate; and then removed to the Fork of the Little River in Green County, where he settled on a small farm, which, however, he did

not allow to interfere with his ministerial duties. About this time, he directed the studies of several young men in their preparation for the ministry; but his services in this way were rendered gratuitously.

The field occupied by Mr. Mercer between the years 1796 and 1827 was one of the most important in the State of Georgia,—the churches which he served being in the midst of a dense population, and embracing a considerable amount of intelligence and refinement. The Sardis Church, originally called Hutton's Fork,—the first of which he had the charge, he left in 1817. With the Phillips' Mill Church he retained his connection till 1835; with the church at Bethesda until 1827; and with the Powelton church till 1826. Of this latter church Governor Rabun was, for many years, a distinguished member. In 1818, a church was constituted in Eatonton, Putnam County, of which Mr. Mercer took charge in January, 1820, and continued its Pastor till the close of 1826. In 1824, the Baptist State Convention (then denominated the General Association) held its sessions at Eatonton, on which occasion Mr. Mercer preached a Missionary Sermon, that was followed by a very liberal collection from the congregation. His connection with these several churches was the means of quickening them to a higher sense of Christian obligation, of building them up in faith and holiness, and, in nearly every case, of adding largely to their numbers. In addition to his stated labours, he performed much occasional service in other places, and rarely, if ever, made a journey, which he did not render directly subservient to the general interests of religion and the prosperity of some particular church. One means of usefulness which he highly valued, was keeping on hand an assortment of religious books, which he carried with him on his numerous preaching tours, and disposed of among his brethren, as he had opportunity.

Finding a great want of Hymn Books for the use of the rapidly increasing churches, he compiled a small work called "The Cluster." It had passed through three editions before 1817, and has been published several times since. It has had a wide circulation in Georgia, and several of the adjacent States.

Mr. Mercer took a deep interest in the civil affairs of the country, and did not hesitate to speak, or write, or act, in relation to them, as he thought his duty required; though he never suffered himself to be entangled in the strife of politics. In 1798, he was a member of the Convention which was held to amend the State Constitution. About the year 1816, he was a candidate for the office of Senator in the State Legislature; but, fortunately, (as he himself afterwards thought,) was unsuccessful. In 1833, it was proposed by some of his friends that he should be brought forward as a candidate for Governor; and he was subsequently named as a suitable person to be chosen one of the Presidential Electors; but, in each case, he peremptorily declined the honour. In the year last named, certain amendments to the State Constitution had been agreed upon by a Convention appointed by the Legislature, and were submitted to the people for approval or rejection. Mr. Mercer, being greatly dissatisfied with the amendments, published the reasons of his dissent from them, for which he was censured with some degree of severity. He, however, justified himself on the ground of a strong conviction of duty; and maintained that, though a

minister has no right to meddle with the every day politics of the country, he *has* a right to be heard on great constitutional questions as truly as any other man.

In 1826, Mr. Mercer attended the General Convention in Philadelphia, and did not return till the month of September. When he had reached Andersonville, Pendleton District, S. C., his wife, who accompanied him, was seized with a violent fever, and died after a few days' confinement, in the fifty-fifth year of her age. Though he felt the loss most deeply, he submitted to it with an humble and trusting resignation. She was the mother of two children.

At the close of 1826, or early in 1827, Mr. Mercer took up his residence in Washington, Wilkes County, under circumstances highly creditable to his disinterestedness. When he had determined to give up most of the churches with which he was connected, and provide for himself a more settled residence, he was earnestly requested, by a committee appointed for the purpose, to make his permanent settlement among the people at Powelton, and assured that competent provision should be made for his support. But, notwithstanding his worldly interest, and especially his strong personal attachments, would have inclined him to listen to their proposal, so strong was his conviction that there was an important work which he was called to perform in Washington, that he felt constrained to return a negative answer to the Powelton brethren, and to plant himself in what seemed in many respects the more unpromising field. He had, for nearly forty years, been in the habit of preaching at Washington, generally on week days, about once a month. There were a few scattered Baptists in the village and the surrounding country; but not enough to justify the organization of a church, until 1827. At the close of that year, a church was constituted, and in January, 1828, Mr. Mercer became its Pastor. He continued in this relation till the close of life. The church grew rapidly in numbers, liberality, and zeal, under his ministry, until it became, in proportion to its numerical strength, one of the most effective churches in the State.

On the 11th of December, 1827, Mr. Mercer was united in marriage to Mrs. Nancy Simmons, widow of Capt. A. Simmons, and then residing in Washington. By this marriage he obtained a considerable addition to his worldly property, while he gained a companion of great Christian liberality and worth, and every way suited to be a fellow-helper in carrying out the objects for which he lived.

In 1833, the Christian Index, a religious periodical, which had for some years been edited by the Rev. W. T. Brantly, at Philadelphia, was transferred to Mr. Mercer. This brought him into a new sphere of labour and responsibility, and occasioned him considerable pecuniary loss; while he felt himself less at home than in almost any other position he had occupied. Though his habits were not decidedly literary, and he could scarcely be considered a highly accomplished writer, he conducted the work with excellent judgment, and rendered it specially useful as a means of defending and sustaining the benevolent operations of the day.

In 1835, he was honoured with the degree of Doctor of Divinity, from Brown University.

For a long series of years, his name and influence were identified with most of the prominent operations of the Georgia Association. He was present at its formation in 1784; shortly after his connection with the Church, he appeared as its delegate; and, from that time till 1839, when he was prevented by illness, he never failed to be present at its annual meetings. From 1795 till 1816, he generally officiated as Clerk of the Body—at the session of the last named year, he was chosen Moderator, and held the office, by re-election, till 1839.

He had an important connection with another Association of a more general character, known as the "Baptist Convention of the State of Georgia;" which, from a small beginning in 1822, gradually grew into a great benevolent institution, which has accomplished, in various ways, a mighty amount of good. Of this Convention Dr. Mercer was regularly chosen Moderator, till the session of 1841, when his impaired health and domestic afflictions prevented his attendance.

Dr. Mercer lost no opportunity of manifesting his interest in the cause of education. When the project of establishing a College in the District of Columbia was first started, he was disposed to give to it all his influence. His name was enrolled among the original Trustees of the institution; and, amidst its protracted embarrassments, his zeal for the promotion of its interests never faltered. In 1834, he delivered a Sermon before the Convention, entitled "Knowledge indispensable to a minister of God," which contained a vigorous argument in favour of an educated ministry, and which was afterwards published and extensively circulated.

He was no less devoted to the cause of Missions than of Education. In May, 1815, when the "Powelton Baptist Society for Foreign Missions" was formed, he became its President. In 1816, was formed "The Mission Board of the Georgia Association," of which Dr. Mercer was always a member, and, from 1830 to 1841, was uniformly its President. His pecuniary contributions to missionary objects were regulated by a high standard of Christian liberality.

Though he was occasionally the subject of bodily infirmity, yet, during his long ministry, he was rarely obliged to suspend his labours for any considerable time. But, at length, neither he nor his friends could resist the conviction that the infirmities of age were gathering upon him. At the annual session of the Georgia Association in 1839, he was prevented from being present by a severe illness; and, though he was able, after a few weeks, to resume, in some degree, his accustomed labours, he never afterwards recovered the point of health from which he had fallen. In May, 1841, he was afflicted by the death of his wife, who had some time before been stricken down by palsy. Early in June following, he preached his last sermon, with uncommon freedom and unction. Towards the close of the month, he went, in great feebleness, to Penfield, with a view of spending a few weeks with his friends, and attending the College Commencement, and the annual meeting of the Board of Trustees. He remained in Penfield till the beginning of August, and then journeyed on to the Indian Springs in Butts County, hoping to derive some benefit from the water. For a few days, there seemed to be some slight improvement of his health, but the force of his disease remained unbroken. On the last

Sabbath in August, he attended public service at the Springs, and, in the evening of the same day, accompanied a friend to his residence, some eight miles distant, with an intention of prosecuting his journey as far as Walton, Monroe County, where some of his relatives resided. It turned out that he went to the house of this friend (Mr. Carter, a brother minister) to die. He languished till the 6th of September, and then, in a state of perfect calmness, and in full possession of his reason, sunk into the arms of death. His remains were taken to Penfield, and interred in the public burying ground. The Funeral Sermon was preached at Washington, by Elder C. F. Sturgis, who had, for a time, been associated with him in the pastoral charge of the church. His death called forth many public demonstrations of affectionate respect and deep sorrow.

The following is a list of Dr. Mercer's principal writings:—A Circular Letter of the Georgia Association, 1801. A Circular Letter on Discipline, 1806. A Circular Letter on the Invalidity of Pedobaptist Administration of Ordinances, 1811. A Circular Letter on Various Christian Duties, 1816. A Discourse on the Death of Governor Rabun, 1819. A Circular of the Georgia Association, on the Unity and Dependance of the Churches, 1822. An Exposition of the First Seventeen Verses of the Twelfth Chapter of Revelation, 1825. A Dissertation on the Prerequisites to Ordination, 1829. Scripture Meaning of Ordination, 1830. Ten Letters on the Atonement, 1830. A Circular Letter of the Baptist State Convention, 1831. Resemblances and Differences between Church Authority and that of an Association, 1833. An Essay on the Lord's Supper, 1833. A Sermon entitled "Knowledge indispensable to a Minister of God," 1834. A History of the Georgia Association, 1836. A Review of a certain Report on Church and Associational Difficulties, 1837. A Sermon on the Importance of Ministerial Union, 1838. A Sermon on the Excellency of the Knowledge of Christ, 1839. An Essay entitled "The Cause of Missionary Societies, the Cause of God," 1839. An Essay on Forgiveness of Sins, 1841. "Hear what the Spirit saith to the Churches," three Nos., 1841.

FROM THE REV. ADIEL SHERWOOD, D. D.

CAPE GIRARDEAU, MO., June 8, 1853.

My dear Sir: My acquaintance with Dr. Mercer began in February, 1819, and our interviews, lasting three and four days generally at Associations, meetings of the Executive Committee of the State Convention, and others of a religious character, were some six to a dozen in almost every year till 1841,—a period of over twenty years. We frequently lodged at the same house, and occupied the same bed. We also made long tours of preaching together, and in 1823 visited the Mission Station at Valley Towns, N. C.,—absent over a month. He wrote me over fifty letters. So far as I recollect, we never disagreed on the subjects discussed in our religious bodies, except that he regarded me *too zealous* in urging incipient measures towards the University which now bears his name, and on the Temperance question. The Doctors, excellent in administering calomel, had advised him to take a little brandy for a chronic complaint, and, though he took very small doses occasionally, was so conscientious that he would not subscribe to the pledge, yet really a friend to the cause. But he threw their prescriptions overboard,—was in better health, and established a Temperance paper.

In his youth he was tall, slender and awkward, but when about fifty was moderately corpulent, weighing over two hundred pounds, having, by much intercourse with society, softened the manners contracted in border neighbourhoods and in times of war. There was something commanding in his appearance. When in the pulpit, arguing some favourite point, he was truly dignified; for he was at home, and seemed like a king on his throne. Mingling with the people, his bearing was marked by kindliness on his part, and by great respect on that of those around him. You felt that you were in the presence of a great man. Some men of intellect, and some of mere wealth, regard themselves as a head and shoulders above all others—not so Jesse Mercer: he seemed not aware of any superiority. He had no tact nor taste for popular favour, though he was a useful member of the Convention which revised the Constitution in '98. He was urged to be a candidate for Governor, but would not listen to the proposal, regarding the ministerial office more honourable than that of President of the United States.

The prominent trait in his pulpit performances was *originality*—originating thoughts of weighty import in his own way, that made an indelible impression,—an impression that continues to this day, after the lapse of so many years: not quaint and odd, but full of force and power, and sometimes with great eloquence. He did not understand the Logic of the Schools, but he went behind their rules, and not unfrequently convinced and overpowered by his new views and ponderous arguments. His *manner* was not graceful but forcible. But you forgot his manner in the rich intellectual feast served up for you, as does the hungry man the oaken table or trencher that holds his meal. In some of his rich discourses, you conceived of a boy from an eminence throwing large bars of gold all around, without much regularity or order; but they fell with power because of their intrinsic weight.

He used to lament over his poor qualifications as a Pastor in his visits: he could not suggest topics for discourse, and so carry on conversation as to render his calls agreeable and useful.

There was great punctuality in meeting his appointments, and in his engagements in secular concerns. He refused to aid in ordaining men who were involved in debt, regarding it as an obstacle in the path of usefulness and a stumbling-block. His honesty and integrity were above suspicion. The ministry was not a mere profession,—it was his meat and drink to proclaim the glad tidings, whether he was compensated or not: necessity was laid upon him to preach the Gospel.

Some regarded him hyper-Calvinistic in his system of doctrine, but he loved Fuller more than Calvin, and followed the Bible more than either. His liberality in contributing to all objects that were presented, whether connected with his own denomination or not, was proved almost daily for many of his later years. He aided the Presbyterians in Washington in their school with a princely donation. His house was the home of ministers and pious persons of all denominations.

A public life of over half a century,—(for he was ordained prior to his twentieth year,) a life of great circumspection, and piety, and usefulness, free from stain, with great and commanding talents, could not fail to win the confidence and respect of those to whom he was known; and there was not a county in the State where he was not known and respected. He had some adversaries, it is true, in the latter part of his life; and some relations by marriage interested in his estate; but these could not weaken the confidence with which he held tens of thousands. Some drew the sage inference that his meek and quiet spirit were assumed to gain popularity; but such reports carried their own refutation. Without fear of the charge of partiality, it may be safely said that there was no minister in the State, who was more highly

respected by all Christian persuasions, and none whose death was more deeply deplored.

This feeble tribute to his memory and exalted character has been written under peculiarly hurried circumstances, and with a mind wandering on other pressing engagements. Justice is not done him; but I will not longer hold you in suspense.

Very respectfully yours,
ADIEL SHERWOOD.

ANDREW BROADDUS.*

1789—1848.

The family of Broaddus in Virginia is of Welsh origin, and is descended from Edward Broaddus, who first settled on Gwyn's Island in James River, and removed in 1715 to the lower end of Caroline County, Va. John Broaddus, a son of Edward, was the father of Andrew, the subject of this sketch. He was a man of vigorous intellect; was, by occupation, first a teacher, and then a farmer; was a zealous member of the Episcopal Church; and was actively engaged in the struggle for our National Independence. He was married to a Miss Pryor, said to have been a lineal descendant of Pocahontas.

Andrew Broaddus, the youngest son of his parents, was born at the family residence, in Caroline County, November 4, 1770. He was early distinguished for his thirst for knowledge, and for the facility with which he acquired it; and his father fully intended that he should be a minister in the Episcopal Church. His opportunities for early culture were extremely limited,—the whole period in which he had the advantages of a school of any kind being only nine months. He, however, contrived to make up for this deficiency by reading and studying in private; and, as his father was an intelligent man, he probably received some assistance from him.

In the neighbourhood in which he lived, the Baptists had become quite numerous, and Andrew's elder brother, contrary to the wishes of his father, had become one of them. So much was the father opposed to their denominational peculiarities, that he forbade his son's attending their meetings; though Andrew's predilections in their favour were not at all diminished by this prohibition. Whether the father subsequently yielded, or the son felt constrained to disregard parental authority, does not appear; but, on the 28th of May, 1789, he was baptized by Elder Theodoric Noel, a very devout and earnest Baptist minister, and connected himself with Upper King and Queen Church, then the only Baptist church in that vicinity. He was now between eighteen and nineteen years of age.

Shortly after his Baptism, he was called upon to exhort at the neighbouring meeting; and he obeyed the call. His first regular sermon was preached on the 24th of December, 1789, at the house of a Mrs. Lowrie, in Caroline County. Though his advantages for education had been so

* Jeter's Memoir.—Obituary notices.—MS. from Rev. Dr. Ryland.

very limited, and he had no theological instruction whatever, he had a mind of much more than ordinary capacity, and an impressive and graceful elocution; so that his earliest attempts at preaching were received with much more than common favour. His youthful appearance also added not a little to the effect of his public services. He was ordained to the ministry at Upper King and Queen Meeting House, on the 16th of October, 1791, by Elders Theodoric Noel and R. B. Semple.

The field of Elder Broaddus' ministrations was composed mainly of the Counties of Caroline, King and Queen, and King William,—among the oldest and most respectable counties in the State. He first settled in the upper end of Caroline County, and performed the duties of the Pastorate in Burrus' (now Carmel) Church, and in County Line. Successively, and for different periods, he ministered to the churches of Bethel, Salem, Upper King and Queen, Beulah, Mangohic, Upper Zion, and some others.

In 1817, he entertained the design of migrating to the State of Kentucky; and, that he might form an intelligent judgment on the subject, made a tour on horseback, in company with a young relative, through the central portions of that State. Though he was, in many respects, well pleased with both the country and the people, and was urged by his brethren to settle among them, and withal was offered the Presidency of Hopkinsville Academy, then a flourishing institution, he relinquished the idea of changing his residence.

In 1821, Mr. Broaddus removed to Richmond, and became Assistant Pastor with the Rev. John Courtney,* in the First Baptist Church. Here his ministry was highly acceptable; but, owing to domestic afflictions and pecuniary embarrassments, it continued for only six months. Except for this brief period, he never lived beyond the limits of his native county, and the adjoining County of King and Queen.

In 1832, Mr. Broaddus was chosen to supply the place of the lamented Dr. Semple, as Moderator of the Dover Association, then the largest Association of Baptist Churches in the United States. This office he retained,—except in 1839, when he was absent,—until 1841, when, by his own request, he was excused from further service.

In 1843, the Trustees of the Columbian College, in the District of Columbia, conferred upon him the degree of Doctor of Divinity, which, however, he respectfully declined.

Though not possessed of a vigorous constitution, Mr. Broaddus, owing no doubt very much to his prudent and abstemious habits, lived to a good old age. Early in the autumn of 1848, it became apparent that he was gradually wasting under the influence of a chronic diarrhœa. He con-

* John Courtney was born in the County of King and Queen, Va., about the year 1744. His parents were members of the Church of England, in which, of course, he was himself educated. His father dying when he was young, and the estate, according to law, descending to the eldest son, John was bound, as soon as his age would allow it, to the trade of a carpenter. From this time nothing is known of him until, having reached mature years, he makes his appearance as a Baptist preacher. After the close of the War of the Revolution, during part of which he served as a soldier, he removed to Richmond, where, besides labouring "with his own hands," he served the Baptist Church in that city, either as sole or senior Pastor, for a period of more than forty years. His ministry was characterized by great fidelity, zeal, and affection. During the last four years of his life, such was his bodily infirmity that he rarely attempted to preach, though he continued to labour in private, according to his ability, and was a bright example of patience, fortitude, and heavenly-mindedness. He died on the 18th of December, 1824.

tinued, however, to preach, even after he had become considerably enfeebled. His last sermon was delivered a few weeks before his death, in the First African Baptist Church in Richmond, and was regarded as an uncommonly happy effort. In the early part of his last illness, he was somewhat inclined to spiritual despondency, but, as his end drew nigh, no cloud intervened between him and the Sun of Righteousness. When asked, as the death struggle approached, what was the state of his mind, his answer was "Calmly relying on Christ." On another occasion, after having been engaged in silent meditation, he characteristically remarked,—"The angels are instructing me how to conduct myself in glory." The last word he was heard to whisper was "Happy! Happy! Happy!" He died on the 1st of December, 1848, aged seventy-eight years; and was buried in the grave-yard of the Salem meeting-house, where he had for many years faithfully preached the Gospel.

Few ministers were more frequently solicited to settle over other and more important congregations than Mr. Broaddus. He was either invited to accept the pastoral charge, or was corresponded with on the subject of accepting it, by the following Churches:—The First Church in Boston, in 1811 and 1812, to supply the vacancy occasioned by the death of Dr. Stillman; the First Church in Philadelphia, in 1811, to supply the place of Dr. Staughton; the First Church in Baltimore, in 1819; the New Market Street Church in Philadelphia, in 1819; the Sansom Street Church in Philadelphia, in 1824; the First Church in Philadelphia, again in 1825; the Norfolk Church, in 1826; the First Church in the City of New York, in 1832; the First Church in Richmond, in 1833; not to mention several other places of minor importance.

Mr. Broaddus was married to Fanny, daughter of Col. John Temple, of Caroline, about the year 1793. By this marriage he had several children. Mrs. B. died in 1804 or 1805. He was afterwards married to Lucy, daughter of Dr. Robert Honeyman, a gentleman of high intelligence and respectability. By this marriage he had no children. Some time after the death of his second wife, he was married to her sister, then Mrs. Jane C. Broaddus, the widow of his nephew. This marriage was, on several accounts, an occasion of great trouble to him. By it he had several children, one of whom, bearing his own name, became a minister of the Gospel, and proved a great comfort to his father in his latter days. In 1843, Mr. Broaddus was married to Caroline W. Boulware, of Newtown, King and Queen County. She had only one child,—a son, who was but three or four years old at the time of his father's death.

Mr. Broaddus wrote somewhat extensively for the press, and many of his productions are in good repute, both in and out of his denomination. He early published an octavo volume, entitled "History of the Bible." At a later period, he issued a Catechism intended for children, which has passed through many editions, and been extensively circulated by the American Baptist Publication Society. At the request of the Dover Association, he drew up a Form of Church Discipline, which was printed and circulated among its Churches by that Body. He also prepared the Dover Selection of Hymns, which, after a short time, was followed by the Virginia Selection,—a large volume containing a greater variety of

Hymns, and better adapted to the necessities of the Churches. Beside these, he published many Circular Letters, Essays, Addresses, Sermons, Controversial articles, &c., most of which were republished in 1852, in connection with a Memoir of his life.

FROM THE REV. R. RYLAND, D. D.

RICHMOND, Va., December 29, 1854.

Rev. and dear Sir: At your request, I will give you a brief sketch of the character of the Rev. Andrew Broaddus.

I had known him for about thirty years previously to his death, as intimately as the disparity of our ages, and the remoteness of our localities, would allow. During the first year of this acquaintance, I was an inmate of his family, and a participant in his instructions. At periods not widely separated, I enjoyed his society in the private circle, and his ministerial teachings, up to the close of his life. My opportunities for judging of his character, therefore, have been ample, while my relations to him have not been so intimate as to obscure my judgment, and tempt me to give too high a colouring to the portrait.

As a Man, Mr. Broaddus was not above the ordinary stature; slightly inclining in his person, but graceful in his carriage, and self-possessed in his bearing. His face was intellectual rather than commanding in its expression, and from his soft blue eyes shone out a benignity that invited approach and disarmed prejudice. He was very neat in his dress, and by many was regarded as fastidious in his tastes. Without any disposition to satire, he was a critical observer of manners, and though far from exacting respect,—indeed, he was generally annoyed by formal attentions,—was yet keenly alive to the delicate offices of friendship that were cheerfully awarded to him. In the social circle he was generally expected to take the lead in conversation; but seemed so unambitious of the honour as to require to be drawn out before he could be made interesting. Whether it was owing to the state of his nervous system, or to his natural temperament, he was at times impatient of prolonged interviews, became fidgety in his manners, and excited a smile by his little peculiarities.

But it is as an orator that the public mind is likely to feel the deepest interest in him. After hearing a great number of speakers, both on sacred and secular subjects, I have formed the conclusion that Mr. Broaddus, during the days of his meridian strength, and in his happiest efforts, was the most perfect orator that I have ever known. For the last fifteen years of his life, there was a manifest decline in his intellectual efforts. The maturity of his knowledge, and his nice discrimination of truth, added to his humble piety, always rendered him interesting. But the vivacity, the pathos, the magic power of his eloquence, had measurably departed. Hundreds of persons who have heard him discourse within this period have been disappointed. He has not sustained the reputation which he had previously established. Even before that period, there was another, and a still more fruitful source of disappointment to his occasional hearers. When strangers listened to his exhibitions of the Gospel, it was generally on some extraordinary occasion,—some anniversary that called together a large concourse of people. Expectation was raised, curiosity was excited, and that was precisely the time for him to falter. His nervous diffidence frequently gained so complete a mastery over him as to fill him with a real *horror* of preaching. Often, on such occasions, have the united and urgent entreaties of his most cherished friends failed to get him on the stand. And when, by such solicitations, he was prevailed on to preach, often has his timidity so far neutralized his power, that those who

knew him well would not judge him by that effort, and those who did not know him formed an erroneous conception of his mental ability. When, however, he did rise superior to this constitutional infirmity, and shake off all the trammels of despondency and fear, those who hung on his lips soon felt themselves under the influence of a master spirit. There was such aptness of illustration, such delicacy and correctness of taste, such a flow of generous sympathy, and withal so much transparent simplicity, in his eloquence, that it at once riveted the attention, and moved the heart.

His discourses were rich in instruction. His first aim evidently was to be understood by the feeblest capacity. Even a child could scarcely fail to comprehend his general trains of thought. If he was ever tedious, it was easy to perceive that it proceeded from an amiable desire to be understood by all. Possessed of a sprightly imagination, he employed it to elucidate and enforce Divine truth, rather than to excite the admiration of the vulgar intellect. His sermons were not moral essays, nor were they stately orations, neither were they distinguished by artistic structure and symmetry of parts. They were chiefly expository of the sacred writings. He always possessed sufficient unity of plan to indicate the purpose, or to suggest the title, of a discourse; but his genius hated to be cramped by scholastic rules. He explained his text in a most able manner, and then deduced from it such general doctrines as would naturally present themselves to a cultivated mind. Throughout his discourse, he introduced passages of Scripture in such a manner as to reflect new light on *them*, while they were made to contribute to his main design. He was a close student of the Bible, and was uncommonly felicitous in commenting upon it. He had a native talent for painting and poetry, and those who heard him could easily detect it. He made them see things so vividly that they often felt as if they were not hearing a description, but beholding the very objects, in living colours, spread out before the eye.

Another trait in his oratory was that it was natural. He had unquestionably a genius for every work that demands refined taste for its execution; but he cultivated that genius by varied and long continued study, and thus reached the highest of all rhetorical attainments,—the art of concealing art. He seemed to divest himself of the formal air often assumed in the pulpit; discoursed in a conversational tone, as with a party of select friends, awakened the attention even of those who were not especially interested in the subject, and made them feel that they were personally concerned. He looked into the eyes of the assembly with such an individualizing yet meek penetration, that each hearer fancied himself as much addressed as if he were the entire audience. I have frequently heard, from half a dozen persons who sat in different parts of the house, the remark, at the close of a meeting,—"Mr. Broaddus preached his whole sermon to *me*." And this insulating effect was not owing so much to the substance as to the manner of his address. He was not a close, searching, severe, exclusive sort of preacher, as to his doctrines. His tendency was to encourage, to soothe, to allure. He sought out the sincere but desponding believer, and, by a lucid exhibition of the system of Divine mercy, and a nice analysis of the character of the true Christian, gave him a basis for consolation. But it was his natural manner that brought him into immediate contact with his hearers, annihilating all formality. *He* was stripped of the veil of an artificial delivery, and *they* forgot the publicity of the occasion by reason of the directness of the appeal. The nearness of the relation that he sustained to his auditory explains in part his bashfulness in early ministerial life. In several of the early years of his public career, he sat in his chair to preach. Having gathered his neighbours around him, he occupied the evening in religious exercises. He read select portions of Scripture, and expounded them in a familiar style. As the congregations increased, and

his confidence became more firm, he began his remarks in that posture, and rose to his feet, when he felt the kindlings of his theme. This early custom probably had some influence on his talent for exposition. It certainly contributed also to the confirmation of the speaker in the natural manner. It must not be inferred from this statement that his style was coarse, or that his gestures were inelegant, or that his general appearance was devoid of seriousness. The contrary was emphatically true. His style was always chaste,—sometimes rising to the beautiful. His gesticulation was appropriate, easy and impressive, never violent, over-wrought or pompous. His manner, though remote from sanctimoniousness, was anything but flippant. His voice had nothing of the whine,—nothing of the affected solemnity of tone about it. It was musical, flexible and capacious. His whole carriage in the pulpit was mild and graceful, without his seeming either to aim at it, or to be conscious of it. In a word, it was natural—it was such as good sense, unaffected piety, and cultivated taste would spontaneously produce.

Another trait of his oratory was his skill in the pathetic. He knew well how to touch the delicate chords of passion in the human heart, but he did not abuse his skill by constant exercise. The main body of his discourse was didactic. He gave the sense of the text, developed the doctrine, enforced the practical duty. But, occasionally, he unsealed the fountains of feeling in the soul. Often have I felt the thrill of his eloquence, and witnessed its melting power on an audience. It came unexpectedly, without any parade, and his hearers resigned themselves up to his control. The most touching parts of his sermons were the episodes. He seemed to have just discovered a new track of thought, and for a moment to luxuriate in its freshness and fertility. His hearers willingly left the main road with him, and sympathized intensely in all his emotions. They knew that he had a right to their hearts, and that he would not abuse his privilege. His sermons were not one uniformly sustained appeal to the passions. He attacked them obliquely. Having first convinced the judgment, he found a ready avenue to the affections, and thus influenced the will. Hence it often happened that a single sentence produced a subduing effect. All that was said before was but a preparation for that one sentence. A moderate charge of gunpowder will more effectually cleave a rock, if, by deep boring, you introduce the explosive agent far into its bosom, than ten times the quantity kindled on its surface. Mr. Broaddus knew exactly when to touch the passions; and, unless he perceived that the mind was prepared, he was careful not to attempt the delicate task. When he did attempt it, he rarely failed.

An important question may here be propounded—Was his ministry successful in winning souls to Christ? I am happy to answer in the affirmative. He laboured in the cause for more than half a century, probably for sixty years. His congregations were always large, his churches prosperous, and though his ministry was better adapted to edify than to awaken, many persons were converted through his instrumentality. Still I am free to acknowledge that his success was not commensurate with his talents. Men of less piety, of less learning, and of less original acuteness, have often been more effective. And why? Because they possessed more courage and energy. The great interests of the church and of the world require decision and perseverance. To be eminently successful in any noble enterprise, we must throw ourselves into it—body, soul and spirit;—must derive new motives to activity from the very difficulties that oppose us; and, confident of the strength of our faculties when guided by truth and animated with love, we must anticipate and labour for large results. "Attempt great things, expect great things." This venerable brother yielded too much to timidity. He needed some one to push him onward. He was frequently absent from the great Baptist Anniversaries,

where his counsels would have been valuable, and his labours highly appreciated. This was not occasioned by an unsocial temper, nor by indolence, nor by any hostility or even indifference to the objects that claimed attention, but by a morbid sensibility that shrunk from exposure. Could he have gone to these meetings, and seen and heard every thing, while he himself remained silent and invisible, I think he would have attended them. But his deservedly high standing always put him in requisition, and he was driven to the alternative of either taking a prominent part, or resisting the importunities of beloved friends. To avoid this, I doubt not, he often sought and found some reason for remaining at home. The same disposition discovered itself in his regular pastoral engagements. He seemed to court obscurity, to cherish no desire to be a leader. So depressed in spirit at times as to fancy that any sort of a preacher would be more acceptable and useful than himself, he would put him up as a substitute in his own pulpit. This extreme reluctance to perform the offices of his profession was caused, partly by nervous debility, and partly by the peculiar texture of his mind. Far be it from me to intimate any censure against so excellent a man. Fidelity to truth only requires me to say that he would have been more effective, had he possessed either less exquisiteness of mind, or more strength of body. The union of fine sensibility and of a disordered nervous system rendered him too liable to be disconcerted, and poorly adapted him to elbow his way through the rough world. As a disciplinarian, he was deficient,—not from any imperfection in his own standard of rectitude, nor from any delinquency in his own conduct, but from the want of authority. He had not the heart to inflict a wound on the feelings of a child, or even to retort when his own feelings were unjustly wounded. His intellectual apparatus was thrown out of order by incidents that ordinary men would have scarcely noticed. And when to this temperament was added a prolonged series of domestic afflictions that cannot here be mentioned,—afflictions that would have appalled the stoutest heart, that quickened into acute and protracted agony his sensitive nature, the wonder is that he was not overwhelmed. Nothing but high moral principle,—a stern conviction of duty, and a noble desire to please God and profit men, could have so long and so honourably sustained him in his pastoral labours.

As an Author, Mr. Broaddus deserves the grateful remembrance of the Christian public. The works by which he is perhaps best known are his Bible History and two Hymn Books, the one called the Dover Selection, the other the Virginia Selection. He was a frequent contributor to the religious literature of the day, by writing for the Herald and other periodicals, articles that were always read with eagerness. His principal controversial essays were called out by the opinions of Mr. Alexander Campbell. Over the signature of Paulinus, he wrote several able Letters on the subject of Divine Influence. He afterwards published an examination of Mr. Campbell's Theory of Baptismal Regeneration. As a writer, his style is easy and accurate—as a controvertist, he is mild, argumentative and ingenious. He seems to be free from ambition,—to write for the sake of truth rather than of victory, and to be anxious not to magnify the difference between the sides of the controversy. If he does not convince his opponent, he is so courteous as to conciliate his personal esteem, and to soften the asperity of the contest.

Mr. Broaddus was a close observer and an ardent admirer of the beautiful in nature and in art. Deriving much of his happiness from such studies, he has left, in the specimens of painting and poetry with which he amused himself in his leisure hours, ample indications of what his genius could have effected, had it been devoted to these pursuits.

Affectionately yours,

ROBERT RYLAND.

JONATHAN MAXCY, D. D.*

1790—1820.

Jonathan Maxcy was born in Attleborough, Mass., September 2, 1768. His great-grandfather, the earliest of his ancestors of whom any thing is now known, was Alexander Maxcy, who removed from Gloucester to Attleborough about 1721. His grandfather, Josiah Maxcy, was held in great esteem by the community in which he lived, and was, for a long time, a member of the Legislature of the Colony. His father, Levi Maxcy, was also a person of great worth and respectability; and his mother, whose maiden name was Ruth Newell, is represented as having been distinguished alike for a vigorous intellect, and an earnest, consistent piety.

The subject of this sketch evinced, in his early boyhood, an uncommon intellectual precocity, and especially a remarkable talent at public speaking; in consequence of which, his parents resolved to give him the advantages of a collegiate course. Having gone through with his preparatory studies in an Academy under the direction of the Rev. William Williams, of Wrentham, he entered Brown University in 1783, at the age of fifteen. His course as an undergraduate was marked by most exemplary deportment, great diligence, and singular versatility; but for nothing, perhaps, was he so much distinguished as fine writing. He had the highest honour in his class, at his graduation, in 1787, and delivered on that occasion a Poem, entitled "the Prospects of America," and the Valedictory Oration.

Notwithstanding his extreme youth, the Corporation of the College immediately appointed him a Tutor; and in this office he continued for four years, discharging its duties with great ability, and to universal acceptance.

About this time, his mind seems to have taken a decidedly religious direction, and he became a member of the First Baptist Church, then under the pastoral care of the Rev. Dr. Manning. He was licensed to preach by that church, April 1, 1790; and Dr. Manning having vacated the pulpit by the resignation of his charge, Mr. Maxcy was invited, in the mean time, to occupy it as a supply. Having preached for several months to great acceptance, during which time he had gained a high reputation for pulpit oratory, the congregation invited him to become their Pastor; and, having accepted their call, he was set apart to the pastoral office, on the 8th of September, 1791. The Sermon on the occasion was preached by the Rev. Dr. Stillman of Boston; and several other distinguished clergymen from a distance took part in the exercises. On the same day, he was elected both a Trustee and Professor of Divinity in the College.

In the new relations into which he was now brought, especially as a minister of the Gospel, he quickly proved himself "a burning and shining light;" and his fame as a preacher reached far and wide. It was but a short time, however, that he continued in this sphere of labour; for the sudden death of Dr. Manning, which occurred July 24, 1791, vacated the office of President of the College, and Mr. Maxcy was shortly after appointed his successor. He accepted the appointment, and on the 8th of September, 1792,

* Benedict's Hist. Bapt. I.—Mem. by Prof. Elton.

resigned his pastoral charge, and was inducted into the Presidential chair. The appointment was an exceedingly popular one; and, at the Commencement succeeding his inauguration, there was an illumination of the College, and a transparency placed in the Attic story, exhibiting "JONATHAN MAXCY, PRESIDENT, TWENTY-FOUR YEARS OLD."

In this highly responsible office he fulfilled the highest expectations of the most sanguine of his friends. The College, though without the advantage of legislative patronage, grew rapidly in public favour, and the name of the President, as had been that of his distinguished predecessor, was identified with its constantly advancing reputation. He was often called to officiate on important public occasions; and his efforts were always such as to do honour to himself and the institution over which he presided. Such was the appreciation of his talents and acquirements, that in 1801, when he was only thirty-three years old, the degree of Doctor of Divinity was conferred upon him by Harvard College.

In 1802, he was elected successor of the second Jonathan Edwards, in the Presidency of Union College. He accepted the appointment, and held the office with great reputation for two years; though it may reasonably be doubted whether, during this period, he attained the same degree of public favour which had marked his previous course as President of Brown University.

In 1804, the South Carolina College. at Columbia, having been established, Dr. Maxcy was chosen its first President; and, in the hope that a Southern climate might prove more congenial to his delicate constitution, he accepted the appointment. Over this institution he continued to preside, with almost unprecedented popularity, until his death, which occurred June 4, 1820, at the age of fifty-two. His brilliant and attractive powers made him extensively known, not only in the State, but through the whole Southern country; and there are many still living in that region, who can never speak of his powers of eloquence but with a kindling enthusiasm.

Dr. Maxcy was married to Susan, daughter of Commodore Esek Hopkins of Providence,—whose name is intimately associated with the history of the Revolution. The union was a most felicitous one. Besides several daughters, they had four sons,—all liberally educated. One of them was the Hon. Virgil Maxcy, who, during his life, occupied several important places of public trust, and was killed by the explosion of a gun, on board the United States' Steam Ship Princeton, February 28, 1844.

The following is a list of Dr. Maxcy's publications:—A Funeral Sermon occasioned by the Death of the Rev. James Manning, D. D., President of Rhode Island College. Delivered in the Baptist Meeting-House in Providence, 1791. An Address delivered to the Graduates of Rhode Island College at Commencement, 1794. An Oration delivered before the Providence Association of Mechanics and Manufacturers, 1795. An Oration delivered in the Baptist Meeting-House in Providence, at the Celebration of the Nineteenth Anniversary of American Independence, 1795. The Existence of God demonstrated from the Works of Creation: A Sermon preached in the Rev. Dr. Hitchcock's Meeting-House in Providence, 1795. A Sermon preached at the Dedication of the Meeting-House belonging to

the Catholic Baptist Society in Cumberland. A Discourse designed to explain the Doctrine of Atonement. In two parts. Delivered in the Chapel of Rhode Island College, 1796. A Sermon preached in Boston, at the Annual Convention of the Warren Association, in the Rev. Dr. Stillman's Meeting-House, 1797. An Address delivered to the Graduates of Rhode Island College, at the Anniversary Commencement, in the Baptist Meeting-House in Providence, 1798. A Sermon delivered in the Baptist Meeting-House at Providence, on Lord's day afternoon, occasioned by the death of Welcome Arnold, Esq., 1798. An Oration delivered in the First Congregational Meeting-House in Providence, on the Fourth of July, 1799. A Sermon delivered in the Chapel of Rhode Island College, to the Senior Class, on the Sunday preceding the Anniversary Commencement, 1800. Reason of the Christian's Triumph: A Sermon delivered in the Baptist Meeting-House in Providence, occasioned by the Death of Mrs. Mary Gano, Consort of the Rev. Stephen Gano, 1800. An Address delivered to the Candidates for the Baccalaureate of Rhode Island College, at the Anniversary Commencement, 1801. An Address delivered to the Graduates of Rhode Island College, at the Public Commencement, 1802. A Sermon preached in the Baptist Meeting-House in Providence, before the Female Charitable Society, 1802. A Sermon preached at the High Hills of Santee, before the Charleston Baptist Association, at their Annual Meeting, 1812. An Anniversary Sermon delivered in the Presbyterian Meeting-House in Columbia, on the day previous to the Commencement of the South Carolina College, 1816. An Address delivered to the candidates for the Baccalaureate in the South Carolina College, 1816. An Introductory Lecture to a Course on the Philosophical Principles of Rhetoric and Criticism; designed for the Senior Class of the South Carolina College, and delivered in the Public Chapel, 1817. A Funeral Sermon delivered in the Representatives' Chamber, before both Branches of the Legislature of the State of South Carolina, 1819. A Discourse delivered in the Chapel of South Carolina College, at the request of the inhabitants of Columbia, on the Fourth of July, 1819. A Funeral Sermon, occasioned by the Death of Mr. John Sampson Bambo, a Member of the Junior Class in the South Carolina College, who was unfortunately drowned in the Congaree River, near Columbia. Delivered in the College Chapel, 1819.

These several publications were gathered, in 1844, in a volume entitled "The Literary Remains of the Rev. Jonathan Maxcy, D. D. With a Memoir of his Life, by Romeo Elton, D. D."

FROM THE HON. TRISTAM BURGES,

CHIEF JUSTICE OF THE SUPREME COURT OF RHODE ISLAND.

WATCHEMOKET FARM, (near Providence,) June 8, 1848.

Rev. and dear Sir: It is not possible for me to produce a portrait of Jonathan Maxcy which shall do justice to the great original. I saw him as an Instructer, presiding over a scientific and literary institution, and as a Minister, proclaiming the glorious truths of the Gospel; but I was then a pupil, who, but a little before, had exchanged the use of the plough and the sickle for books, and knew little of what the high offices which Dr. Maxcy held required of him. If I could remember so as to tell how his administration

of these offices affected me, I should draw a picture that would be characterized by surpassing beauty and power; but it is so long since I sat under his instruction, that the bright vision which then astonished and delighted me, has in a great degree faded from my recollection. Nevertheless, I well remember that no man could have been more popular in the College than President Maxcy. I never heard so much as a whisper against him. He was universally loved as a parent, and admired and revered as a great and good man. Though he was less than the medium stature, there was in his countenance and manners a dignity that seemed to raise him above the ordinary level; and withal he had so much benignity and affability as well as intelligence, as to captivate every person with whom he conversed. Though I cannot now convey to you an adequate idea of all his exalted traits of character, I can at least show you what, in the year 1796, were the sentiments and feelings of the whole College respecting him as President of that institution.

I graduated at Providence College at the Commencement in September of that year; and it so happened that the Valedictory Oration and Addresses, in the public exercises, were, by the authority of College, assigned to me. I shall say no more of this performance than that it was so much in accordance with the views and feelings of the whole College, that I was unanimously called upon to furnish a copy for the press. The little pamphlet, containing the Oration and Addresses, now lies before me; and though that day, so dear to my memory, was more than fifty years ago, and almost all those who bore a part in its exercises, have passed out of time, and he whom I then addressed in the flesh now sleeps far off in the warm bosom of the South Carolina Hills, yet this little faithful page has kept, and now brings back to my eye, and recalls to my memory, what we all then thought and felt concerning our venerated and beloved President. It may be deemed egotism in me to attempt to weave my little Address into any biography of President Maxcy; but, in doing this, all may be assured that I shall indulge no mean ambition, or any other desire than merely to do justice to the merits and the memory of a scholar and teacher, so deserving and distinguished.

ADDRESS TO THE PRESIDENT.

"*Reverend Sir:*

"We know that you are persuaded that custom alone does not give birth to this Address. We claim the privilege of telling the world how we feel obliged. Gratitude can not be refused this small indulgence. On this occasion, should we attempt to narrate the merits of our benefactor, modesty might raise a suspicion of adulation, envy would deduce our panegyric from the partiality of our hearts; while the world would inform us that the science, knowledge, and philanthropy of the man who has obliged us, are now become themes of common conversation. We can, therefore, express our gratitude only; and ardently wish that others, in pursuit of science, may have the same director who has guided our steps.

"Yes; if ever our souls, in the silent moments of devotion, have dared to heave a wishing sigh to Heaven for a single favour on ourselves,—often, when we behold his face no more, often shall that wish be repeated for the health and felicity of him whom generations yet unborn shall learn to call their benefactor. The world shall join in our devotion; a prayer so benevolent must ascend grateful to the ear of Heaven; and the immortal spirit of the great Manning, the immaculate companion of the LAMB, shall, with a smile of gratulation, behold you still the father of his orphan seminary."

This address was pronounced on the stage, before a crowded audience, in the very large Baptist meeting-house in Providence, so that every word must have reached every ear in that vast multitude; and I fully believe that every

heart in the whole assembly beat in unison with that of the speaker; and would have confirmed the truth and the justice of the whole Address by one loud and united Amen.

It remains to say a few words concerning Dr. Maxcy as a Minister of Christ. For although his duties in the College called for most of his time, yet, without neglecting them, he found more or less leisure to devote to the composition of discourses for the pulpit.

President Maxcy was born an Orator; and though, when I knew him, his native genius had been improved by assiduous culture, yet, had he never sat at the feet of Manning, but continued in his paternal fields to follow the plough and feed his cattle, he would have been as truly one of Nature's Orators, as Burns, in the same condition, was one of Nature's Poets. His voice would have been heard in school-meetings, in church-meetings, and town-meetings; and those little republics would have been moved by his eloquence and directed by his counsels.

When this great man appeared as the Fourth of July Orator at Providence, as he did on one occasion, he attracted a degree of attention almost unprecedented. His theme was the Principles and the Events of the American Revolution; and his audience consisted chiefly of those who had passed through that long and terrible conflict which gave to our nation its independence. Not to mention any other part of his Oration, all of which was admirable, I will recall one out of many brilliant coruscations, containing the divine fire, the heaven-born electricity, of pure eloquence. When, with a glow of patriotism, the orator exclaimed,—"Should our enemy again return to our shores, he will find every plain a Marathon, every defile a Thermopylæ,"—it was then that I felt, as I doubt not all felt, the cold shudder, the electric shock, which always reaches one, when the orator strikes out the true, the divine flash of eloquence.

Enough, however, and perhaps too much of this; for it was of his sacred eloquence that I intended to say a few words. He wrote his sermons, and laid his notes before him on the desk; but, in the delivery, he seemed never to use them. He appeared perfectly at home in the pulpit, as if born only to preach the Gospel. He was not like the great Baptist of Gallilee,—"the voice of one *crying* in the wilderness," yet, like that Divine precursor of the Redeemer, he preached to men to "prepare the way of the Lord;" he preached repentance and works meet for repentance; he preached love to God and love to man,—the great moral law of the universe,—the golden, everlasting chain, which binds each individual to every other, and all to the Throne of the Eternal.

He did not cry aloud. His voice was neither loud nor high, yet his utterance was so perfectly distinct that every word reached every ear with its melody, and he melted every heart with his fervid and overpowering pathos. His preaching was not like the fire, nor like the earthquake, nor like the mighty wind exhibited to the vision of Elijah on the summit of the Mount, but it was indeed the still small voice, heard from the Lord by the Prophet, while sitting at its base. He seemed to be, as he truly was, a messenger sent by his Divine Master with glad tidings of great joy.

Every one who hears of a distinguished man, wishes to know something of his personal appearance. I have never seen a portrait of Dr. Maxcy; and it is many years since I looked upon him; and yet so deeply are his features and expression engraven on my memory, that I am confident I could distinguish his face among thousands. His countenance was grave and dignified, but so tempered with benignity that those who only casually saw him were constrained to regard him as a model of benevolence and goodness. I believe he seldom, if ever, laughed; but he often smiled; and his smile was delight-

ful. All who saw him wished to hear him; and those who heard him once, were sure to wish to hear him again. It was impossible to behold his face without feeling assured that a highly gifted and finely regulated soul looked out upon the beholders from those interesting features.

I have thought, and now fully believe, that if Dr. Maxcy had lived in the age and country of the great Italian school of artists, when and where the exigences of the art required some one to sit as a model before the painter, they would have selected him as the model for their consecrated portraits of Him, who, when on earth, "spake as never man spake;" and some Raphael or Michael Angelo would have placed on the canvass the living lineaments of a minister of Christ, whose countenance, it always seemed to me, was no unapt representation of that of his Divine Master.

I might have said, at the beginning of this letter, that I had never seen a biography of Dr. Maxcy; but, since the above sketch was written, there has been placed in my hands by a friend a copy of "The Literary Remains" of that eminent man, by Doctor Elton. It is a highly meritorious work, honourable to the gifted author, and a rich contribution to American literature. Nevertheless, I rejoice that I had finished my own sketch before I saw this book; because I now know that all I have written concerning this extraordinary man is drawn from my own remembered perceptions of his excellence, and, like the faithful testimony of an eye-witness to some great collection of splendid events, carries with it more evidence of correctness than can be found in any of the most careful and exact accounts, drawn from mere tradition. Professor Elton has done well, eminently well; but how much higher must have been the inspiration he would have felt, had he seen, as others saw, and heard as others heard, Jonathan Maxcy.

I am, Rev. and dear Sir, with the highest respect,

Your obedient servant,

TRISTAM BURGES.

FROM THE REV. GARDINER B. PERRY, D. D.

East Bradford, Mass., July 18, 1848.

My dear Sir: I am happy to comply with your request, for some recollections of the late President Maxcy. Several considerations, beside a great willingness to meet your wishes, conspire to render this a pleasant service to me. I know not how far what I may write will suit the object you have in view, but I will endeavour to record those circumstances which seem to me best adapted to illustrate the character of that great and venerable man.

The place of Dr. Maxcy's birth was but a few miles from the residence of my father. Our families were somewhat acquainted. From early life I had some knowledge of his history, and the estimation in which he was held by the literary and religious world. My own personal acquaintance with him commenced when I became a member of Brown University, in 1800; and it became more intimate, perhaps I should say familiar, when he removed to Union College. At that time, my father yielded to his wishes to have me accompany him, and I was put under his special care, and became virtually a member of his family. In person, he was below the middle size, and rather thin in flesh. But his face was lighted up with a fine intellectual expression, which chiefly occupied the eye and engrossed the attention of those about him. The mind emphatically made the man. The principle involved in that expression, so far as it concerned the outward person, was, with the exception of the late Aaron Burr, more fully illustrated in him than in any other individual whom I ever met. He was well proportioned in his form, dignified in his appearance, and impressive in his manners. A remarkable harmony prevailed between

the movements of his person and the workings of his mind and heart. Every motion without seemed but an expression of what was working within. He wore a three-cornered cocked hat, and on all public occasions appeared in a silk cassock and bands. His complexion was light and somewhat sallow; though a slight freshness never failed to diffuse itself over his cheek, when he was moved by any of the gentler feelings. His forehead was high and open; his eye a mellow pleasant blue; and the whole contour of his head and face, though not altogether filling up the idea of physical beauty, certainly afforded a striking image of mental power and high moral feeling.

Dr. Maxcy was rather uncommonly domestic in his feelings; and no man took a livelier interest than he in whatever concerned the welfare of his family. His children, at the time I was most with him, were young,—the oldest probably not exceeding ten or twelve years. These he encouraged to visit him morning and evening in his study, where he cultivated the most delightful familiarity with them, and expressed the deepest interest in every indication of intellectual or moral improvement. I noticed that, in conversing with them, he ordinarily used the same forms of expression as when speaking with persons of mature age; and his reason for doing so was that he supposed that, by this means, they would sooner become acquainted with the language of books, and thus be enabled to advance more rapidly in their studies.

Dr. Maxcy was exclusively devoted to the duties of his office, and to his studies. He was never, so far as I know, involved in any secular business beyond the common concerns of his family. He was remarkable for diligent and persevering labour. His habit, in respect to any science with which he wished to become acquainted, was to select the best system within his reach, and study it thoroughly till it had become firmly fixed in his mind, and then, as he wished to extend his investigations, to read other authors on those particular parts which seemed to him worthy of further attention. Few departments of knowledge could be named into which he did not extend his inquiries, and with which he had not become so familiar as to enable him to hold an instructive conversation. Two distinguished lawyers, of one of the Middle States, after having incidentally held a protracted discussion with him on the law of *entail*, (he being entirely unknown to them,) came to the conclusion that he was probably a Judge in one of the higher Courts of the United States. Dr. Maxcy supposed that, with a proper training of the mind, most books might be gone through in a much shorter time than is usually devoted to them, and so a much greater amount of knowledge be obtained in a given period. His sermons were composed with the utmost rapidity, and yet *when* composed, they seemed to be graven on the tablet of his memory, as with a pen of iron and the point of a diamond. If he had occasion, as he sometimes had, to write out a discourse after he had delivered it, there would be found not only the same arrangement and the same general train of thought, but nearly all the same language.

While Dr. Maxcy was an excellent general scholar, he had made himself specially familiar with the branches which he was accustomed to teach. The manner in which the classes regarded his attainments in History may be illustrated by a remark which was made by one of the students in coming from the lecture-room,—namely, that he believed the doctrine of metempsychosis must be true; for, unless the President had himself, in some form, lived in Athens, where the events recorded in our lesson occurred, he never could have been so intimately acquainted with the characters and lives of the men, nor with the general temper of the people he had been describing to us. This thorough knowledge of the various branches in his department, in connection with a remarkable facility of communication, rendered him an uncommonly

interesting teacher. His questions were shaped in such a manner as to save the student, who had the least knowledge of the lesson, from the embarrassment consequent on an entire inability to answer, and, at the same time, to leave the best informed with the conviction that there were still other things connected with the subject which it would be useful for them to learn. His mode of teaching was eminently fitted to promote the spirit of inquiry; and the students left the lecture-room, talking over the subject of the recitation, and, after reaching their rooms, often studied their lessons more thoroughly than they had before they left them. A system of questions drawn up after his manner, would be an invaluable help to the youth of the present day; and, perhaps, not more valuable to the youth than helpful to the great body of instructers.

Dr. Maxcy took great pains to cultivate a taste for composition. As a means of doing this, he was accustomed to recommend to the students to read over, two or three times, some well composed piece, and then, having laid the book aside, to write out the same thoughts in the best attainable language. The work which, above all others, he advised to be used, was the Spectator; and next to that the Rambler. He was also desirous that the young men should accustom themselves to extemporaneous speaking, and encouraged those institutions which were fitted to help them in this exercise. For a considerable time, I was connected with an association formed at his suggestion, the only business of which was to speak on subjects proposed by the presiding officer after the members had assembled. Our habit was to meet at sunset, each day, when other exercises did not interfere, and spend a half hour or more together, as we might find convenient. Our instructions from the President were carefully to avoid irrelevant speaking, or attempting to maintain by sophistry an untruth, or giving any plausibility to error, or suggesting any apology for crime.

Allow me here to mention a little incident that may serve to illustrate his habit of turning the most trifling circumstance to good account in the way of communicating instruction. I happened, on a certain occasion, just in the dusk of evening, to be sitting with him at the entrance of his dwelling, when he was illustrating some of the doctrines of the ancient philosophers. Mr. (now the Rev. Dr.) Jacob Brodhead, then a Tutor in College,—a man whom we held in high estimation, passed by; and Dr. Maxcy, observing him, remarked humorously that the members of Union College were better off than the youth of Athens, under one of the most distinguished teachers of ancient times,—as much better as a *Broad-Head* was superior to *wide* or *crooked shoulders*—alluding of course to old Plato. From this he proceeded to show, by various historical facts, how little dependance can be put on the etymological meaning of ancient names, and the ludicrous mistakes, if not hurtful errors, into which many, for want of due caution on this point, have fallen.

Dr. Maxcy manifested much of a devotional spirit. His mind was eminently fruitful in serious and devout reflections. It was true of him, in a spiritual sense, that "the cloud returned after the rain." In his prayers there was always an unction and impressiveness that left you without any doubt that the Spirit was helping him. I had occasion, on a certain day, to call at his study, a short time before evening prayers at the chapel; and I found him deeply interested in a remark which a little son of his, perhaps four or five years old, had just made to him. The little fellow came running into the study, and, with an expression of great earnestness, said,—"Father, the prayers are ringing, the prayers are ringing—why do you not make haste? You will get marked and fined, if you do not go quick." The language, the looks, and the earnestness of the child he described in a manner and tone to which none but

a parent could have been adequate. It was evident, however, in a moment, from the change of his countenance, that a serious thought had passed over him; and he went on to remark that the language of the child was a forcible illustration of the passage in which Paul speaks of the outward form of religion as only "sounding brass and a tinkling cymbal;"—too true a description, he said, of many prayers, and he greatly feared of many of his own; and he then added, with deep feeling, that he earnestly desired to keep his mind habitually impressed with the consideration that where the heart is not in the worship of God, forms avail nothing.

Dr. Maxcy's manner in the pulpit was characterized by great simplicity, ease, and earnestness. His style of preaching altogether was eminently fitted to produce solemn reflection and deep self-communion, and thus lead to the best practical results. There was nothing, however, in his public performances, that was of a particularly exciting or agitating character. Every thing was serene, symmetrical, impressive. He attempted to imitate no one, and caught no one's peculiarities. Destitute of all pretension, he was evidently just what his Creator intended he should be; and every one felt, in listening to him, that if he were any thing else than what he was, it would be at the expense of disobeying the impulses of his own nature.

I cannot close this communication without saying that I have ever entertained a deep sense of my obligation to Dr. Maxcy,—not only for the important instruction which I received from him, but for his watchful care over me, at a period when "dangers stand thick around us." Mrs. Maxcy, so far as I know, is still living, highly esteemed by the community around her, and greatly blessed in the worthy characters of a family she has been instrumental of rearing. Though years have passed away since I have had the privilege of seeing her or her children, they are still the subjects of my grateful and affectionate recollections.

I am, dear Sir, very truly yours,
In the bonds of the Gospel,
GARDINER B. PERRY.

ROBERT BAYLOR SEMPLE.*

1790—1831.

Robert Baylor Semple, the youngest son of John and Elizabeth (Walker) Semple, was born at Rose Mount, King and Queen County, Va., January 20, 1769. His father, who was the son of very wealthy parents, emigrated from Scotland to this country in early life, was a lawyer by profession, and a gentleman of high respectability. He died when his son Robert was only twelve months old; and, in consequence of having become security on behalf of several of his friends for a large amount, nearly his whole estate was required to meet the claims of creditors, and his wife and four children were left nearly penniless.

Mrs. Semple was warmly attached to the Episcopal Church,—then the Established Church of Virginia, and trained her children to a strict observance of its forms of worship. To this training, Robert, in after life, referred the fact that his conscience had been kept tender and wakeful, and he had been preserved from skeptical tendencies.

* Taylor's Va. Bapt.—MS. from Dr. Ryland.

At an early age, he was placed at school, first with a Mr. Taylor, and afterwards with the Rev. Peter Nelson,* known throughout Lower Virginia as one of the most distinguished teachers in the State. When Mr. Nelson removed to the Forks of Hanover, and established an Academy, knowing, as he did, the depressed circumstances of Mrs. Semple's family, and her inability to meet the expenses of Robert's education, and observing withal that he was a youth of great promise, he kindly tendered to him his board and tuition free of expense. Robert studied Latin and Greek under the instruction of Mr. Nelson, and at the age of sixteen had made such proficiency as to become a very competent assistant teacher in the Academy.

Having completed his academical course, he was recommended by his tutor and benefactor as well qualified to be a teacher, and he obtained a situation in a private family. Here he commenced the study of Law; and, being placed in circumstances of great temptation, he began insensibly to yield, and then sought to hush the clamours of conscience by the cavils of infidelity. Hence ensued a conflict which rendered him much of the time unhappy. About this time, the Baptists in that region were especially active and earnest in their efforts to promote evangelical and experimental religion. Among them was one aged man, whom Mr. Semple, regarding as a thorough fanatic, often encountered in argument, endeavouring to convince him that he had fallen into a foolish delusion. It turned out, however, that the old man, being thoroughly acquainted with the Scriptures, was too strong for his opponent; and it was not long before Mr. Semple, as the result of an examination of the Bible and of his own heart, acknowledged himself a ruined sinner, and expressed an humble hope of acceptance through the merits of his Redeemer. Though his prejudices against the Baptists had before been strong, he was brought now to cast in his lot with them, and was accordingly baptized in December, 1789, by Elder Theodorick Noel, and joined the Upper King and Queen Church.

With this change of feeling and of character originated a corresponding change of purpose in respect to his profession—he resolved to give up the study of Law, and devote himself to the Christian Ministry. His first attempt at preaching, which was made within a few days after he became a member of the church, was by no means a successful one; but, though conscious of his failure, it did not at all discourage him. For several months, he laboured in the neighbourhoods adjacent to his own home, with great zeal. In 1790, Bruington Church was constituted in King and Queen, and Mr. Semple was unanimously called to take the pastoral charge of it. On the 20th of September of this year, he was regularly examined and ordained to the work of the ministry, by Elders Robert Ware, Theo-

* Peter Nelson was a native of Hanover County, Va., and was graduated at William and Mary College, after which he returned to his native county, and, within a few years, joined the Episcopal Church, and was ordained to the work of the ministry. He established himself permanently at Wingfield, where he became the head of an Academy, at which many who afterwards rose to eminence were, at least in part, educated. About the year 1807, his wife became deeply anxious in regard to her spiritual interests, and was desirous of joining a Baptist church; but he earnestly and peremptorily resisted her wishes. Afterwards, however, he was led to an examination of the Scripture doctrine of Baptism, which resulted in a change of his own views on the subject, in consequence of which he was baptized by immersion, by Elder Broaddus, about the year 1808 or '09, after having been an Episcopal clergyman for upwards of twenty years. He died on the 15th of February, 1827.

dorick Noel, and Iveson Lewis.* He continued to sustain the pastoral relation to Bruington Church as long as he lived,—a period of forty years.

On the 1st of March, 1793, he was married to Mary Ann, daughter of Colonel Thomas Loury, of Caroline County,—an estimable young lady, who had, a few months before, attached herself to the Baptist Church. They were both without property, and felt the importance of practising a rigid economy, in order that he might, without embarrassment, prosecute the duties of his office. After two or three removals, they ultimately settled in King and Queen, on a farm called Mordington. Here they spent the greater part of their lives; and, by teaching a school and cultivating a farm, he soon placed himself in comfortable circumstances, and, before the close of life, had acquired considerable property.

Elder Semple had not been long in the ministry, before he attained a high reputation among all classes. Notwithstanding his necessary confinement in school, he travelled extensively in Lower Virginia, preaching the Gospel and confirming the disciples; though his regular ministrations were confined to King and Queen, and King William Counties. He was instrumental also of nursing and raising to a vigorous maturity several infant churches, which had been founded before he entered the ministry.

Elder Semple was identified with some of the earliest efforts of the Baptist denomination in this country, especially in Virginia, to send the Gospel among the Heathen. He was a member of the first meeting of the Baptist General Convention, and uniformly attended afterwards as long as he lived. From the origin of the Richmond Foreign and Domestic Mission Society, (afterwards the Virginia Baptist Missionary Society,) he lost no opportunity to promote its interests; and for a series of years he presided at its annual meetings. He was also usually the Moderator of the General Association of Virginia, for supplying the destitute parts of the State, and was President of its Board of Managers. He was also an earnest friend to the Colonization Society, regarding it in the triple light of a source of rich blessings to the slaves themselves, to the American nation, and to the savage tribes of Africa. The interests of education lay very near his heart. When the Columbian College, in the District of Columbia, became so deeply involved in debt that its existence as a Baptist College was seriously imperilled, the eyes of the Board were directed to him as the most suitable person to take charge of its financial concerns; and, at a great personal sacrifice, he accepted the appointment, and removed to Washington City, in July, 1827. He entered upon the new and difficult duties

* Iveson Lewis was a son of John Lewis, whose father, Zachary Lewis, emigrated to this country from Wales, in 1692, and settled in King and Queen County, Va. Here Iveson was born on the 4th of March, 1741, and here he lived and died. He was educated in the Church of England, and continued in that connection many years, but was subsequently converted, as he believed, under the preaching of John Waller, and was immersed and united with the Baptist Church about the year 1770. He commenced preaching shortly after, and in 1775 constituted the Church called Matthews, in the county of that name, and continued to visit them, in the capacity of Pastor, once a month, for many years, at a distance of about fifty miles. He also organized two churches in the County of Gloucester, about the year 1790, and sustained a sort of pastoral relation to them for a considerable time. Advancing age compelled him at length to discontinue his ministrations to these distant churches, and to confine his labours to those in his more immediate neighbourhood, in King and Queen, and Middlesex Counties, where he was regularly engaged until December, 1814. He died in the exercise of a triumphant faith, on the 5th of January, 1815.

now devolved upon him, with great discretion and energy; though it pleased Infinite Wisdom that he should not live to accomplish the work.

As an Author, he had considerable reputation, especially in his own denomination. In 1809, he published a Catechism for the use of children, which met with much favour. In 1810, he published the History of Virginia Baptists, with several biographical notices appended, which has generally been considered his most important work. He was also the author of a Memoir of Elder Straughan, and of various Circular Letters from the Dover Association. He also published Letters to Alexander Campbell, which, however, in the opinion of some, were not among his most felicitous productions.

Mr. Semple received many testimonies of public confidence and respect. As early as the year 1805, he was invited to the Presidency of Transylvania University, but declined the invitation. In 1820, he was elected President of the Baptist Triennial Convention, and continued to hold the office till the time of his death. In 1814, the degree of Master of Arts was conferred upon him by Brown University. In 1824, he was honoured with the degree of Doctor of Divinity from the same institution; and in 1826, he had a repetition of the honour from the College of William and Mary; but in both cases he declined it from conscientious considerations.

Mr. Semple suffered severe trials, but they were mostly of a domestic character. The place of his residence was exceedingly unhealthy, and his family was often visited with protracted and dangerous illness. Of twelve children, only four were living at the time of his death. From 1825 to 1827, his house was little else than a hospital; and, though his own life and health were mercifully spared, most of his family were very seriously ill, and two of his children carried in quick succession to the grave.

When he left King and Queen County in 1827, he remained a while in Washington, and then took up his abode in Fredericksburg. With the management of the concerns of the College on the one hand, and the care of the Bruington Church on the other, he found it necessary to be almost constantly journeying in opposite directions; and this, with the great amount of care and responsibility that rested upon him, proved too great a burden for his already decaying constitution. In the year 1831, his health became perceptibly impaired. In the course of that year an extensive revival of religion took place in the church at Bruington, and he was permitted to see, in the month of September, more than one hundred admitted to the ordinance of Baptism, and become members of the church of which he had so long been the Pastor. His last visit to Bruington was made about three weeks before his death. On his return home, he suffered not a little from travelling in extremely inclement weather; and it was soon apparent that he was seized with a serious illness, though his family flattered themselves that it was nothing more than a severe type of the prevailing influenza. It turned out to be a violent fever, which had a fatal termination in just one week from its commencement. He predicted, from the beginning, that it would prove to be his last illness; and so deeply was he impressed with this thought that it was the opinion of his physician that the remedies administered were in a great

measure neutralized from the influence which his mind exercised over his body. His mind continued perfectly tranquil during his whole illness; and one of his last expressions was,—"I can depart in peace." He died on Sunday morning, December 25, 1831. The Funeral Sermon was preached by the Rev. Andrew Broaddus; and two or three other Discourses, commemorative of his character and services, were delivered in different places.

FROM THE REV. ROBERT RYLAND, D. D.

RICHMOND, Va., December 30, 1854.

Rev. and dear Sir: I take pleasure in complying with your request for a brief sketch of the character of the Rev. Robert B. Semple. I knew him from my earliest childhood; was awakened to the importance of Divine truth under his labours; was baptized, encouraged to study for the ministry, and ordained to the office of an Evangelist, by him; and have been a careful observer of the effects of his life on the morals of a wide community, and on the prosperity of our churches throughout Eastern Virginia. I mention these circumstances to enable you to judge of my opportunities for forming a correct estimate of his character.

In contemplating his ministerial character, nothing comes to me more forcibly than his great perseverance. I have known many men of equal, perhaps superior, abilities, who fell far short of his usefulness, because they wanted his decision. He was deliberate in forming his conclusions, but, when formed, he acted upon them. He felt that the ground on which he stood was solid, and he, therefore, stood erect and fearless. His course through life was consequently not an irregular one, vacillating from one extreme of doctrine to another, now manifesting an excessive zeal, and now settled down into a frigid insensibility; but it was uniform, steady, dignified. You always found him the same man. Human energy is often wasted because it is applied to some point, for a short time, with great vehemence, and then diverted from that to another before the first is accomplished. Such was not the manner of Mr. Semple. He never abandoned a project because it proved to be difficult or unpopular, but went right on, until a fair experiment had convinced him what was expedient. Hence it was that he acquired so much weight of character in the community. Every person confided in the soundness of his judgment, and in the energy with which he executed his purposes. If he had appointments to fulfil, he suffered no impediment, which mortal enterprise could overcome, to interfere with them. His congregations would go out to hear him in cold and rainy weather, because they were sure of *his* attendance. He was one of your practical men, that set themselves to work in good earnest, and from the same fixed point never decline until their aim is accomplished. It ought to be set down also to his credit that he was constitutionally indolent. His physical nature seems to have been changed by the force of principle. Whatever of activity he displayed was the result, not of natural temperament, but of grace Divine, urging him forward against the current of his feelings;—the effect of holy, ardent love, prompting him to spend and be spent for the salvation of souls. Many men are endued with a restless temper, that makes them energetic by starts. Their motions are rapid, but uncertain and eccentric. Their zeal is blazing, but misguided and injudicious. They rarely effect much good. But this man's energy was steady and efficient. His zeal was uniform and salutary, because guided by a sound judgment, and directed to a hallowed end.

Another quality by which he was distinguished was his intimate acquaintance with the human heart. This was one of the chief sources of his greatness

and usefulness. He applied his mind more to the study of this than to books. If he addressed the unconverted, they were often astonished at his perfect insight into their feelings. Like the woman of Samaria, they were constrained to say,—"He told me all things that ever I did." He described them so faithfully that they found no way of escape, and had to confess that they were the very sinners whom he had described. If he spoke to Christians, he seemed to know their trials, their secret exercises, their besetting infirmities. He expatiated on them more correctly than they could have done themselves. And he was well skilled to apply a remedy suited to their spiritual diseases; to administer comfort to the depressed, caution to the unguarded, and reproof to the disobedient. He aimed his darts not over the heads of men, but at their consciences, and they felt their point. He abhorred the disposition which prompts some to attempt great things, merely to attract the stare of the ignorant. The useful was preferred by him to the ornamental, and the homely phrase that all would understand, was selected to convey his thoughts, rather than the classic one which would be understood only by the learned.

His preaching was distinguished also for its practical tendency. He scarcely ever preached without showing his hearers what were their duties, and urging them with motives to their fulfilment. It is true he laid the basis of these duties in the Cross of Jesus Christ, and gave them their just value, as the effects, not the causes, of salvation. But then he insisted on them, as the indispensable evidences of discipleship, and as being "good and profitable unto men." He found it necessary, as a Pastor, again and again, to urge the brethren to a holy life, because they were far more apt to learn the doctrines of religion than to comply with its injunctions.

Another prominent trait in his character was gravity. The form of his head, the strongly marked features of his face, the contemplative moods to which his mind was habituated, and, above all, the air of unaffected sanctity that spread itself over his whole deportment, tended to inspire with awe those who came into his presence. It was this that gave him such a power of discipline in his family and in his church, and imparted such weight to his opinions and decisions as the Moderator of deliberative assemblies. It required a man of more than ordinary nerve to oppose his views,—much more to oppose them in a rancorous or obstinate spirit. A trifling incident will serve to illustrate the force of Mr. Semple's character in this respect. There was once a sale of household and farming utensils near his residence; and, wishing to purchase some articles, he attended on the day appointed. Among the things put up to the highest bidder was a *fiddle*, but not a single bid was made for it, notwithstanding the earnest efforts of the auctioneer. Knowing that a certain gentleman present wished to purchase the instrument, the conductor of the sale afterwards inquired why he had not made a bid for it. He confessed that he was awed by the presence of the holy man, and then added, with vehemence,—"Robert B. Semple is the only person I ever saw in my life, that I was afraid of!" This austerity of manner was however greatly softened on a more intimate acquaintance, and by a sweet smile that occasionally played on his countenance. Few men ever had a deeper or more active benevolence towards their fellow-creatures, or put forth more disinterested and sustained efforts for their highest good.

I will only add that no man probably felt a deeper interest than he in the general welfare of Zion. While the disciples are classed into so many little families, there is danger lest they feel an undue solicitude, each for his own family, and disregard the common cause. Mr. Semple felt a deep interest in the prosperity of his own denomination, but he had also a heart to pray and to labour for the progress of the Gospel in every part of the world. He could have said with Paul,—"Besides those things that are without, that which

cometh upon me daily, the care of all the churches." Indeed, as his reputation advanced, he was oftener put in requisition to preach in distant neighbourhoods, than was agreeable to his own people. Wherever he sojourned, there he went to work, as if he had been among his own charge. And, on this account, he was looked up to by all the churches as a kind of Apostle; was often called upon to decide controversies, and adjust difficulties. One of his favourite themes in the pulpit was the duty of brotherly love. His soul was oppressed by the schisms which have, in some instances, distracted and rent our churches. To the variant parties his private and public counsels were excellent. If, however, he, at any time, displayed an authoritative spirit, it was while preaching on this subject. He had little patience for the senseless quarrels of those who profess to be disciples of the Prince of Peace, and children of the God of love. In fine, as a public teacher of religion, he was deservedly eminent. He was always appropriate. The variety of his sentiments, the originality of his manner, the solid, earnest, and devout constitution of his mind, made him profitable to all classes of hearers.

Mr. Semple was of ordinary stature, rather inclined to corpulency,—of strongly marked features, expressive of profound thought. His head was large, and indicated deep devotional feeling. He was of fair complexion, deep blue eyes, thin beard, small eye-brows, projecting forehead, dark but not black hair, gradually thinning and whitening with age. His walk was perhaps his most striking peculiarity. It was *waddling*, usually hurried, and suggested to the observer that he was going *somewhere*, and for some *definite object*. Indeed there was something in his whole bearing calculated to impress,—something of patriarchal dignity, not assumed, but natural, that inspired reverence, and that would have prompted a stranger, seeing him in the midst of an assembly of great men, to ask *who he was*. Withal he was, in private life, and among his own people, loved as well as venerated. He could condescend to the poor, without seeming to feel it to be condescension, and could always have a kind word or a sportive gesture for children, without a tincture of levity.

Very fraternally yours,
ROBERT RYLAND.

ABEL WOODS.*

1790—1850.

Abel Woods, a son of Samuel and Abigail Woods, was born in Princeton, Mass., August 15, 1765. His father was a very intelligent farmer, and both his parents were highly respected members of the Congregational Church. He lost his mother in his early childhood; but his father instructed him carefully in the great principles of religion, and, besides giving him the advantages of a common school, devoted many of the winter evenings to assisting him in his studies. In 1783, when he was about eighteen years of age, he became deeply concerned in respect to his immortal interests. After having been for a long time in darkness, from not having had right views, as he afterwards believed, of the Gospel plan of salvation, he at length emerged from it into a state of tranquillity and

* Dr. Kendrick's Fun. Serm.—MS. from Rev. Alvah Woods, D. D.

joyful hope. Almost immediately he became impressed with the idea that it was his duty to devote himself to the Christian ministry; and this idea having at length grown into a full conviction, he began to direct his efforts to this object.

Notwithstanding he had been educated a Pedobaptist, doubts seem to have arisen in his mind, at an early period, in respect to the validity of Infant Baptism, and also of Baptism by Sprinkling; and the result of a somewhat extended and earnest inquiry on the subject was a conviction that Baptism could be legitimately administered only by immersion, and only to believers. In 1786, at the age of twenty-one, he was admitted to the Baptist Church in Leicester, Mass. He still continued to labour on his father's farm, while he devoted all his leisure hours to study in preparation for the ministry. It would appear that he subsequently regretted not having taken a more extended course. He says, in a brief sketch of his life which he left, alluding to this period,—"Deeply sensible of my ignorance and unworthiness, I should have commenced academical studies, but for the bad advice of a Baptist minister,—advice which I shall lament having followed, so long as I live."

In 1790, he began to preach statedly in the towns of Princeton and Holden, and his labours seemed to be attended with a blessing. He was subsequently invited to settle as Pastor in Dublin, and Alstead, N. H., and Cavendish, Vt., in which latter place, he preached about a year. At length, he visited Shoreham, Vt., where his labours seemed to be eminently useful. Here a church was soon gathered, and he was ordained, and set apart as its Pastor, in February, 1795.

Mr. Woods remained Pastor of the Church at Shoreham fifteen years; during which time there were three revivals, each of which brought a considerable accession to the church. His labours were, by no means, confined to his own immediate congregation, but he often went abroad, as a public man, and bore an important part in various Benevolent Associations, and in organizing a system of effort for the spread of the Gospel. Owing to peculiar circumstances, and much to the regret of his people, he resigned his charge in 1810; and immediately after spent about a year in missionary labour, chiefly under the direction of the Vermont Missionary Society. In 1811, he settled at Panton, Vt., and subsequently laboured in Addison, Granville, and Hubbardston, until the year 1826. In these several places, especially in Addison, large numbers were gathered into the church, as the result of his labour. In October, 1826, he removed to Essex, N. Y., on Lake Champlain, where he remained, labouring most of the time as Pastor, until 1837. At that time, being sensible that the infirmities of age were gradually coming upon him, he felt admonished to withdraw from the active duties of the ministry; and, accordingly, he left Essex, and took up his residence with his son-in-law, the Rev. Alanson L. Covell, then minister of the First Baptist Church in Albany. Here he remained about a year and a half, when the death of Mr. Covell rendered another removal of the family desirable, and it was determined that they should make their future home at Hamilton, N. Y. He selected this spot, partly on account of its pleasant situation, but especially from its being the seat of the Baptist Literary and Theological Institution, in which he felt a deep interest,

and to which he had been a liberal contributor. He took up his residence here in the spring of 1838, and never made another remove till he was summoned to his long home.

Mr. Woods retained both his intellectual and physical powers, without much perceptible abatement, to extreme old age. He took a deep interest in passing events, especially as they were connected with the progress of the Kingdom of Christ. It had long been his prayer that he might be spared a lingering sickness at last; and that when there was no more of active service for him to perform in his Master's cause, if it were God's will, he might be called to his rest. And this desire of his heart was granted. During the week previous to his death, he was slightly ill, but not in such a degree as to interrupt materially his ordinary employments. On Saturday he seemed better, and, on retiring to rest at evening, dispensed with the little medicine which he had taken for a few of the preceding days. In the course of the night, his disease which had before seemed so light, took a sudden and fatal turn, and, after a few hours, the earthly tabernacle had become a clod. He died August 11, 1850. His Funeral Sermon was preached by the Rev. A. C. Kendrick, D. D., and was published.

In December, 1792, Mr. Woods was married to Mary Smith, of Clarendon, Vt., who, a few months before, had joined the Baptist Church. She was a lady of great excellence, and happily adapted to fill the station of a minister's wife. She died nearly three years before her husband. They had six children, three of whom died long before their parents; and of the other three who survived them, the eldest is Dr. Alvah Woods, late President of Alabama University; the second is the widow of the late Rev. A. L. Covell;* and the youngest is the wife of the Rev. Dr. Pattison, Professor of Theology at Newton, Mass.

FROM THE REV. LEONARD WOODS, D. D.

PROFESSOR IN THE ANDOVER THEOLOGICAL SEMINARY.

ANDOVER, January 21, 1852.

My dear Sir: You ask me for my recollections of my beloved brother, the Rev. Abel Woods. He was several years older than myself, but I have a distinct recollection of some of the most interesting scenes of his early life. At the time when his mind was first seriously directed to the subject of religion, the Congregational Church in Princeton was very deficient in the spirit of piety, and exerted apparently but little of truly Christian influence. But

* ALANSON L. COVELL, the only son and youngest child of the Rev. Lemuel Covell, was born in Pittstown, N. Y., January 20, 1804. From early childhood, he evinced great loveliness of temper, as well as high and generous aspirations. At the age of nineteen, he united with the Baptist Church in Charlotte, Vt., and shortly after commenced preaching. In 1828, he became the Pastor of a Church in Addison, Vt., and was married shortly after. After labouring here, as well as with some other churches, for about two years, he removed, in February, 1831, to Whitesborough, N. Y., where he remained for five years, labouring with great acceptance and success. In 1835, he received a unanimous invitation to become the Pastor of the First Baptist Church in Albany, and, having accepted it, took up his residence there in January, 1836. In the autumn of that year, he took a prominent part in the organization of the American and Foreign Bible Society, and delivered a discourse in reference to it, which was highly approved and widely circulated. He died at Albany, after an illness of seven months, on the 20th of September, 1837, in the thirty-fourth year of his age. He was an eminently devout and godly man, but was subject to great spiritual conflicts. His whole character was one of uncommon attraction. His death was deeply mourned by all who had witnessed the sweetness and purity of his spirit, or his exemplary and devoted life.

there was a little company of devout Baptists, who lived in a neighbourhood in the South part of Princeton, and the North part of Holden. Among these Christians, my brother found those who could sympathize with his feelings, and could afford him the Christian aid and counsel which he needed, and which, through the blessing of God, proved the means of his hopeful conversion and his subsequent growth in grace. He had a youthful friend, who was intimately associated with him in his religious duties. That friend was Sylvanus Haynes,* afterwards well known as a minister in the Baptist churches. He was accustomed, at stated times, to meet with my brother for conversation and prayer, in a retired place in a grove during the summer, and at each other's houses during the winter. I was then about ten years old. I knew the object of their meetings; and I well remember how kind and pleasant their demeanour was towards each other, and towards all around them; how cheerful and happy they appeared, and how earnest they were to get knowledge, particularly on the subject of religion. And I remember that their appearance led me to think how excellent religion is, and how desirable to obtain it in early life.

When my brother told our father, who was a member of the Congregational Church, that he was desirous to join the Baptist Church, our father gave his free consent. I was present when my brother was admitted to Baptism by immersion. It was on the Sabbath, and the assembly was too large to be accommodated in a private house. They resorted, therefore, to a large barn, then empty. I sat on a high beam, near the middle of the building, and there, after a solemn sermon, I heard the examination of my brother, as to his religious knowledge and experience. After which, I went to a small river, and witnessed the Baptism.

My brother soon cherished a desire to preach the Gospel; and, for two or three years, he was engaged in such reading and such exercises as he thought best suited to fit him for the sacred work. He became familiar with Doddridge's Rise and Progress, some of Edwards' works, and other pious books, making the Word of God his chief study.

While he remained at home, he was my companion, day and night. Though he was a very affectionate brother, he was very sparing in his conversation with me on the subject of religion. But some of his remarks were distinctly and permanently impressed on my memory. He said to me repeatedly, and very kindly,—"Leonard, I hope you will be a Christian." Sometimes he said,—"I *expect* you will be a Christian." No advice or warning could have touched my heart so much as to know that my brother hoped and expected that I should become a Christian. Once he came home from a religious meeting, later than common, and when he came to bed with me, he merely said,—"I hope, Leonard, that God is converting some of your mates." This single remark took strong hold of my childish feelings, and such a manner of treating the subject of religion,—such brevity and simplicity of remark, joined with humbleness of mind, and the spirit of love, distinguished him through life.

* Sylvanus Haynes, son of Joseph Haynes, was born at Princeton, Mass., February 22, 1768. At the age of about fourteen, he became hopefully pious; at the age of seventeen, he began to have scruples on the subject of Baptism; and in July, 1786, when he was in his nineteenth year, he was baptized by immersion. He commenced preaching in March, 1789, and for about a year exercised his ministry in his native place. In March, 1790, he removed to Middletown, Vt. In July, 1791, he received ordination, and took the pastoral care of the church in that place. In August, 1791, he was married to Louisa Gardner, a member of the Middletown Church. After a successful ministry at Middletown, he removed, in October, 1817, to Elbridge, in the same State, where also a rich blessing attended his labours. His wife died in March 1825, and in January, 1826, he was married to Mary Coman, of Cheshire, Mass. He died on the 30th of December following, after a short illness. He was greatly esteemed, both as a Christian and a minister.

His preaching was exceedingly plain and scriptural, and his prayers free and fervent. But in all his performances he manifested devout *reverence*. It could not be otherwise; for pious reverence and awe belonged to the settled habit of his mind. He happily employed his strong and manly intellect in such a manner as to make the truths of Revelation intelligible to common people, and even to children. His preaching abounded in anecdotes; but they were pertinent and instructive, though evidently carried to excess.

He had a brief and striking way of answering objections. When a man who did not believe the doctrine of the Saints' Perseverance, said,—"What if David had died after his fall, before his repentance," he answered,—"What if the angels who were carrying Elijah to Heaven, had let him slip out of their hands?"

My brother, being the first ordained minister settled in the town of Shoreham, was entitled to the bounty land set apart by the laws of the State, as the property of the first minister. By vote of the town, this land was his; and he occupied it, and made improvements on it for several years. At length it was claimed by a majority of the inhabitants; and, after an expensive lawsuit, it was, with manifest injustice, taken from him. He was thus embarrassed, and involved in a heavy debt. There was, however, a way in which he could evade his obligation to pay the unjust debt. Some of his friends advised him to resort to means which were of doubtful propriety, though not condemned by the laws of the State. Here came the trial of his moral principle. Though the temptation was strong, he overcame it. He determined to avoid whatever would be likely to discredit his character and calling, and to proceed with perfect fairness and honour, however great the losses and difficulties to which he might be subjected. And many a time did he afterwards refer with heartfelt satisfaction to the sound principle which had guided his conduct, devoutly ascribing his deliverance from that temptation to the timely help of Divine grace.

My brother was conscientiously wedded to the principle of Close Communion, so far as relates to the Lord's Supper. But, in every thing else, he had cordial fellowship with other Christians, both publicly and privately. His feelings were most kind and fraternal towards all the followers of Christ, and he delighted to reciprocate with them all the offices of Christian love. He told me that he was as really united in heart with Christians of other denominations, and enjoyed as serene and happy communion with them, as with those of his own.

In this connection permit me to mention what took place during my last visit to him, more than five years since. In the village of Hamilton, where he lived, there was a Baptist church, and a Presbyterian church, and the Lord's Supper was to be administered in both of them in the afternoon, instead of the common Sunday service. I had preached in the Baptist church in the morning, and was to administer the Sacrament in the Presbyterian church in the afternoon. At noon, my brother told me that he intended to go with me to the Presbyterian church. I said to him that I should be glad to have him with me, and should be much gratified if he would assist me in administering the Lord's Supper. "I have no objection," he replied; he went and sat with me at the Sacramental table. After I had introduced the service, and administered the bread, I requested him to address the church and to lead in the next prayer. This he did, giving to the members an affectionate and faithful exhortation, and then offering up, with great fervency, the usual thanksgiving and supplication before the distribution of the cup. In the whole service there was nothing to show that he was a Baptist, except that, while he joined with us *in heart* in commemorating the death of Christ, he did not outwardly partake of the bread and wine. He had a large and

loving heart, and he embraced in cordial fellowship all who bore the image of the meek and lowly Jesus.

Under the repeated bereavements which were allotted to him, and under all his other trials, some of which were very severe, he manifested a subdued and quiet spirit. While his heart was bleeding under Divine chastisement, he found relief in prayer, and, with filial confidence, yielded himself to the will of his Father in Heaven.

In my brother's religious life, there was a long succession of clouds and darkness, intermixed with great serenity and joy. My impression is that he attached too much importance to particular frames of mind, and thought too little of the habitual course of his life. He had a clear and often a distressing view of his inward corruptions, and his shortcomings in duty; and, in consequence of this, he trusted less and less in himself, and more and more in his Saviour. He spoke of it as a wonder of free and sovereign grace that a sinner like him should be saved. His letters were characterized by a fraternal and devotional spirit. He always spoke of his success with all lowliness and meekness, and of his humble hope that, through boundless grace, he should be admitted to the rest which remaineth for the people of God.

Yours, with hearty love and esteem,

L. WOODS.

DANIEL WILDMAN.*

1791—1849.

Daniel Wildman was born in Danbury, Conn., on the 10th of December, 1764. He was a son of Capt. Daniel Wildman, whose grandfather, Abram Wildman, emigrated from the North of England to this country in or about the year 1683, and settled in Danbury, where the family have since resided.

The father of the subject of this sketch gave him the advantages of a good common education, and his proficiency was highly creditable to both his industry and his talents. But he early discovered a somewhat wayward disposition, which occasioned his father great anxiety, and drew from him many serious admonitions, which were not altogether without effect, though they seem to have done little more than embarrass him in his sinful course. At the age of twenty, his mind was powerfully wrought upon in respect to his salvation, and for several months he kept aloof from all scenes of gaiety, and devoted much of his time to serious reflection; but, not finding the comfort which he had expected, he resisted, and finally succeeded to a great extent in banishing, his religious impressions. The next two years he spent in utter carelessness, with the exception of brief interruptions from the involuntary workings of conscience; but, at the end of that period, when he was about twenty-two years of age, a more deep and decisive work was commenced in his heart, which, at no distant period, resulted in his indulging the hope that he had been born from above. His views of his own utter unworthiness, and of the infinite grace and excellence of the Gospel, were, at this period, intense and well-nigh overwhelm-

* MSS. from his son,—Rev. N. Wildman, and Rev. G. Robins.

ing; and the record of these exercises, which he made shortly after, and which still remains, shows that his Christian life must have been very thorough in its beginning.

Several years passed after this change in Mr. Wildman's character before he devoted himself to the Christian ministry; and, during a part of the time, he was occupied in teaching a school. He was licensed to preach by the Church in Danbury, in 1791, when he was about twenty-seven years of age. He commenced his labours at Plymouth, Conn. Here he continued until 1796, when he removed to Wolcott, where he was ordained, and remained two years. In 1798, he removed to Bristol, and commenced preaching to a few people, in a chamber, in his own house; but, in the progress of his labours here, a meeting-house was built, and the church greatly enlarged and strengthened. In 1804, he removed to Middletown, Upper Houses, where his labours were attended by a considerable revival of religion. In 1805, he divided his labours between Middletown and the First Church in Suffield; and at this period he is said to have been at the zenith of his power. In 1806, he returned to Bristol, where he laboured some ten or twelve years longer; thence removed to Stratfield, where he laboured some two or three years; and thence to Bristol again; though, subsequently to this, he spent some portion of his time with the Stratfield Church. In the year 1820, he preached half of the time in Carmel, N. Y., and baptized, during the year, about three hundred persons. After this, he spent a few years in Licking County, O., but in 1826 returned to Connecticut, and was settled over the Church in New London for about three years, in one of which the church received about seventy to its communion. After this, he laboured successively with the church in Russell, Mass.; with the church in Meriden, Conn.; with the First Church in Norwich; and finally with the Church in Andover.

The last years of his life were spent in the family of his son, who resided at Lebanon; and, though he was so blind that he was unable to read, he continued to preach occasionally at Lebanon and elsewhere until he was eighty years old. His last sermon was especially rich in evangelical truth, and was delivered with great pathos. His last illness was brief, and attended with little suffering. For some time before his death, he was frequently heard to preach regular and pathetic discourses in his sleep. He died at his son's residence at Lebanon on the 21st of February, 1849, aged eighty-five.

Mr. Wildman was married on the 15th of August, 1791, to Mary Weed, of Plymouth, Conn. They had ten children, seven of whom reached maturity, and made a public profession of religion. One of them, the Rev. Nathan Wildman, is now (1858) the Pastor of the Baptist Church in Plainville, Conn. Mrs. Wildman died in April, 1816.

FROM THE REV. GURDON ROBINS.

HARTFORD, Conn., April 9, 1858.

My dear Sir: I was well acquainted with the Rev. Daniel Wildman, and am happy to render you any aid in my power, to enable you to give a faithful representation of him; though the circumstances in which I write forbid my

attempting any minute delineation of his character. I will only give you my impressions concerning him as a preacher.

And I can truly say that I regarded him as among the very best preachers of his day, to whom I was accustomed to listen. His discourses were evidently framed, not to please the ear, but to enlighten the understanding, to move the conscience, to subdue and purify the heart. They were distinguished for clear and consecutive thought and logical accuracy, as well as for forcible and pungent appeal, and sometimes for a subduing pathos. It was evidently his delight to preach Christ and Him crucified; and it was his privilege to see many gathered into the church as the fruit of his labours. His personal appearance was favourable to the general effect of his preaching. His figure was commanding, and his features prominent, and not prepossessing, when in repose; but when lighted up by some great evangelical theme, his face would sometimes glow with such effulgence that it would remind you of Moses coming down from the Mount.

He was present at a ministers' meeting in Hartford County, on one occasion, after he was very far advanced in years. He had listened the whole day to the exercises of the occasion, which consisted partly in the discussion of some important topics in Theology. There was a rule that there should be a sermon, at the close of the exercises, in the evening; and it fell to my lot to preach; but as my health was not good, and I was desirous of hearing this venerable father on the very important subjects which had been under discussion, I prevailed upon him to take my place. On his consenting to my request, he said, with a characteristic smile,—"Well, I will try to tell the boys how the matter stands." He preached a sermon nearly two hours long, which was an epitome of the entire body of Divinity, and throughout which he spoke with perfect ease and freedom, showing that he spoke at once from a well furnished mind and a well regulated heart. At the close, a most hearty responsive Amen went up from every part of the house. This was the last sermon which I ever heard from him, and the impression which it made upon my mind still remains vivid.

Accept the assurance of my fraternal regard.

GURDON ROBINS.

FROM THE REV. DANIEL WALDO.

Syracuse, March 3, 1858.

My dear Sir: I doubt not there are many persons who can tell you more about the Rev. Daniel Wildman than I can; but what I remember concerning him it gives me pleasure to communicate. My acquaintance with him was limited to a few months in 1806 or 1807, which he spent in Suffield, Conn. He was regarded, at that time, as one of the lights of his denomination; and he was there by request of the Rev. Mr. Hastings, minister of the Baptist Church in the First Parish of the town; and, though my residence and parish were two miles West of that, I early made his acquaintance, and often met him, and sometimes heard him preach, while he was in that neighbourhood. He attracted very considerable attention from persons of all classes, and had, no doubt deservedly, the reputation of being much more than an ordinary man.

In person, as I remember him, he was rather above the middle size, of symmetrical proportions, and of a countenance expressive of thought, intelligence, and firmness. His movements were free and easy, and his whole air that of a man who felt that he realized that human life was designed for higher purposes than mere animal or even intellectual indulgence. He seemed to be truly earnest in his Master's work. He preached very often during his

stay in our neighbourhood, and his preaching was largely attended, not only by persons belonging to his own communion, but by other denominations. His manner in the pulpit was simple and natural, and much more cultivated than that of the Baptist clergy generally in his day. And the same was true of his discourses. Though not written, they were evidently well premeditated, and showed a disciplined and logical mind. His text was the true index to his subject, and his object seemed to be to bring out the very meaning of the Spirit in the most perspicuous, and at the same time the most forcible, manner he could. His voice was not remarkable for compass, but was pleasant and sufficiently varied in its inflexions to give effect to whatever sentiment he wished to convey. The matter of his discourses was intensely evangelical; and this no doubt was one secret of the interest which his preaching awakened.

In private intercourse Mr. Wildman was familiar and agreeable, yet always sufficiently dignified. He was understood to hold some peculiar views in regard to God's covenant of grace with men; and when he preached for me, I gave him a text which was designed to develop them; but his discourse was throughout in strict accordance with the accredited orthodoxy of New England.

The above is all that I remember concerning him, that would be likely to be to your purpose; and even that you must take with all the allowance to be made for a man who lacks but a few months of having completed his ninety-sixth year.

Truly yours,
DANIEL WALDO.

WILLIAM BATCHELDER.

1792—1818.

FROM MISS ELIZABETH P. PEABODY.

Boston, September 5, 1854.

My dear Sir: I have not forgotten my promise, but it was not until yesterday that I could find a moment to see Mr. Batchelder's daughter, whom I wished to hear talk of her father again, and repeat those anecdotes by which she illustrates a character, whose delineation, as it seems to me, would form one of the most interesting chapters in your work, and one from which most important instruction may be derived for the profession. For it shows that the original apostolic fervour, single-heartedness, and many-sided activity, with utter self-abnegation, is possible in this age of the world.

If any man was ever made of porcelain clay, it was Mr. Batchelder. His personal beauty was very great. It was the common remark of those conversant with the great works of art of the sixteenth century, that he recalled one of the master pieces that represented the Saviour; and, in going among the hills and woods of Maine and New Hampshire, where he laboured so assiduously and ardently for the best years of his life, the old people, who never saw a work of art, will tell you that Mr. Batchelder's countenance seemed like that of the blessed Jesus! His hair and eyes were of the colour of Daniel Webster's, with whom he was connected

by the Batchelder blood; but his head was higher and lighter, and his neck longer, and, on account of frequent nervous headaches, brought on by the slightest colds, he allowed his beautiful black hair to grow long, which fell in close ringlets in his neck, nearly to his shoulders.

I remember once going into the Boston Athenæum with his daughter, when Cole's picture of Christ sitting comforted after the temptation, was on exhibition, and she was transfixed before it with great expression of emotion. As soon as she found her voice, she said to me,—"That head and countenance are exactly like father's."

But his fine temperament of body, and his brilliant qualities which would have made him the greatest ornament of life, were wholly unaccompanied with that sickly, sentimental exaction of others, which often weakens the manliness of men of this fine order of genius, and leaves them to live a life of complaint and querulousness. Mr. Batchelder, with all his sensibility, always appeared as a Power.

I will begin by showing the beautiful wild stock of nature, on which was engrafted this rare scion of Heavenly Grace.

William Batchelder, a son of Ebenezer and Susanna (Crosley) Batchelder, was born in Boston, March 25, 1768. His father was one of seven brothers,—all Deacons in Congregational churches. His maternal grandfather was Deacon of Church Green, then called the New South, where, afterwards, Dr. Kirkland, Mr. Thacher, Dr. Greenwood, and Dr. Young successively ministered.

His parents were wealthy, but both of them died within a week of each other, in 1781, leaving William thirteen years of age. The estate was left to be settled by a neighbour and intimate friend, who was made executor of the estate, and guardian of the children, by his father. A destructive fire, immediately after, laid waste the estates of both Mr. Batchelder and the guardian, destroying a large quantity of important papers, and by an extraordinary fatality the guardian died. William chose, at this time, to go to the house of a relative in the upper part of New Hampshire, where he supposed he might have leisure to study, which was already a decided passion with him.

But he was presently shocked by the tone of this family, which seemed to him to be singularly irreflective, and wholly given to enjoying the goods of this world in the form of good eating. He, therefore, determined to leave them; and, as he afterwards said, wishing to break in upon the dulness of their life by at least a little inconvenience, that might stir them out of their absolute indolence with the question of "What is it?"—the last thing he did before he left was to go on the top of the house, and stop up the chimney. He next went to his grandfather Batchelder's, who was a wealthy farmer, and also had a manufactory of iron ware, in which he employed many foreign workmen. While William was there, one of these was killed by an accident; and, during the last few hours of his life, William sat by his bedside, talking to him of death and the world to come. He talked as a Protestant, and perhaps the workmen were Catholics; but at any rate this talk offended them; and, after the Funeral, when the old man had sent them all to their rooms to meditate on death and judgment, while he himself was devoutly reading the Scriptures at home, the workmen,

gathering in one of the rooms, called William to them, and told him that they were going to punish him for what he had said to their dying friend. They proceeded to undress him and wrap him in a winding sheet, and stretch him out on the boards upon which the corpse had been laid, and there they bound him down like a corpse, and left him, as it were, for the night. Nevertheless, every now and then, they would come in with a light, and look at him, as if watching the dead.

He amused himself with drumming with his fingers,—the only motion he could make; and had strength enough of mind to resist the ghastly impression, which might have been permanently injurious to his nervous system, had not his courage been as great as his imagination was excitable. In the morning he was released, but the whole thing was so painful to him that he did not care to expose himself to any repetition of the same kind of tricks, while he was too generous to tell his grandfather, who would, he felt certain, have discharged all the workmen, as sacrilegious, for thus trifling with the semblance of death. He concluded, therefore, to leave in silence, and he walked off the next day, and, after a time, arriving in Andover, he offered himself to a blacksmith as apprentice, whose good wife took him into the house, on his representing himself as an orphan and destitute.

Here it was his fancy to play a singular prank. The old woman offered to teach him to read, and the Catechism; and he assented with alacrity. The Catechism was easily taught by rote; but the stupidity about learning his letters seemed intense. Nevertheless he was a very great favourite with the old woman; for his disposition was very sweet, his bodily activity great, and his individuality altogether singularly attractive. One day the old woman observed on the clean white pannel over the fire-place, a verse of poetry, in an elegant handwriting, and asked who wrote it; to which one of the men replied that he saw William writing it. She said,—"Pshaw, William cannot read his letters;" but to her utter bewilderment, and even vexation, William, who was appealed to, did not deny it. No explanation was possible, and he did not attempt any; but, suddenly struck with a sense of having insulted her kindness, he felt that he could not stay to brook her reproaches; and, resorting to his usual mode of cutting short difficulties, left immediately.

He wandered off till he came to the Merrimack River, where he saw a man on a raft going down the river: he called to him and asked for a passage, and the man took him on. As he passed Haverhill, over against the Baptist meeting-house, where he afterwards ministered, he saw upon the banks the congregation assembled to witness an act of Baptism by immersion. Is it not quite possible that this expressive symbol, entering in among the images of his mind, at this eventful period of his life, may have lain there silently working, as a word of the great Truth, which subsequently called him from death unto life?

Having arrived at Newburyport, he sought employment as cabin boy in a Lettre de Marque of twenty-two guns, which was going to Cape François, Porto Rico, for salt. It was now 1783; and when three days out, they fell in with a Bermuda Privateer and had a battle. On this occasion William displayed undaunted courage and zeal in the management of a swivel on the main top; and gained great esteem of the ship's company.

The Captain and mate were excellent persons, and became very much attached to the beautiful, talented, active and self-relying boy; and set him to keep the reckoning of the ship, as he was a good mathematician, and had even studied the application of mathematics to navigation, while a school boy in Boston. A storm now drove them into the Gulf of Mexico, and several of the crew were washed overboard by terrific seas, and among others, the Captain himself. After great pains, he at last reached Cape François, the ship's destination.

While there, William and four sailors were sent in a long flat boat, twenty miles along the coast for the salt. This boat was upset on the Westerly end of the Island, and lost, and they all had to swim ashore, which was nearly a mile off, and in a place generally infested with sharks; but none molested them. When they got upon shore, the question arose, which way they should go to reach the ship; and William was quite sure of one route, while the sailors took an opposite direction. He was without hat, jacket and shoes, having lost in the sea every thing but shirt and pantaloons. After walking many hours, he went up a rising ground, and reached the top just as the sun was setting. Here he was startled by seeing a multitude of human beings gazing upon the sun; and, after some observation, he found they were performing rites of worship to that luminary. These were savage in their character. His daughter has heard him describe this scene to brother ministers at his own fireside, and the strong impression it made on his imagination. He was somewhat alarmed with respect to his own reception among these Pagans, but he needed refreshment, and concluded to go down the hill to a small hut which he saw at its foot, and see what he could do by the sign language to conciliate some hospitality, and learn the way to Cape François. In going into the hut, he saw lying on the floor a gigantic looking man, all rags and shaggy, who was not a negro, but seemed a savage of a peculiar species. William, however, addressed him with gestures, on which the creature rose, gazed at him a moment, and then rushed forward, and clasped him in his arms. Mr. Batchelder, in telling this story, used to say that he really believed, for the moment, it was the devil, who had caught him at last, in punishment for all his wickedness (which, however, consisted in nothing more than such freaks as have been related above; for he was singularly free from vicious propensity.) But presently the words,—"William Batchelder, don't you know Pedro?"—undid the mystery in part. It was a Portuguese sailor, once shipwrecked in the harbour of Boston, to whom, in his extremity, William had administered Christian charity, some years before, as almoner of his grandfather Crosley. The revulsion of feeling was so great that he nearly fainted; but he was tenderly cared for by the grateful sailor, and, with the assistance of a guinea, which Pedro gave him, got back to the place where the ship lay. The sense of a Divine Providence was brought home to his heart with great power by this singular incident.

The sailors whom he had left to take their different route, did not get back till some days afterwards. They then loaded their ship, and returned towards Newburyport. It happened, however, that the mate, who was serving as Captain, died on his way home, and, although William was not sixteen years old, he selected him as the only one of the crew capable of

navigating the ship, and his last words besought the sailors to obey him implicitly. Thus installed as Captain, William steered the vessel home safely, for which he was handsomely paid by the grateful owners.

He now determined to return to study, and actually made some advance in medical science. But his mind had been very deeply impressed with the remarkable Providence which had seemed to watch over his life, and he finally resolved to study Theology, though rather, perhaps, with the idea of knowing what was true, than with the purpose of preaching. Among his papers is found a memorandum of the extraordinary course of reading he took up, comprising not only all the leading writers of the several sects of Christianity, but even the principal Infidel writers.

But, before entering on this portion of his life, I cannot but pause to call your attention to the remarkable character the above account exhibits, especially the self-dependance and independence, the fulness of life, the adventurous spirit, the calm sense of inward power. He had never yet doubted that he had wealth, upon which he should finally fall back—he now saw that it was gone irretrievably, but he felt that there was that within himself out of which he could live. His conversion to the Baptist persuasion, even to the Christian life, was not brought about by any ministration of others, but his studies at last led him to the Bible as the original fountain, or at least the sure stream from the fountain of God. Drinking there with the fulness of youthful life, and with the fresh sensibility of an exquisitely organized heart, not without some wide observation of men in actual life and in the world of books, he came to that absolute humility, which is man's only legitimate attitude before the majesty of God's law, and the ineffable beauty of Christ's love; and seeing that human nature of itself is nothing but "life in death," he threw himself at the foot of the cross, and was buried in that Baptism, out of which the children of Adam may rise one with Christ to the Father, to go forth the fervent single-hearted apostle of the Crucified to those his Master had died to save. Mr. Batchelder, in the midst of the cares of a family of his own, of a parish with whose every progressive interest he identified himself, indeed of humanity itself, so far as it could be compassed by his immense Christian energy, was truly an example of living above the world, while he lived in it. He showed his full reception of the benefits of his Saviour's love by the bounty with which he spread the glad tidings, deeming it an honour and glory to work as well as suffer for the cause of causes.

For the several first years of his ministry, he preached without settlement, in the manner of the old-fashioned Baptists. On the 29th of November,* 1796, he was ordained Pastor of a Church at Berwick, his principle of decision as to locality being, as he himself said, to find "the least attractive place, where the greatest good could be done." At Berwick, his salary consisted of a small farm and house, and the services of a man servant abroad and a woman servant at home. Here he worked on his farm, kept school for children in the day, and adults in the evening, preached at various localities within several miles three times on Sunday, and sometimes in the week days. The story of his wonderful ministrations of the Gospel is the cherished tradition of the whole country around Berwick.

* Another account says, the 14th of August.

His daughter tells many anecdotes, showing how he educated his children to economy and generosity at once; how infinitely he was removed above complaining of poverty; and how his versatile talent, applied to every species of labour, supplied the house with comforts. On one occasion he made a sleigh, going to the workshops of mechanics to make the different parts, and taking this occasion of intercourse to establish a gracious influence over their minds. There was no office of usefulness so humble that he could not perform it, and ennoble it with a gracious dignity. For in this intercourse, so various, he always preserved the dignity of genuine superiority. Ardent and independent as he was in youth, he never seemed to descend to the arena of personal altercation in his maturity, under any provocation whatever. From the time he felt constrained to preach the Gospel of Christ, he seemed lifted forever above all temptations of earthly strife. Those who understand the composition of New England society in the country towns, well know how to appreciate this. On one occasion, a Deacon of his church, having wronged and maligned him, afterwards expressed some doubts as to the facts. Mr. Batchelder immediately went to his house and met him near the door. The Deacon said something about going half way to meet him. "I will go the whole way," said Mr. Batchelder.

At the suggestion of Dr. Baldwin, Mr. Batchelder was invited to Haverhill to fill an important place, where many persons distinguished for mind, position and wealth, composed the orthodox Congregational Church. He accepted the invitation and was installed on the 4th of December, 1805. Here his salary was somewhat larger, and his activity could be more exclusively confined to his profession. And I must tell one thing more to show how truly he was above the temptations of the world.

His aunt, Jane Crosley, had married an English officer of the East India Company, and carried her own fortune to join with his at Madras. She became there a rich widow; and when she died, an advertisement called for her next of kin to go to England and receive her estate. Mr. Batchelder never, for one moment, entertained the idea that he could leave the spiritual work to which he believed he had a special call, and which was crowned with such successes, to go and get earthly wealth. But he empowered lawyers, and sent out papers, and his presence was necessary, as George the Fourth put in a claim on the ground that the heir did not appear in person. But this did not disturb him or his purpose. The property was, therefore, confiscated to the Crown.

Now observe a contrast. He had taken great interest in Mrs. Judson, and her husband's missionary enterprise to the East; though he had nothing to do with it officially, as they were of the Orthodox Congregationalists, and he was a Baptist. But, after a period, the news came from India that they had become Baptists, and they called on the denomination in this country to send them comfort and aid. This news caused in Mr. Batchelder all the excitement which the news of personal chances for fortune could not do. His family describe the peace and rapture that illumined his countenance, the energy with which he brought all things to bear, that he might go to Boston, and meet his brethren, and commune upon ways and means to answer this Divine call, as he believed it. Greatly by

means of his personal energy the Baptist Mission to the East had its organization.

He also lost his life by the zeal with which, in the winter of 1817–18, he went about among the Baptists of Maine to raise funds to establish Waterville Theological Seminary and College. Strongly impressed with the importance of this institution, he was the most successful of agents to raise enthusiasm for it and money. His success carried him beyond his personal power, and he took a violent cold, resulting in a lung fever, which carried him off on the 8th of April, 1818, at the age of fifty-one.

On the day of his Funeral, all business was suspended at Haverhill. The shops were shut, and all the people of all sects came forth to mourn for what was felt to be a general public calamity.

Mr. Batchelder seldom wrote out a sermon. There are among his papers numerous skeletons of sermons which show that he premeditated what he delivered; but his fluent eloquence required no previous writing out in detail.

His hearers would testify that, however comfortable they were in mind, as they sat down to hear him, he inevitably tore to pieces all their robes of self-righteousness, and left them naked, and imploring for the garment of salvation at the hands of Christ, the Redeemer.

The exaltation he produced in his hearers, he also often produced in himself. One evening, after baptizing a crew of sailors in a rocky nook of the shores of the ocean, near Berwick, he said to his friends that it seemed to him that the rocks were covered with supernatural lights, and these continued on the roadsides and trees all his way home.

A flood of exaltation also descended upon his dying hour, and his last words were,—"I see this glory," and then a shout—"Glory." This is the more noteworthy, as he was habitually the opposite of talkative or demonstrative. A sweet, quiet dignity characterized his usual demeanour.

Mr. Batchelder's only publications, as far as I can learn, are a Sermon preached at Buxton, Me., at the Ordination of Abner Flanders, 1802, and a Masonic Discourse at Danvers, 1810. They evince very considerable ability.

Mr. Batchelder was married, in 1790, to Huldah, daughter of Benjamin Sanborn, a Deacon of the Congregational Church in Deerfield, N. H. They had several children. Mrs. Batchelder died in 1846, at the age of seventy-nine.

Yours truly,

ELIZABETH P. PEABODY.

FROM THE REV. IRAH CHASE, D. D.

PROFESSOR IN THE NEWTON THEOLOGICAL SEMINARY.

BOSTON, May 25, 1855.

Rev. and dear Sir: I cherish a very endearing recollection of the Rev. William Batchelder. If I mistake not, I met with him first in this city at Dr. Baldwin's. During my residence at Andover, as a student in the Theological Seminary, my acquaintance with him was increased. I can never forget the paternal kindness with which, when I was exceedingly ill, he invited and conveyed me to his house in Haverhill. Nor can I forget the cheerful and timely

attentions which I there received. Under God, they contributed much to the restoration of my health, and they made a deep impression on my heart.

When my studies at Andover were completed, he was about to make a journey to the State of Maine, for the purpose of attending the first meeting of the Trustees of the Baptist Literary and Theological Seminary in that State. He invited me to accompany him, and gave me a seat in his chaise. We passed, without haste, through the wide field where, in earlier days, he had laboured as a minister of the Gospel. Everywhere he was received with the warmest Christian love. He was welcomed as a father, and the people came in crowds to hear him preach.

The meeting of the Trustees was at the house of Governor King, in Bath, and the principal business was to locate the Seminary. It was delightful to see Mr. Batchelder amidst the loved and venerated men there assembled; with many of whom he had toiled and prayed long before they had thought of ever being permitted to meet on such an occasion as now called them together. Waterville was selected as the place for the incipient Seminary, which has since become Waterville College.

During the journey, he availed himself most happily of the ample opportunities afforded for conversation. He related many instructive incidents connected with the early history of the churches within the sphere of his labours. His whole deportment, as it came under my observation, was kind, courteous and cheerful. It gave "lucid proof that he was honest in the sacred cause," and that he felt the importance of doing good in his daily intercourse with men, as well as in his ministrations from the pulpit.

Since the time referred to, nearly forty-one years have passed away. I saw him no more. For, upon our return to Haverhill, I hastened from Massachusetts to enter on my duties as a Missionary in the Western part of Virginia; and not long afterwards he finished his career. But his tall, slender frame and his expressive countenance still seem to be before me. I love to think of him, and of such as he was. It is adapted to awaken gratitude for the Gospel, to purify and elevate the soul, and to endear the hope of Heaven.

Most respectfully yours,

IRAH CHASE.

ASA MESSER, D. D. LL. D.*

1792—1836.

Asa Messer, son of Asa and Abiah Messer, was born in Methuen, Mass., in the year 1769. His father was a farmer on the banks of the Merrimack. At the age of thirteen, he left the town school in his native place, and went to live at Haverhill, where he was clerk in a store for nearly a year. Having given up his clerkship, he studied for a short time under the instruction of the Rev. Dr. Hezekiah Smith, of Haverhill, and then went to Windham, N. H., where he completed his preparation for College under the Rev. Mr. Williams, a Scotch clergyman, who was in high repute for both talents and education. At the age of seventeen, he entered Brown University, a year and nine months in advance. He graduated in 1790; and his reputation for scholarship may be inferred from the

* Prof. Elton's Memoir of Dr. Maxcy.—MS. from Hon. T. Metcalf.

fact that the next year he was chosen a Tutor in his Alma Mater. In this office he continued till 1796, when he was elected Professor of the Learned Languages in the same institution. He was licensed to preach by the First Baptist Church in Providence in 1792, and was ordained in 1801. In 1799, he was elected to the Professorship of Mathematics and Natural Philosophy, and continued in it till the resignation of President Maxcy in 1802, when he was appointed President of the College. After having been connected with the institution, as a pupil and an officer, for nearly forty years, he resigned the office of President in the year 1826. He preached occasionally, both while Professor and President, for congregations of different denominations. His sermons were always written, and delivered with the manuscript before him. After retiring from the Presidential chair, he was elected by the citizens of Providence, for several years, to important civil trusts, which he discharged with ability and fidelity. His last years were occupied chiefly in superintending a small farm, in social intercourse, and reading. He died at Providence, October 11, 1836, aged sixty-seven years.

President Messer received the honorary degree of Doctor of Divinity from Brown University in 1806, and from Harvard University in 1820; and that of Doctor of Laws from the University of Vermont, in 1812.

He was married to Deborah Angell, and had four children,—three daughters and one son. The son died in infancy. The second daughter was married to the Hon. Sidney Williams, of Taunton, Mass; the youngest married the Hon. Horace Mann, of Boston; and the eldest remains (1850) unmarried. His widow still survives.

The following is a list of President Messer's publications:—A Discourse delivered on Thanksgiving Day, at the Congregational meeting-house in the First Precinct in Rehoboth, 1798. A Discourse delivered in the Chapel of Rhode Island College to the Senior Class, on the Sunday preceding the Commencement, 1799. An Oration delivered at Providence in the Baptist meeting-house on the Fourth of July, 1803. An Address delivered to the Graduates of Rhode Island College, at the Public Commencement, 1803. An Oration delivered before the Providence Association of Mechanics and Manufacturers, at their Annual Election, 1803. An Address delivered to the Graduates of Brown University, at the Commencement, 1810. A Discourse delivered before the Warren (R. I.) Association, 1812.

Professor Elton, in his Memoir of President Maxcy, has inserted an Address of President Messer to the Graduates of Brown University at the Commencement in 1811; stating, however, that it was then (1844) *first* published from the original manuscript.

FROM THE REV. E. A. PARK, D. D.

ANDOVER THEOLOGICAL SEMINARY,
June 17, 1857.

Dear Sir: I cannot remember the time when I was not familiar with the countenance of President Messer. Before I entered College I saw him every week, and while I was a member of College I saw him every day, and no one who has ever seen him can ever forget him.

His individuality was made unmistakable by his physical frame. This, while it was above the average height, was also in breadth an emblem of the expansiveness of his mental capacity. A "*long* head" was vulgarly ascribed to him, but it was breadth that marked his forehead; there was an expressive breadth in his maxillary bones; his broad shoulders were a sign of the weight which he was able to bear; his manner of walking was a noticeable symbol of the reach of his mind; he swung his cane far and wide as he walked, and no observer would doubt that he was an independent man; he gesticulated broadly as he preached; his enunciation was forcible, now and then overwhelming, sometimes shrill, but was characterized by a breadth of tone and a prolonged emphasis which added to its momentum, and made an indelible impress on the memory. His pupils, when they had been unfaithful, trembled before his expansive frown, as it portended a rebuke which would well-nigh devour them; and they felt a dilating of the whole soul when they were greeted with his good and honest and broad smile.

That his mental capabilities outstretched those of ordinary men might be inferred from the mere record of his life. Before he fitted for College he was a faithful clerk in a wholesale grocery store at Haverhill, Mass., and at the age of twenty-one, he left the College with high honours. For delicate philological analysis he had no peculiar aptitude; yet, one year after his graduation, he was chosen to the Classical Tutorship in the University over which the accomplished Maxcy presided, and only three of the Alumni of the College had ever been elected to that office before him. So acceptable were his classical instructions that, after the five years of his Tutorship, he was honoured by his Alma Mater in being elected her first Professor of the Learned Languages. After a creditable service of three years in this office, he was chosen Professor of Mathematics and Natural Philosophy, and after a still more honourable career of three years in this, to him, more congenial department, he was elected President of the Institution. In the Presidential chair he proved himself to be a sound political economist, and a logical and often powerful reasoner in various branches of ethics. He was born in the year when the first class was graduated at the College; seventeen years afterwards he entered the Institution, as a pupil; and after the lapse of only twelve years from the day when he ceased to be a pupil, he became the President of the University. He was then but thirty-three years old. His predecessor had taken the Presidential chair at the still earlier age of twenty-four. For a man of thirty-three, to administer an office so recently honoured by Maxcy and Manning, demanded a wide expansion of mind and heart; yet when he entered on this high station, no class in the College had contained more than twenty-eight members, and when he left it, he had instructed classes of forty, forty-one, forty-seven and forty-eight pupils, and among them many scholars eminent in church and state: he had raised the finances of the College to a prosperous condition, and had added depth and breadth to the groundwork of one of our noblest Universities. He was only fifty-seven years of age when he retired from Academic life, but he had then been connected with the College as a pupil or instructer thirty-nine years. During all this time he was noted for a round-about, strong sense, for a vein of humour, if not of broad wit, for a terse idiomatic Saxon style. In grave counsel few men have been so far-sighted and self-collected, who were likewise in the social circle so quick at repartee, and so irresistibly amusing. I have seldom known a veteran in the government of a College, who was so strict a disciplinarian, so clear-headed a diplomatist, and at the same time so apt in uttering kindly words to the boys whom he met in the street, so ready with a cheering proverb or a sprightly turn with the care-worn and down-hearted. As a financier he was sagacious and circumspect. In all the details of

business he was far more exact than clergymen are wont to be. Punctuality in fulfilling engagements was one of his most noted excellencies. He was an earnest and sometimes a conspicuous politician. His fellow-citizens were glad to honour him with civil offices, after he had left the University. A seat on the bench of the Supreme Judicial Court of Rhode Island was once tendered to him, but he declined accepting it. He laboured in the service of free schools, at a time when his efforts were imperatively needed, and of all charities which were not sectarian he was a discreet friend. He knew men. He understood the world. His original, shrewd maxims are not yet forgotten. In his Baccalaureate Address of 1811 he said to the Senior Class, "Should you choose no profession at all, you would, having no stimulus, be likely to live with no industry or enterprise; and of course with no usefulness, respectability or satisfaction. Should you, while nature would give you *one* profession, give yourselves *another*, this might even be worse than none at all: it might keep you ever struggling both against wind and tide." "If money is your object, you may gain it better by ploughing than preaching." *Appendix to President Maxcy's Remains, pp.* 415, 418. In his Baccalaureate Address of 1803 he said, "You will find most men alive to their own interest, and in general it will be the most safe to commit yourselves to them only so far as that interest may induce them to befriend you." *Ibid. p.*, 440.

It is as a Theologian, that President Messer is in the truest sense a study. He felt an affectionate regard for Nathaniel Emmons and for John Thornton Kirkland, and thus illustrated the broadness of his catholicism. Tough as he was and often stern, he recoiled from religious debate. "You should allow nothing but a sense of duty," he advised the class of 1811, "to carry you into the field of theological controversy; for then you will be liable to sacrifice the truth of God, not less than the love and peace of men." *Appendix to Pres. Maxcy's Remains, p.* 419. Many sharp observers have regarded him as a decided and thorough-going Unitarian. Some have looked upon him as substantially orthodox, and others have consigned him to various intermediate positions.

In the seven pamphlets which I have read from his pen there is no *decisive* indication, that he differed in any essential doctrine from the evangelical divines of New England. Perhaps he did not regard himself, at that period, as *confidently* holding any opinion which was at variance with the accepted faith of his denomination. His early education had been acquired on the banks of the Merrimack; he was early familiar with the vague terms of the "Merrimack theology," and that was proverbially far from the *high* Orthodox standard. In favour of the inspiration of the Scriptures, Dr. Messer uses, in these pamphlets, the most unequivocal language, and he takes a strong and bold position against the popular infidelity of the times. The first of these pamphlets was published when he was thirty years old, and is entitled "A Discourse delivered in the Chapel of Rhode Island College to the Senior Class on the Sunday preceding their Commencement, 1799." Here he speaks of the Bible as proving its own Divinity by "the way of salvation which it discloses by Jesus Christ," and says: "No where can we find a way in which such imperfect, sinful creatures, as men are, can be just with God, and made happy forever, but in Him, who *is the way, the truth, and the life.*" Pp. 8, 9. "You have no way to obtain his smiles but through the merciful interposition of his glorious Son." P. 14.

The latest of Dr. Messer's pamphlets was published when he was forty-three years of age, and bears the title, "A Discourse delivered before the Warren Association, met at Warren on Tuesday, September 8th, 1812." This Discourse, from the text, I. Peter v. 1, 4,—"The *Elders* which are among you," &c., is an historical curiosity. It abounds with utterances as decisive as the

following: "The difference, therefore, between friends and foes, right and wrong, black and white, is not more striking than is the difference between the characteristics of other men and of the disciples of Christ. What a difference between a crown of glory and a lake of fire! between eternal life and eternal death! between the mansions of joy and the dungeons of woe! between the songs of the ransomed of the Lord, and weeping, wailing, and gnashing of teeth! And yet this is the difference between the prospect of the disciples of Christ and of other men; of him who serveth God, and of him who serveth Him not." P. 18.

Of these "other men," it is added: "Their condition is not safe. The most awful calamities hang over them. They are not the friends of God. They are the enemies of God, and He has threatened to pour out on them the vials of his wrath. Remaining as they are, they should tremble for the prospect before them. It is a horrible tempest. It is tribulation and anguish. It is weeping, wailing and gnashing of teeth. It is everlasting destruction from the presence of the Lord and from the glory of his power." P. 8.

How can these men be made sons of God? "In one view," says President Messer, "this effect lies beyond the power of man. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Not any thing but the power of God can bring sinners to repentance. To them all the preaching, however learned or eloquent, which the Spirit of God will not apply, is nothing better than a 'sounding brass, or a tinkling cymbal.' The preacher must ever be careful to exhibit men as the truth exhibits them, fallen, helpless, perishing sinners, and he also must ever be careful to let them know, what the truth will let them know, that not any thing but the mercy of God can save them: but that, at the same time, this mercy is rich and free, and equal to the salvation of the very chief of sinners. Hence the truth which the *Elder* is bound to explain and enforce, will at once suggest reformations, revivals of religion;—such blessed effects as, since this Association last assembled in this place, have been seen in Warren; such as, for the last several months, have been seen in Harwich, in Barnstable and in Providence, and such as, at this very time, and in a wonderful manner, may be seen in Bristol." Pp. 16, 17.

The conflicting rumours with regard to President Messer as a theologian, may be explained by supposing that he modified his views as he studied the Unitarian controversy. I have no evidence that he ever abandoned the doctrines, that man is by nature entirely devoid of love to God, and that he needs a radical change of heart in order to be saved. It is said by some of his intimate friends, that, in his earlier ministry, he believed in the doctrine of a strictly vicarious atonement; but it is said by others yet more intimate, that, if he ever believed this doctrine, he decidedly abandoned it in his later years. During a large, perhaps the larger part of his public life, he probably adopted the Arian view of the person of Christ, and, in the main, coincided with the General Baptists of England, more nearly than with any other denomination of Christians. While he remained President of Brown University, he continued to attend the First Baptist Church in Providence, but after he retired from Academic life he attended a Freewill Baptist Church. He considered himself a student of theology until the day of his death, and on some points did not pretend to have fully established his opinion. It was therefore a question often discussed, and never fully decided, how far and for how long a time he doubted or disbelieved various doctrines of the evangelical faith.

There was a resemblance, as well as a contrast, between the theological career of President Maxcy and that of President Messer. Dr. Maxcy became more and more orthodox, while he remained at Brown University; Dr. Messer less and less. A few months before Dr. Maxcy's elevation to the Presidency,

he wrote: "For my own part, I can safely say that I have never been disposed to confine myself to the peculiar tenets of any sect of religionists whatever. Great and good men have appeared among all denominations of Christians, and I see not why all do not deserve an equal share of attention and regard." "An entire coincidence in sentiment, even in important doctrines, is by no means essential to Christian society, or the attainment of eternal felicity. How many are there, who appear to have been subjects of regeneration, who have scarcely an entire comprehensive view of one doctrine in the Bible!" *Maxcy's Remains, pp.* 149, 151. Dr. Messer often made similar remarks. He was a Rhode Islander in freedom of thought, and freedom of speech. He has given his own autobiography, to some extent, in his letter to Rev. William Richards, D. D., of Lynn, England. It was doubtless an honest letter, but none the less adroit or profitable. It exhibits Dr. Messer as he was, an uncompromising Independent in Ecclesiastical Polity, and an earnest friend of the College whose finances he enriched, and in whose favour he enlisted the sympathies of the General Baptists of England. Dr. Richards was a prominent divine among the General Baptists, and to him the far-seeing President writes thus, on the 18th of September, 1818:

"This Literary Institution (Brown University) was founded by men who breathed the very spirit of religious freedom, which you, as expressed in your letter, breathe yourself. Though the charter of it requires that the President shall forever be a Baptist, it allows neither him, in his official character, nor any other officer of instruction, to inculcate any sectarian doctrine: it forbids all religious *tests*, and it requires that all denominations of Christians behaving alike, shall be treated alike. This charter is congenial with the whole of the civil government established here by the venerable Roger Williams, who allowed no religious tests, and no pre-eminence of one denomination over another; and none has here been allowed unto this day. This charter is also congenial with the present spirit of this State, and of this town. Nothing here would be more unpopular than an attempt to place one religious sect above another. The ancient Baptist Church in this town never had in it, and probably never will have in it, any creed but the word of *God*, and it is very large and very flourishing. Of the value of this spirit of religious freedom, no man perhaps has a higher estimation than I myself. I abhor a bigot, and I should be unwilling to live among men unwilling that I should think for myself. My sentiments on this subject (if, indeed, it may be lawful for a man to quote himself,) were lately, in a discourse which I delivered before the Bible Society of this State, expressed in the following words: 'Denominational attachments, I know, are very natural, and when kept within the bounds of moderation, they are very commendable; but when carried beyond them, they become bigotry, and bigotry in its worst form is a fury as haggard as the worst of those which flew from the box of Pandora.' 'Religious bigotry indeed, and religious tyranny, both belong to the same kennel, and God grant that, by driving them back to their native dungeon, Bible Societies may be made the means of accelerating the progress of that 'charity which beareth all things, believeth all things, hopeth all things, endureth all things.'—These thoughts were addressed to a large assembly in this town, and they were well received. Hence you may learn a little of the town, and also of me, and then of the College, and this little I hope will not discourage your design of becoming one of its generous benefactors."

These words of Dr. Messer struck the right chord in the soul of Dr. Richards. Mr. Evans, the biographer of Richards, appends to them the following remark: "Gratified with this letter of the President of Rhode Island College, which breathes the spirit of unadulterated Christianity, Mr. Richards now resolved to become one of its generous benefactors. In his will he

bequeathed his Library, consisting of nearly thirteen hundred volumes of Theology, History and Biography to Brown University."

As strength of style comes from strength of character, it is natural to infer that the robust mind and energetic impulses of President Messer would be developed in vehement language, and this, when uttered with his massive and sometimes tumultuous voice, would rouse up the drowsiest auditors. "Yes, young gentlemen," he said in his Baccalaureate of 1799, "on the same principle that you deny the existence of God, you must deny the most plain mathematical axioms; you must deny your own existence; you must deny the existence of any thing and every thing in the lump. None but a fool, none but a madman, can say in his heart,—'There is no God.'"—"Yes, if you will not believe there is a God, you must adopt the ghastly, murderous doctrine that you have no Creator, no Preserver, no Benefactor; that you sprang you know not from what, that you are bound you know not where; that there is no virtue, no vice, no heaven, no hell, no immortal state, no day of righteous retribution, no nothing which can elevate a man above an ox. O cruel, foolish, desperate doctrine! Let me rather be swallowed up alive in the yawning earth, than embrace a doctrine so full of blasphemy, desperation, madness and misery." Pp. 12, 13. "The enemies of our government are the enemies of our religion, our country, and of mankind. It is not difficult to divine what would be the consequence, if these murmuring spirits could obtain their object—the most licentious and infernal manners, politics, irreligion and plunder would soon be the torment of America; and all the peace, safety, religion, liberty and republicanism on earth would soon be buried in chaos. I exhort you, therefore, my friends, to consider the enemies of our government the enemies of yourselves. Banish them from your company; and associate with none but men of sound, patriotic, American principles." P. 14. In his Baccalaureate of 1803, he said: "If a man's belief has no influence on his practice, that practice will be as destitute of moral quality as is the running of a horse, or the flouncing of a whale." P. 13.

After these quotations it may be superfluous to add that when President Messer was bent on giving a racy expression to a sterling thought, he did not allow himself to be disheartened by trifles. In his sound and wholesome oration before the Providence Association of Mechanics and Manufacturers, he asks: "Can we be independent of other nations, while we cannot print a book without their types, nor make a pen without their penknife, nor a shirt without their needle, nor even a shoe without their awl?" P. 14. And again he says: "It is a trite but true adage that 'a Jack at all trades is good at none.'" P. 8.

In his conversation and familiar lectures, Dr. Messer would often excite a smile by his homely, if not uncouth phrases. Hence it has been inferred that he was, both in principle and in habit, careless of his diction. This is not true. In general he studied a rhythmical cadence, and we often see a marked antithetic structure in his sentences. Thus, in his Baccalaureate of 1810, we read: "At noon encircled with all the lures of life, you may at night be encircled with all the pangs of death." P. 7. To the Class of 1803, he said: "Be guarded, then, against these two extremes: against distracting your minds by roaming at random among all subjects indifferently, and against contracting them by attending to only a few subjects exclusively." P. 4.

Little as it might have been expected of him, he certainly does, here and there, betray a desire to search out unusual expressions, and he speaks of "every thing which sublimes our natures," and of "rulers who distinguish us with all our peace," and of "the most salubrious antidote ever administered to the sorrows of men." By this occasional effort to avoid commonplace remarks, he now and then throws a haziness over his phraseology, which, in

the general, was precise and clear. Thus he meant to express a thought more profound than appears at first sight, in these words: "It is obvious that inveterate and confirmed habits become very rigid and inflexible." *Fourth July Oration at Providence*, 1803, *p.* 9. It is obvious that with this occasional obscurity of style, and with his facetious tendencies, he would let fall many a remark which would be stored up in the archives of Academic anecdote.

Still, he is remembered by his friends, not chiefly as a man of wit, or of far-reaching understanding, or of rare practical skill, or of punctuality and exactness in discharging his varied and complicated duties, Academic, Civil and Ecclesiastical,—although we gladly recall these distinguishing traits of his character,—but he is remembered by his friends with the kindliest emotion on account of the rich virtues of his domestic life; the tenderness with which his capacious mind watched over the children of his love, the confiding affection which he delighted to repose in his most excellent and exemplary wife, the habitual cheerfulness which he diffused through the entire circle of his family. As a son, brother, husband, father, he was the central object of attraction, and the beams of joy and love uniformly radiated from him over all the inmates of his happy home. On these, his most signal excellencies, however, it is not fitting that I dilate now and here.

Very respectfully, your friend and servant,

EDWARDS A. PARK.

FROM THE HON. WILLIAM L. MARCY.

Albany, November 27, 1849.

My dear Sir: During my college life,—from 1805 to 1808,—I had that sort of acquaintance with Dr. Messer which generally exists between students of College and their President. I formed a definite opinion of his character at that time, and though I occasionally saw him afterwards, my early impressions concerning him were not modified by those few interviews. You must, therefore, take what I am to say as the testimony of a College student, whose observations were of course made from a stand-point, not the most favourable to a familiar and thorough view of the inner man.

Dr. Messer sustained his position as President of the College in a highly creditable manner, and was generally esteemed and beloved by the students. He was regarded as a man of even temper, honest in his purposes, free from prejudice, and well adapted to exercise that kind of authority which pertained to his office. He always met his class (for he was one of our instructers during the Senior year) with a kindly spirit and manner, and never assumed any offensive official airs, or did any thing that seemed designed to impress us with a sense of his superiority. He was often very familiar in our recitations, and sometimes introduced anecdotes, by way of illustration, that we thought more remarkable for good-humour and appropriateness than for the highest literary refinement.

Dr. Messer was far from being a graceful man,—indeed some might have thought him even inclining to be awkward,—but there was that in his movements and general manner, that betokened great simplicity and honesty of purpose, and made up for the lack of artificial accomplishments. His pronunciation of certain words was quite peculiar, and yet he was evidently unconscious of it; for I well remember that some of the roguish students used, sometimes, in the exercise of declamation, to adopt these peculiarities in his presence, and, so far from their escaping his attention, or receiving his approbation, he would instantly detect them, and criticise them, much to the amusement of the students, with the utmost freedom and good-nature. I am inclined to think that he did not bestow any great attention upon what may

be called the *minutiæ* of literature; and yet he was a substantial, competent instructer, and was certainly distinguished for the kindly and paternal supervision which he exercised over all who were placed under his care.

Of his character as a preacher, I am perhaps hardly a competent witness, as I heard him only occasionally, when he supplied the pulpit, in the absence of the regular Pastor, and do not remember ever to have read any of his sermons. I think he was practical rather than doctrinal; logical rather than imaginative and ornate; and, though his style of preaching was too plain to suit the taste of the mass of College students, I believe it was always well received by the more mature and sober part of his audience. It used to be whispered, even at that period, that he had some tendencies to Arianism; and I have learned, from a source entitled to full credit, that his views, afterwards, became more decided in favour of that system. But I never heard of his introducing in the pulpit any speculations not in accordance with the commonly accredited orthodoxy.

On the whole, my recollections of President Messer are very pleasant, and, though I trust you will receive better aid than I have been able to render, in your effort to transmit to posterity some just idea of his virtues and usefulness, I confess that this very slight offering to his memory has been with me only a labour of love.

I am, very respectfully,
Your obedient servant,
W. L. MARCY.

WILLIAM STAUGHTON, D. D.*

1793—1829.

William Staughton was descended from a respectable and pious ancestry, and was born at Coventry, in Warwickshire, England, January 4, 1770. His parents were Sutton and Keziah Staughton, both persons of decidedly religious character. They had seven children, of whom William was the eldest. The church with which his parents were connected, and in which he passed his earliest years, was the Baptist Church in Coventry, then under the pastoral care of the Rev. John Butterworth, author of the Concordance that bears his name. The family subsequently removed from Coventry to London, where they were under the pastoral charge of the late Dr. Rippon.

The subject of this sketch gave indications, in early youth, of superior talents, and especially an exuberant fancy, which occasionally discovered itself in poetical efforts of considerable merit. His parents designed him for a mechanical trade; and, at the age of fourteen, he was sent to Birmingham to learn the business of a silversmith. He had previously had the advantage of a good English education; but so ardent were his aspirations for knowledge that he studiously availed himself of every opportunity for acquiring it. Up to the period of his going to Birmingham, he had given little evidence of religious sensibility or reflection; but, shortly after, he became deeply awakened, under an earnest and pungent dis-

* Lynd's Memoir.—MS. from H. G. Jones, Esq.

course, to a sense of his sinfulness, and for eight or nine months was a subject of overwhelming convictions. So seriously was his bodily health affected by the state of his mind that he was for some time under medical treatment; and one of his physicians, regarding it as a case of religious phrenzy, prescribed the reading of novels and romances; but so much was he shocked by the prescription that he would never afterwards suffer that physician to visit him. At length, as he lay writhing in agony upon his bed, the peace that passeth understanding was brought to his spirit, through that most cheering passage,—"Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Not long after this, he was admitted to the Baptist Church in Birmingham, under the pastoral care of the Rev. Samuel Pearce.

About this time, when he was only seventeen years of age, he published, as it would seem rather to gratify the wishes of some of his friends than from the dictates of his own judgment, a small volume, entitled "Juvenile Poems." But the great purpose of his life was now changed. Instead of continuing at his trade, he went to Bristol, and became a member of the Baptist Theological Institution there, with a view to prepare himself for the work of the ministry. He soon commenced preaching in the neighbouring churches, and such was his popularity that, even before his theological course was completed, he came to be regarded as quite a star in the denomination. He received several calls to settle, and among others one from the very respectable church in Northampton, which had been rendered vacant by the removal of Dr. Ryland to the Presidency of the Bristol Institution. He, however, declined them all, having his eye upon this country as the ultimate field of his ministerial labours.

About this time, the Rev. Mr. (afterwards Dr.) Furman, of Charleston, wrote to some of his brethren in England, requesting that they would send out some young man of good promise to take a pastoral charge in Georgetown, S. C. The letter being read at a meeting of ministers, they unanimously agreed that Staughton was the man best qualified for the mission; and, as the suggestion was in accordance with all his predilections and intentions, he gladly availed himself of it, and made his arrangements without delay for crossing the ocean. He arrived in Charleston, S. C., in the autumn of 1793, bringing with him strong recommendatory letters from several of the most eminent clergymen of his denomination in England. He was received with great cordiality by his brethren in South Carolina, and, without much delay, commenced his ministerial labours in Georgetown. He was married almost immediately after his arrival, by Dr. Furman, to Maria Hanson.

In this new field he quickly acquired a very extensive popularity; and when it was found that he was inclined to withdraw from it, the most flattering offers and vigorous efforts were made to detain him. But, after having resided there about seventeen months, during which time a church had been constituted and he had accepted the pastoral charge, he became satisfied that the climate was unfriendly to his health; and this, together with his strong repugnance to the system of slavery, determined him to seek a Northern residence. Accordingly, he removed with his family to

New York, at the close of 1795, where also he was met with tokens of marked respect and kindness.

Scarcely had he reached New York before the Yellow Fever—that awful scourge of humanity—made its appearance. He suffered a severe attack of it, insomuch that not only was his case considered hopeless, but a report went abroad and reached his friends in England that he was actually dead; and, while they were preparing to go into mourning for him, they were relieved by a letter written by himself announcing his recovery. He did not, however, *entirely* regain his health for a considerable time, being subject, after the fever left him, to a violent rheumatic and spasmodic affection.

Having, in the course of the winter, received an invitation from the Rev. Dr. Allison to succeed him in the charge of his Academy in Bordentown, N. J., he accepted the proposals, and removed thither the ensuing spring. In June of this year, (1797,) he was ordained at Bordentown, according to the custom of the Baptist Churches in this country; and, during the period of his connection with the Academy, he preached frequently to one or two churches of his own communion in the immediate vicinity. His expectations seem not to have been met by the establishment at Bordentown, in consequence of which he removed, towards the close of 1798, to the neighbouring town of Burlington. Here he had a large and flourishing school, to which he devoted regularly eight hours of each day, and at the same time supplied two churches on the Sabbath, besides occasional services in the week. The Baptist Church in Burlington originated in his efforts; and the number of its members increased, during the brief period of his ministry there, from fourteen to ninety-three.

In 1801, when he was only twenty-eight years old, the degree of Doctor of Divinity was conferred upon him by the College of New Jersey. It was understood to have been done at the instance of the late Governor Bloomfield.

Dr. Staughton having, during his residence at Burlington, become well known at Philadelphia, the first Baptist Church in that city resolved to make an effort to obtain his constant services as a minister. Accordingly, about the commencement of the year 1805, they extended to him an invitation to supply their pulpit for one year; giving as a reason for the limitation, that they were embarrassed in their financial affairs, and that, at the end of a year, they hoped to be able to meet the expenses incident to the regular support of a minister. He accepted their invitation, and the effect of his labours upon the prosperity of the congregation fully justified the most sanguine expectations concerning it; so that he was not only called at the close of the year to the pastoral care of the church, but such was the growth of the congregation that they found it necessary, after a short time, to enlarge their place of worship. During his ministry among them, more than a hundred persons were added from other churches, and nearly three hundred on a profession of their faith. Two new churches also were formed out of this body,—the third Baptist, and the First African, of Philadelphia; and a new impulse was given by his instrumentality to the interests of the denomination throughout the city.

Dr. Staughton continued the Pastor of the First Church until the year 1811, when he was induced to identify himself with a new enterprise,—namely, the formation of a church, and the erection of an edifice for public worship, in Sansom Street. For a while after their organization, the new church worshipped in the Court House on Chestnut Street, and afterwards in the Academy on Fourth Street; but, after a reasonable period, they erected a large circular building, ninety feet in diameter, at an expense of forty thousand dollars. Here was the theatre of his greatest popularity, and perhaps also of his greatest usefulness. The house, capacious as it is, was ordinarily well filled, and on Sabbath evening was generally thronged; and the frequent additions to the communion of the church indicated that, while he was admired for his eloquence, a Divine power attended his ministrations.

The labours of Dr. Staughton, during his residence in Philadelphia, it would have seemed scarcely possible for any human constitution to endure. He preached regularly thrice, and often four times, on the Sabbath, and once or twice during the week. He was engaged also, during a part of every day, in the instruction of youth, besides directing the studies of a number of young men in their preparation for the ministry, and having, a great part of the time, the editorial responsibility of a religious periodical. He was also the active friend and patron of many of the benevolent enterprises of the day, and was always ready to lend his influence where he thought it might advance in any degree the interests of humanity. He was among those who had a leading influence in originating the Philadelphia Bible Society, and from its commencement was its Recording Secretary, and afterwards one of its Vice Presidents. He assisted also in the formation of the Female Bible Society of Philadelphia,—the first Female Bible Society, so far as is known, that was ever organized. In the Sunday School cause he was most deeply interested; and not only his eloquent tongue but his eloquent pen was put in requisition to illustrate its importance and urge its claims. And, in addition to all this, there were a thousand nameless inroads upon his time, from an extensive circle of acquaintance, and from being a sort of centre of influence for his denomination in a large city.

When the Columbian College,—an institution designed to educate for the ministry young men of the Baptist denomination, was established in the vicinity of Washington, Dr. Staughton was appointed its President; and, though he was inducted to office in January, 1822, he did not remove from Philadelphia till the autumn of 1823, but supplied his place by an occasional visit of a few weeks. In the interval between his acceptance of the appointment and his removal to Washington, he suffered a most severe domestic affliction in the death of his wife. But her death was peaceful, even triumphant; and his behaviour in view of it, showed that he was no stranger to the joy in tribulation. He received from many quarters, and especially from his brethren in the ministry of various denominations, the most marked expressions of sympathy and respect; and when the news of his bereavement reached the students of the College at Washington, they testified their affectionate condolence in a highly appropriate and touching communication.

It was no easy thing for him to break the cord that bound him to his congregation in Sansom Street. A vigorous effort was made to retain him; and it was only a strong sense of duty that led him to accept the appointment. His introduction to his new sphere of labour seemed to augur well for both his comfort and usefulness. His Address at the opening of the College was highly popular; his condescending and affable deportment towards the young men conciliated their regards; and the friends of the institution congratulated themselves that their prospects were every thing they could desire. It turned out, however, that these high hopes were fallacious. It was quickly discovered that the very existence of the institution was in jeopardy, by reason of pecuniary embarrassment; and, though Dr. Staughton himself was one of the last to be convinced of this, yet he was ultimately constrained to admit it, and to act in view of it. In 1826, after he had been for some time desponding in regard to the ultimate success of the enterprise, some change occurred which he deemed auspicious; and, in the commencement of the year 1827, he made a journey through the Southern States, with a view, if possible, to secure the means of delivering the College from its embarrassments. While he was in Charleston, he received intelligence from Washington, that led him at once to tender the resignation of his office as President. And when this came to be known, the other officers quickly followed his example, and the College was virtually disbanded. Dr. Staughton remained a few weeks at the South, after resigning his place, and then took passage by water directly to Philadelphia.

For a short time after his return to Philadelphia, he preached to the congregation in New Market Street; but just as they were about giving him a call to become their Pastor, an application for his services was made from a distant part of the Union, to which he ultimately determined to yield. The Baptists in the State of Kentucky were now establishing a Literary and Theological Institution at Georgetown, and Dr. Staughton was chosen its first President. Though he felt reluctant to remove so far from the field of his former labours, and from the circle of his most endeared associations, yet, after having duly considered the case in all its bearings, he made up his mind to accept, and in due time signified his acceptance of, the invitation. Provision had been made for a liberal endowment of the institution; some of the leading men of the State were enlisted vigorously for its support; and, with a man of so much ability and influence as Dr. Staughton at the head of it, nothing seemed wanting to ensure its prosperity.

On the 27th of August, 1829, a few days before he announced his acceptance of the Presidency at Georgetown, he was married to Anna C., daughter of James Peale, Esq., of Philadelphia.

On the 20th of October, he left Philadelphia for his new field of labour, which, however, he was never destined to reach. On parting with his old friends, he received many testimonies of their affectionate regard; and the New Market Street Church particularly, which he had supplied for some time previous, addressed him in a communication expressive of their gratitude for his ministrations and their interest in his welfare. When he reached Baltimore, it was apparent to his friends that he was the subject

of a serious, and they feared an alarming, malady. He, however, after remaining a few days with them, proceeded to Washington, where, after a little time, his strength seemed to be somewhat recruited, insomuch that he actually performed one public service on the Sabbath. This, however, was the last which he was destined to perform; for before the next Sabbath, his disease had assumed a more aggravated form, and on the 12th of December, 1829, he sunk calmly to rest, aged fifty-nine years, eleven months, and eight days. He evinced, during his whole illness, the most unqualified resignation to the Divine will, and sometimes uttered himself in the language of joyful confidence and triumph. His Funeral was attended by a large concourse, and the services on the occasion were performed by several clergymen of different denominations. His remains were interred in the Episcopal burying-ground in Washington City; and, having rested there for nearly three years, were removed to the Sansom Street cemetery in Philadelphia, where they now repose, beside those of his first wife.

The following is a list of Dr Staughton's publications:—A Discourse occasioned by the sudden Death of three young persons, by Drowning; delivered at the Baptist Meeting House in Bordentown, N. J., 1797. Missionary Encouragement: A Discourse delivered before the Philadelphia Missionary Society, and the Congregation of the Baptist Meeting House, Philadelphia, 1798. An Eulogium on Dr. Benjamin Rush, 1813. A Sermon commemorative of the Rev. Samuel Jones, D. D., 1814. An Address delivered at the Opening of the Columbian College, 1822.

Dr. Staughton had four children,—two sons, and two daughters,—all by the first marriage. The eldest son died in infancy. The other son, *James*, studied medicine, was for some time Professor of Surgery in the Medical department of the Columbian College, D. C., and afterwards, till the time of his death, occupied the same chair in the Medical College of Ohio. His eldest daughter, *Maria Leonora*, was married to the Rev. Dr. Samuel Lynd, for several years Pastor of the Baptist Church in Cincinnati, and afterwards President of the Theological Institution at Georgetown, Ky.; and his youngest, *Elizabeth Ann*, to Dr. John Temple of Virginia. The second Mrs. Staughton survived her husband, and has since become the wife of General William Duncan, of Philadelphia.

FROM THE REV. DANIEL SHARP, D. D.

Boston, November 8, 1848.

My dear Sir: The name of Dr. Staughton awakens in my bosom the most delightful recollections. He was one of the most amiable, talented, noble-hearted and useful men with whom I have ever been acquainted. I was first introduced to him in the spring of 1807. The circumstances which gave rise to that event, and his invariable kindness towards me subsequently, were, I believe, in perfect accordance with the feelings which governed his whole life.

Hearing by a mutual friend that I had been licensed to preach, but was desirous of increasing my little stock of literary and theological knowledge, before I devoted myself exclusively to the work of the ministry, he addressed to me a most affectionate letter, in which he confirmed my views and purposes, invited me to his house, and assured me of his readiness to aid me in a course of study, to the best of his ability.

I accepted his invitation, and on the evening of the twenty-first of March, in the year already mentioned, I found myself in his hospitable dwelling. Although his engagements were numerous,—for besides preaching three times on the Sabbath, and twice during the week, he gave instruction in two of the most respectable Female Seminaries then in Philadelphia,—yet I recited to him once or twice every day, except on the Sabbath. In addition to the course of study which was prescribed, the almost unreserved intercourse which he permitted me to enjoy with him, was of no small advantage. His instructive remarks,—the result of his own experience and observation, concerning ministerial and pastoral duties; his amiable manners in private life, and his able and eloquent discourses in public,—for he was then at the zenith of his ministerial career,—were not, I trust, wholly lost upon me. I am sure, while I possess the power of memory, these seasons of delightful and profitable intercourse can never be forgotten. They are treasured recollections, which, even at this distance of time, cheer many a solitary hour.

The interest which Dr. Staughton felt for his pupils did not subside when they were removed from his immediate care. His letters followed them to their scenes of labour, fraught with expressions of friendship, and the counsels of experience and wisdom. He felt for them a paternal regard. If they were faithful, successful and respected, they were his glory and his joy. He loved to speak of them as his sons in the ministry of reconciliation.

In return, his pupils felt for him a filial veneration and love. The mention of his name has often operated as a spell in charming away the sadness which the coldness and selfishness of others had produced, by calling up vividly to remembrance those sunlight seasons in which they held intercourse with one, whose dignity as a teacher was so blended with the affability and kindness of the man as to inspire the most timid with confidence, and the most bold with respectful regard.

Dr. Staughton possessed an uncommonly active and vigorous mind. I now feel admiration and surprise, while I think of the amount of his intellectual labours. Although his sermons were not wholly written, yet they were by no means extemporaneous effusions—they were the product of much and varied reading, and of deep and patient thought. In the earlier years of his ministry, so laborious was his preparation for the pulpit that it frequently occasioned serious inroads upon his health. During the period I was with him, I never heard him on the Sabbath, more than once or twice, when he had not notes of his discourse, more or less copious. These, however, he used so expertly that persons who did not see them, had no suspicions of any paper being before him.

But his intellectual efforts were not confined to his preparations for the pulpit. He composed and delivered lectures on Botany, Chemistry, and Sacred and Profane History, to the young ladies at the two Seminaries already named. And for two years at least, he was virtually, although not nominally, the editor of a monthly religious periodical,—a large, if not the largest, portion of the original and selected matter in the work, during that period, having been contributed by him. From that publication, and the "Latter Day Luminary,"—a very interesting volume containing the productions of his pen, might be compiled. It would be a treasury of able essays, ingenious criticisms, striking anecdotes, and beautiful poetry.

Dr. Staughton was a truly benevolent man—he was so, both from sympathy, and from principle. I have accompanied him many a time to the habitations of the poor, and to the couches of the sick and the dying; and he never seemed more happy than when he was ministering to their wants, and when, by the utterance of the tenderest feelings, in the tenderest language, he evidently soothed their sorrows. I need say nothing of his untiring, powerful,

and disinterested support of the religious and humane charities of the age. Every one, acquainted with their rise and progress, knows that he most readily gave his time, his talents, and his whole influence in advancing their prosperity. In his most favourite plans, I believe, he had never his own aggrandizement in view. Some of them might have been impracticable, but they were not selfish. His errors were those of a generous and too confiding soul. I have known him suffer wrong in patient silence; but, although I knew him intimately and long, I never knew him do a mean, unkind or unjust action.

As a Preacher, he was at times surpassingly eloquent. It is difficult to describe the manner in which he illustrated and enforced the great truths of Christianity. No one can convey to those who never heard him a correct idea of his action, so suited to his words; or of his countenance, so expressive of what was passing within; or of the intonations of his voice, which penetrated the chambers of the soul, and awakened emotions of joy or grief, of terror or transport, at his bidding.

There were occasions, however, when it seemed to me that he had more action and voice than his subject required. But when he appeared in the pulpit, prepared by suitable reflection to discuss some great truth, as his imagination kindled, and his soul expanded with his theme, he would pour forth such strains of lofty and yet melting eloquence, as I never heard from any other man. Many a time I have seen a crowded assembly, now held in breathless silence,—now all in tears,—and now scarcely able to remain on their seats, while listening to "the glorious Gospel of the blessed God," delivered with such sublime and thrilling pathos, that if angels had been spectators, they must have been enraptured with the scene.

He was not more happy in his manner than in his selection of subjects. He was an attentive observer of passing events. Whether these affected nations, families, or individuals, if they were of a character to excite public attention, he felt that

"To give to them a tongue was wise in man."

His texts on these occasions were like "apples of gold in pictures of silver." Every one perceived their appropriateness. Attention was awakened, and the instruction thus imparted could not easily be erased from the mind.

It may, perhaps, be interesting to record some instances of his peculiarly happy talent in this respect. When intelligence was received from Spain of the downfall of the infamous Goday, who was styled the "Prince of Peace," he delivered on the following Sabbath a most interesting discourse from the passage in Isaiah,—"He shall be called the Prince of Peace." I distinctly remember that, after alluding to the event, he described, in brilliant contrast, the infinite superiority of the Lord Jesus over all earthly princes, as to his personal dignity, the extent and duration of his authority, and the beneficence of his reign. At another time, when a great encampment in Europe had been surprised and routed by an opposing army, he preached a sermon from the words,—"The angel of the Lord encampeth round about them that fear Him, and delivereth them," which almost electrified his hearers. Placing them in imagination in sight of the camp, listening to the clash of arms, and the roar of cannon, and witnessing the carnage that ensued, he then directed their contemplations to the peaceful tents of the righteous, and to their certain and complete protection, afforded by the unlimited and encircling power of the Almighty. In the summer, Dr. Staughton preached in the open air, in Southwark, on Sabbath mornings, at five o'clock. I heard him there, just as the orb of day was ascending above the horizon, announce for his text,—"Unto you that fear my name, shall the Sun of Righteousness arise with

healing in his wings." In that discourse he drew a beautiful parallel between the glorious effects of the sun on all animated nature, and those which are produced by Him, who is "the Light of the world, and the Life of men." I might easily adduce other instances of his felicitous manner in seizing on the incidents of the times, and improving them so luminously and impressively that the truths which he taught could scarcely ever be forgotten.

Dr. Staughton was a man of great catholicity of spirit. He was true to his own convictions, but he cherished and manifested a large and habitual charity for Christians of other sects, and he taught his pupils to do the same. On a Dedication occasion, he once said,—"I know I am but adding a voice to the thoughts of my brother through whose ministrations this house has been raised, and of the members of the Church in general, when I give a cordial welcome to every preacher of Jesus to assist in its holy services. The points in which we differ from our Christian brethren of other denominations, compared with those in which we all agree, bear no greater proportion to each other, than does the trembling lustre of a star to the meridian blaze of the summer sun. While Christian ingenuousness proceeds to state religious sentiment with plainness and simplicity, Christian love looks anxiously for the moment when bigotry shall expire with the flames it has kindled."

What he thus praised he practised. On baptismal occasions he was admirable. While he gave free utterance to his own convictions, there was not the semblance of invective in his remarks. He spake what he deemed to be the truth, but always in love. He beautifully exemplified the advice which he gave to one of his students—"At the water side," said he, "ever be calm, affectionate and firm—show the people that you respect them, and they will manifest respect for you." There was a calm dignity in his appeals, which commanded respect; and in my most confiding intercourse with him, for a long succession of years, he was always affectionate in his expressions concerning Christians of other denominations.

But although he commanded general respect and admiration, and was indeed a public man, yet no one could feel a greater sympathy in the pains and pleasures of private life. The following letter to my daughter, who was pursuing her studies at the Asylum for the Deaf and Dumb at Hartford, is a striking illustration of his affectionate interest for those who were the subjects of affliction:—

"New York, April 28, 1826.

"My dear Child:

"I have seen, with great satisfaction, some specimens of your handwriting. I am surprised at the degree of improvement. Only go on to improve, and, with your neat hand, you will write a letter equal to any of us.

"I presume you remember me. If you do not, look at my picture in the parlour of your dear parents, and then take up your pen and write the words,—'That is a friend that loves me.'

"By the return of your father, if the Lord spare my life, I will write you a full sheet. I am rather much engaged this morning; but I cannot help expressing my joy that you seem desirous of knowing and loving the Lord Jesus. Pray to Him—though you do not speak to Him, He can hear the language of your heart, and make you his own dear child forever and ever. He will take you, when you die, to his bosom, and you will sing his holy praises to all eternity.

"Give my affectionate regards to your beloved mother, and to your brothers and sisters. The Lord bless you.

"I am, my dear Ann,
Yours very truly,
"William Staughton."

I feel that I have given but a faint sketch of the virtues and talents of Dr. Staughton. I might have used more freely the language of eulogy, and yet not have exceeded the truth. Any who knew him as intimately as I did, will recognise the likeness. But a feeling of disappointment will come over them, and they will say "it is not so beautiful and splendid as was the original."

Wishing you all success in your undertaking,

I am, dear Sir, affectionately yours,

DANIEL SHARP.

FROM THOMAS D. MITCHELL, M. D.

PHILADELPHIA, February 14, 1859.

Dear Sir: Having been very well acquainted with the late William Staughton, D. D., when he was Pastor of the First Baptist Church in this city, and subsequently, when he served the church on Sansom Street, I venture to communicate to you a few things concerning him, which may perhaps aid in the just presentation of his character, in your forthcoming volume on the Baptist Clergy.

Although born and educated in the Third Presbyterian Church, of which the late Doctors Milledoler and Alexander were Pastors, I well remember the frequent attendance of my father and others of the family on the ministrations of Dr. Staughton,—especially his Sabbath-night services. The crowded state of the ancient edifice, known as the Old Second Street Meeting House, soon called for enlargement, not once merely, but several times, till at length the audience-room was equal in capacity to almost any other in the city.

Dr. Staughton's preaching seems to me to have been eminently adapted to win souls. He did not aim at mere rhetorical glare on the one hand, or at metaphysical abstractions on the other; but his grand object seemed to be to exhibit the Cross in all its attractive power. His manner was always solemn and impressive, and sometimes deeply affecting. No one else ever read the lines,—

"All hail the power of Jesus' name," &c.,

as they flowed from his lips. At least so I thought, and such, I know, was the opinion of thousands. And in like manner,

"Jesus, lover of my soul,"

carried with it more of the Heavenly inspiration, as well as the inspiration of poetry, as read by him, than as I ever heard it read by any other person.

To the young his manner was especially pleasing; and *there* was, in fact, the secret of a large portion of his ministerial success. I was then a youth; and I am quite sure that the high regard which I have ever since cherished for him, had its rise in the hold he got of my sympathies, at that early period. Well do I remember a prayer-meeting, started and carried on by him for several years, near the residence of my father, in a school-house, owned by a member of the First Presbyterian Church. Indeed, the Presbyterians had much to do in originating this meeting, and the place was frequently filled to overflowing.

But the most signal efforts of Dr. Staughton were those which he put forth at what was then the extreme Southern border of Philadelphia, near the Navy Yard. Two or more of the family of Captain Beasley were converts under the Doctor's ministry, and at their instance a sunrise meeting was commenced on the lawn in front of the Captain's house. That service, being on the Sabbath, added one to the ordinary pulpit services, so that he delivered four discourses on each Sabbath, during nearly the entire summer. I was myself far from being pious at that time, but there was a charm about those sunrise ser-

vices, that drew me to them, though I was obliged to walk three-quarters of a mile. Large congregations were gathered under the venerable willows of the premises, and if the true God was ever worshipped in spirit any where in Philadelphia, it was just at the place to which I now refer. Scores of individuals were there converted, and became, as subsequent years proved, devoted servants of Christ. If I do not greatly mistake, those labours mark the most magnificent epoch in the history of the Baptists of Pennsylvania. From two church edifices and a handful of members, they began to spread out, and at length acquired the position in this region that has made them, as a Society, what they now are. To this result the efforts of Dr. Staughton, out of the pulpit as well as in it, were powerfully auxiliary. And when to all this we add the fact that in his own dwelling in this city was commenced the first Baptist Theological School in this country,—the same in which some of the brightest lights of the denomination, living and dead, have been educated, you have a clue to the rapid progress of the Society of Baptists, not in this city merely, but, to a great extent, in the entire country. I may safely say that it is a rare thing that a minister of any denomination enjoys so extensive a popularity, and for so long a period, as did the venerable man of whom I am writing.

Allow me to close this brief communication with an announcement made to-day at the prayer-meeting held in Sansom Street Baptist meeting-house, by a venerable man from Indiana, who turned in to see for himself what the noonday prayer-meeting really was. Said the old man,—"I bless God that I am permitted to be once more in this sacred place. Here it was that I was born again, forty years ago, under the faithful preaching of Dr. Staughton. I never can forget his tender and affectionate appeals."

Very truly yours,

THOMAS D. MITCHELL.

MORGAN JOHN RHEES.

1794—1804.

FROM THE REV. NICHOLAS MURRAY, D. D.

ELIZABETH, N. J., September 10, 1855.

My dear Dr. Sprague: I regret to say that the material for a memoir of the life of the Rev. Morgan John Rhees is much less ample than could be desired. As he was the father of my wife, I suppose that I am in possession of all the leading facts, illustrative of his history or character, that are now accessible. In what follows, I believe you have the substance of all that can now be gathered concerning him.

Europe was profoundly agitated by great and stirring events during the last half of the eighteenth, and the beginning of the present, century. These events gave rise to many noble characters in Church and State; and such was the commingling of the moral, religious and political elements as not unfrequently to convert politicians into preachers, and the ministers of the Gospel into soldiers and politicians. And of this, the subject of this sketch, who has recorded his name, both in Britain and America, as an eloquent minister of the Gospel, and as an ardent and devoted advocate of democratic principles, was at once proof and illustration.

Morgan John Rhees was born in Glamorganshire, Wales, on the 8th of December, 1760,—the son of highly respectable and pious parents. As he early evinced superior talents, and a great love for study, they gave him a finished education. He first devoted himself to teaching, and soon acquired a high reputation for brilliant writing and eloquence. He became hopefully pious, and connected himself with the Baptist Church, which was the Church of his fathers. After a full consideration of his duty, he consecrated himself to the work of the ministry; and, to prepare for his high calling, he entered the Baptist College at Bristol. On leaving the College, he was ordained over the Church of Peny-garn, in Monmouth, where he laboured with great ability and success; and where traditions, illustrating his power and eloquence, are yet abroad among the people. Whilst here, he wrote many sacred lyrics, and other poetical pieces, which are yet in high repute among his countrymen.

With a soul all alive to the wrongs of the oppressed, and to the universal extension of liberty, he became an enthusiastic advocate, at its commencement, of the French Revolution. Indeed, he resigned his charge, and went over to France, in order to witness the glorious triumphs of liberty. He was, however, soon convinced of the unprincipled selfishness of the chief actors in that memorable drama, and returned to Wales, determined to defend his own principles the more zealously, and, for this purpose, he established a quarterly magazine, called "The Welsh Treasury." In this, with high eloquence and terrible sarcasm, he exposed the policy of the English ministry. But he was compelled to relinquish it, and, knowing that he was suspected of being friendly to the French interests, and that the Tory ministry only needed a fair pretext to subject him to prosecution, he called many of his friends around him, and, as the protector of a Welsh colony, came to America, where he landed in February, 1794.

He was most kindly received by the Rev. Dr. Rodgers, then Pastor of the First Baptist Church in Philadelphia, and Provost of the University of Pennsylvania. Between these two there existed, ever after, a cordial friendship. Finding the civil institutions of the country in harmony with all his political views, and nothing, in the way of religious intolerance, to fan his excitable feelings, the religious sentiment soon rose to the supremacy in his heart; and, as if he had never turned aside from the ministry, he again preached the Gospel with great power and success. He was followed by admiring crowds wherever he spoke; and preached Christ with an earnestness and an unction, but rarely witnessed since the days of Whitefield. He travelled extensively through the Southern and Western States, preaching the Gospel of the Kingdom, and in search of a suitable location for his colony. On his return to Philadelphia, he married the daughter of Col. Benjamin Loxley, of that city, who was an officer of the army of the Revolution, and a man of high character and standing. After two years residence in Philadelphia, he, in connection with Dr. Benjamin Rush, purchased a large tract of land in Pennsylvania, which, in honour of his native country, he called Cambria. He also located and planned the capital of the county, to which he gave the name of Beulah. To this place he removed his own family, with a company of Welsh emi-

grants, in 1798, which was increased, from year to year, by others from the Principality.

Here he was intensely occupied, for several years, with the duties which devolved upon him, as a large landed proprietor, and as Pastor of the Church of Beulah. For the benefit of his increasing family, he was induced to remove to Somerset, in Somerset County, where he died of a sudden attack of pleurisy, and in the triumphs of faith, on the 17th of September, 1804, in the forty-fourth year of his age. Indeed, his departure seemed rather a translation than a death. He left a widow and five children to mourn his loss.

The following letter was addressed by Dr. Rush to Mrs. Rhees, in reference to the death of her husband; and it shows the writer's exquisite sensibility and sympathy, as well as his high appreciation of Mr. Rhees' character:—

"My dear Madam:

"Accept of my sympathy in your affliction. While you deplore the loss of an excellent husband, I lament the loss of a sincere and worthy friend. His memory will always be dear to me. Be assured of my regard for you and your little family. May a kind and gracious Providence support you! And may you yet have reason to praise the orphan's Father, and the widow's God, in the land of the living!"

"From, my dear Madam,

Your sincere friend,

"Philadelphia, January 26, 1805." Benjamin Rush."

A glowing but chastened enthusiasm was a leading characteristic of Mr. Rhees, and gave form and hue to his entire life. He had a highly poetic temperament. This was apparent from his earliest life,—not merely from the lyrics of which he was the author, but from the ardour with which he devoted himself to every subject which interested him. He was, whilst orthodox himself, a liberal in religion, and a democrat in politics. Hence he was a lover of all good men, and threw the mantle of charity even over persons whose opinions he considered honest, though unsound. Hence he was the intimate friend of Dr. Priestly and of Jefferson, whilst utterly eschewing their religious opinions,—because they agreed with him on the agitating political topics of the day. He was a most fervent preacher and orator, and gave to his sentiments a point and intensity which made them deeply felt. And down to the present day, his name is as ointment poured forth among the old settlers of Cambria and Beulah. And if any excuse is necessary for the degree to which he united the religious and the political in his life, it may be found in the circumstances of his times, which induced many of the ablest divines of his native and adopted country to pursue the same course.

Mrs. Rhees was a woman of high character. On her great bereavement, she returned to her native home, where, upon her patrimonial inheritance, she educated her children, and lived to see them all not only members of the Church of Christ, but filling posts of high honour and usefulness. Endowed with a mind of the strongest original texture, polished by education, stored by reading and reflection, and by grace subdued to the most humble obedience to the truth, she was efficient in action, wise in counsel, strong in faith, and untiring in doing good. A spirit of self-sacrifice, con-

nected with the deepest humility, was her leading characteristic. But few have lived a life more consistent and lovely, or died a death more cheerful, calm and confiding. She rested from her labours on the 11th of April 1849, in the seventy-fourth year of her age.

The earlier productions of Mr. Rhees were published in the Welsh language, but few of them have been translated. The few Orations and Discourses, written and published by him in this country, exhibit great vivacity and eloquence.

With great regard,

Truly your friend,

NICHOLAS MURRAY.

ZENAS LOCKWOOD LEONARD.*

1794—1841.

Zenas Lockwood Leonard was a descendant, in the fifth generation, of Solomon Leonard, who emigrated from Holland about 1630, and is believed to have been a member of John Robinson's congregation at Leyden. He first settled in Duxbury, and afterwards became an original proprietor, and one of the first settlers, of Bridgewater.

The subject of this sketch was the second of thirteen children of Capt. David and Mary (Hall) Leonard, and was born at Bridgewater, Mass., January 16, 1773. His father, though not a professor of religion, was a worthy and exemplary man. He was twin brother of Jonathan Leonard, father of the late lamented Dr. Jonathan Leonard of Sandwich, a graduate of Harvard College, of the class of 1786. His mother was a daughter of Deacon Joseph Hall, of Taunton, and was distinguished for her fervent piety, great energy and industry, and uncommon intelligence.

His early years were passed on his father's farm, where he acquired habits of industry and a knowledge of agriculture, that he turned to good account in after life. In March, 1790, when he was about seventeen years of age, his mind first became deeply impressed with eternal realities, and about the middle of June following, he obtained evidence, as he believed, of a renovated heart. For a short time he was somewhat perplexed and agitated on the subject of Baptism, but he finally became satisfied that immersion is the scriptural mode of administering that ordinance, and he was, accordingly, baptized in that way on the 1st of July following, and immediately after connected himself with the First Baptist Church in Middleborough, then under the pastoral care of the Rev. Isaac Backus; of which his excellent mother had been a member for several years.

Shortly after this, he commenced a course of study preparatory to entering College. He was assisted partly by his elder brother, *David A.*—then a member of Brown University, and partly by the Rev. Dr. Fobes, a Professor in the same University, but having his residence and a pastoral

* MS. from his son, M. Leonard, Esq.—Communication from Hon. W. L. Marcy.

charge in the adjoining town of Raynham; and, during part of the time, he studied without an instructer, and in connection with his labours upon the farm. In May, 1792, he was admitted to the Sophomore class of Brown University, and, during his whole College course, was distinguished for diligence in study, exemplary deportment, and earnest piety. He graduated with honour in September, 1794.

On leaving College, he commenced a course of theological study under the direction of the Rev. William Williams of Wrentham, Mass.; but, at the urgent request of his friends, he began almost immediately to preach, being regularly licensed, according to the order of his denomination, by the Church in Bridgewater. He spent the next winter in Sandwich, and some of the adjoining places, and early in the spring, was permitted to take part in a powerful revival of religion in Provincetown,—a place situated on the extreme Northwestern point of Cape Cod. After this, he went, by invitation, to Templeton, and remained there about two months, when he determined to prosecute, what he had previously meditated, a tour through the New England States, and the State of New York. He, accordingly, set out; but, on arriving at Sturbridge, Mass., at the close of his second day's journey, he was led to abandon the project, and accept an invitation to preach to the Baptist church in that town. On the 30th of January, 1796, he received a unanimous call from the Church and Society to become their Pastor; and, having accepted it, he was ordained on the 15th of September following,—the Rev. Dr. Baldwin of Boston preaching the Ordination Sermon.

With such zeal and energy did Mr. Leonard now apply himself to the work of the ministry, that his health soon began to fail, and in the summer of 1797 he was obliged to suspend his labours for several months, which he spent upon the sea-shore. In the autumn he was so much improved that he commenced a grammar school in the immediate vicinity of his own dwelling, which he continued, with one or two exceptions, for thirteen successive seasons; and for several years he had in his family a number of young men fitting for College, or more immediately for some of the higher walks of active usefulness. In the spring of 1798, his health again became very feeble, and serious fears were entertained of an incipient disease of the lungs, which might oblige him to desist from public speaking altogether. He again availed himself, for a while, of the sea air, but with little or no apparent advantage. Afterwards, he journeyed into the Northern part of Vermont, and in the autumn made a visit to Cape Cod; but his health still continued feeble. About this time, he resumed his early habit of regular labour in the open air; and this was the means of restoring him to a comfortable state of health, which continued till near the close of life.

On the 1st of September, 1799, he was married to Sally, daughter of Deacon Henry Fiske, of Sturbridge,—a lady distinguished for excellent judgment, discreet management of her household affairs, and all those qualities which are most desirable in the female head of a family. She survives (1857) in a green old age.

Mr. Leonard was active in procuring a division of the Warren (Rhode Island) Baptist Association. A Convention of ministers and private members of the church was held at Sturbridge, November 3, 1801, which

resulted in the formation of the Sturbridge Association. Their first meeting was held at Charlton, September 30, 1802, and, for more than a quarter of a century, he was one of the leading spirits of the body. He enlisted with great zeal for the promotion of several of the prominent benevolent objects of the day,—particularly the Sabbath School, the Temperance cause, and the cause of African Colonization, and was President of the Society for Worcester County and Vicinity, auxiliary to the Baptist Board of Missions. He also repeatedly accepted and conscientiously discharged civil trusts conferred upon him by his fellow-citizens. His uncommon industry and perseverance, and scrupulous regard to system, enabled him to accomplish a great amount of labour.

It was his often expressed desire that he might not outlive the period of his usefulness; and it was a mysterious dispensation of Providence that, while in the midst of vigorous manhood, he was visited with a malady (softening of the brain) which gradually brought a cloud over his intellect.

On the 13th of October, 1832, he was, by his own request, dismissed from the immediate charge of the congregation, which he had ably and faithfully served, during a period of thirty-six years. The next year, the citizens of the town signified their continued confidence in his fidelity and ability, by electing him, for the sixth time, to represent them in the Councils of the State. For some years he continued a constant attendant in the sanctuary, and occasionally took part in conference and prayer meetings. It had been his custom to visit annually his pious mother, and the friends and home of his youth, in the Eastern part of the State, and generally, in going or returning, to attend Commencement at Brown University. His last journey thither was made in 1833. In the autumn of 1835, accompanied by his son, he made a tour through a part of New Hampshire and Vermont, which he seemed greatly to enjoy, but was glad to return home "to rest." He died on the 24th of June, 1841, in the sixty-ninth year of his age, and his Funeral Sermon was preached by the Rev. Joel Kinney, then Pastor of the Baptist Church in Sturbridge, from II. Timothy iv. 7, 8.

Mr. Leonard was the father of seven children,—three sons and four daughters. The eldest,—*Henry Fiske*, was graduated at Brown University in 1826, and studied Law with the late Nathaniel Searl, LL.D., of Providence, a classmate and friend of his father. He died soon after he was admitted to the Bar. All the remaining children survived their father.

The only productions of Mr. Leonard's pen, that are known to have been printed, with the exception of contributions to various periodicals, are the Circular Letters to the Sturbridge Association, for the years 1802, 1810, 1822, and 1825, and an Oration delivered on the Fourth of July, 1816.

David A. Leonard, an elder brother of the Rev. Zenas L. Leonard, was born at Bridgewater, September 15, 1771; was baptized and admitted a member of the First Church in Providence, March 7, 1790; was graduated at Brown University in 1792; was ordained as an Evangelist at Bridgewater, December 17, 1794; afterwards preached two years at Nantucket, and for about the same period at Asonet (now Freetown); and was stated supply, for some time, at the Gold Street Baptist Church in New York. He removed to Bristol, R. I., in June, 1805, and shortly after became a Unitarian. He now withdrew from the active duties of the

ministry, and engaged in mercantile pursuits, and about the same time was appointed Postmaster, which office he held twelve years. He was also Secretary of the Bristol Insurance Company, and was editor and proprietor of the Bristol Republican, a paper warmly devoted to the interest of the then Democratic party. In the hope of improving both his health and his worldly circumstances, he removed to the West in the autumn of 1817, and died in Harrison township, Boone County, Ia., on the 22d of July following.

He was married to Mary Pierce of Middleborough, February 9, 1797, by whom he had eleven children,—three sons and eight daughters. One of the daughters was married to the Hon. David Merriwether, late U. S. Senator from Kentucky, and Governor of New Mexico, and another to the Hon. William P. Thompson of Louisville, late Member of Congress from that District.

Mr. Leonard was distinguished as a scholar, and especially as a philologist, and he occasionally indulged in writing poetry. He published a Sermon delivered at Holmes' Harbour, Martha's Vineyard, on the Death of Mr. John Holmes, 1795; an Oration delivered at Nantucket, at the Celebration of the Festival of St. John, 1796; a Funeral Sermon delivered in Gold Street Church, New York, 1800; an Oration delivered at Raynham, Mass., on the 5th of July, 1802; an Oration delivered at Dighton, on the Fourth of July, 1803; and an Oration delivered at Raynham, on the Acquisition of Louisiana, 1804.

FROM THE REV. ALVAN BOND, D. D.

Norwich, Conn., April 6, 1857.

My dear Sir: It gives me pleasure to learn that the name of the Rev. Zenas L. Leonard is to find a place in your "Annals of the American Pulpit," as it does to contribute any reminiscences of that excellent man, which I may be able now to command. My acquaintance with him commenced in the year 1820, when I became his neighbour by assuming the Pastorate of the Congregational Church in Sturbridge. Though many years have passed since my intercourse with him ceased, in consequence of my removal to another field of labour, yet I have many distinct recollections of him which it is pleasant to revive.

Mr. Leonard was of about the medium height, with a robust, fully developed form, erect and firm, but rather moderate, in his movement. His complexion was light, with a clear blue eye; and his face, as a whole, though not conformed to a classic model, was expressive of intelligence, firmness, benignity, and cheerfulness. His deportment was manly; and his manners, though not highly polished, were affable and gentlemanly. He understood and practised the courtesies and hospitalities of life, and in his social intercourse he was an agreeable companion,—fluent and instructive in conversation. He was free from eccentricity, and not given to such license in the use of his tongue as detracts from the dignity and propriety which should characterize the Christian minister.

In regard to his talents, and especially executive force of character, he ranked much above the ordinary type. By his literary attainments and general intellectual culture, he acquired a position and influence that commanded deference among the ministers of his own order, as well as the respect of his Congregational brethren, with whom he maintained kind and fraternal relations. It is not claimed that he excelled in those attractive qualities which

secure the highest degree of popularity; but he undoubtedly possessed those sound, discriminating, earnest and energetic elements of mind, which are favourable to the highest usefulness, and which secured to him a solid and lasting reputation.

As a writer, he had a good command of language, and expressed himself with ease, force, and perspicuity. His elocution was good, and his style of reading the Scriptures excellent. The deep, mellow tones of his voice, modulated to the gravity of manner, with which he was accustomed to enunciate the Holy Word, gave uncommon significance and impressiveness to the portions which he read.

His Christian character, though not marked by any extraordinary developments, was of that calm, sincere and steadfast stamp, the moral efficiency of which did not depend on the exciting influence of objective agencies, so much as on the power of an interior, healthful vitality, supplied by grace. In his habitual deportment and conversation, he manifested supreme deference to the authority, truth, and spirit of the Gospel; stability and persistency of purpose; uncompromising advocacy of the cause of freedom, righteousness, and public virtue; and unwearied activity in performing the various duties of his profession. His was a piety of steady progress, which mellowed richly and ripened fruitfully, as his sun gradually went down behind the cloud of death.

When Mr. Leonard was invested with the responsibilities of a settled Pastor, he was quite young, and his theological training had been less thorough than he had intended it should be. At that period, too, disheartening forms of antagonism challenged the ministry to polemic encounter. The extravagances of Separatism, the leaven of Antinomianism, and the blighting spirit of French Infidelity, had so unsettled the foundations of religious belief, that spiritual religion burned with a dim light, and but little sympathy was felt for a direct, earnest, evangelical tone of preaching. To a young man, just putting on his armour, as a Christian minister, such a state of things must have seemed not a little discouraging. But, having enjoyed educational advantages above most of the Baptist ministers of that period, and having, from a literary stand-point, surveyed the condition and studied the resources of the enemy, he was enabled to sustain himself, amidst his labours and conflicts, with decided advantage. His progress was gradual but constant, till he secured a commanding position among his brethren, and was regarded as one of their ablest leaders. The fact that, for a period of thirty-six years, he officiated to the satisfaction of a highly intelligent Society, as a Preacher and Pastor, is an historic attestation to both his capability and fidelity.

In his public services he was earnest, though not vehement,—grave and instructive, and not unfrequently highly pathetic and impressive. His salary being inadequate to the support of his family, he was under the necessity of devoting a portion of his time to agricultural pursuits. He did not, however, neglect his professional studies, though he never aimed at the refinements of esthetic culture, or the reputation of brilliant scholarship. The position he occupied did not offer much stimulus to literary ambition. His views and habits partook very much of a practical character. His sermons, though unwritten, were not unstudied; and if they did not show the graces of classic composition, or the attractions of rhetorical ornament, they abounded in manly thought and apt illustration, and were listened to with pleasure and profit. His church flourished under his care, and, though never very numerous, the stability and Christian intelligence which marked the religious character of the mass of those who composed it, showed the practical value and evangelical spirit of his teachings.

Though honest and decided in his adherence to the distinctive views of his denomination, he was far from excluding from the circle of his charity those

who differed from him in respect to mere ecclesiastical forms, or minor points of doctrine. In building up his own church and denomination, to whose prosperity he was ardently devoted, he adopted a method that was open and manly, conscious of his ability to maintain his ground, without recourse to the selfish policy of an exclusive sectarism. Consequently he lived at peace with his brethren of other denominations, and enjoyed their respect and confidence. During the period of my ministry, of more than ten years, I maintained with him relations of an official and social character, which were never disturbed by the slightest misunderstanding As Pastors of different flocks, which were intermingled by domestic alliances, we dwelt together in unity; and between the people of the respective congregations there was a reciprocity of neighbourly kindnesses, and Christian sympathy, uninterrupted and unmarred by sectarian jealousy and bitterness.

When Mr. Leonard was settled, the laws of the State secured privileges to the Congregationalists, or as they were sometimes called,—"the Standing Order," not enjoyed by Societies of other denominations. He early took ground against this monopoly of privileges, and contended that all denominations of Christians were entitled to an equality of religious rights, and that the precedence of one over another was an infringement of such rights, which ought to be remedied by appropriate legislation. He maintained that all ecclesiastical monopoly is a violation of the fundamental principles of the Democracy, that gives form and vitality to our civil institutions. If his zeal on this subject sometimes brought him into an antagonistic position with the Congregational Society, in public meetings, it was with him a contest for principle,—not the spirit of animosity towards those from whom he differed. It has long since been conceded by all denominations that the principle for which he contended,—namely, the equality of legal protection and privilege to every Christian sect, is right; but the warmth which he manifested, while the question was yet unsettled, never interfered in the least with the agreeable relations that existed between himself and his Congregational brethren. As an illustration of the conciliatory spirit which they both cherished, it is worthy of remark that, at a time when the Congregational church was destitute of a Pastor, he was invited to supply their pulpit for a season, and his people to unite with them in the services of the Sabbath; and this arrangement actually took effect, to the mutual satisfaction of both congregations.

In seasons of special religious interest, there was such a mutual understanding and harmony of action between the two ministers, that the good work was in no instance disturbed, as it has too often been in other places, by an exciting denominational controversy. Union meetings for religious purposes were occasionally held, with satisfactory results. Those persons who can recollect these "times of refreshing," when both churches were revived and enlarged by the visitation of the gracious Spirit, and the ingathering of converts; when fraternal sympathies and mutual labours furnished an example of the sweet charities of vital religion, will bear their testimony to the power and preciousness of those spiritual harvest seasons. The shepherds were not afraid to call their respective flocks together, on certain occasions, that they might feed in the same green pasture, and by the side of the same still waters. While they returned to their respective folds, neither shepherd missed any of his own flock. The spirit of Christian brotherhood, cherished at these union gatherings, gave fervour and efficiency to prayer, and produced a cordial outflow of a Heavenly fellowship, responsive to the sentiment,—

"O, sweet it is, through life's dark way,
"In Christian fellowship to move,
"Illumed by one unclouded ray,
"And one in faith, in hope, in love."

The time was when the cause of education found but slender support from a portion of the people attached to the Baptist denomination. This prejudice was somewhat prevalent in the earlier period of Mr. Leonard's ministry. Knowing the advantages of a liberal mental culture, he entered heartily into such measures as promised improvement and elevation to the public schools. He was a strong advocate for the free and thorough education of the masses, and favoured liberal appropriations for this important object. By personal, persevering efforts, he contributed not a little in aid of the cause of education in the town. He shared cheerfully the arduous services which this work devolved upon a few, and never was disposed to shirk responsibility, when an appeal was made for his co-operation. He served on School Committees and Boards of Visiters, with a cheerful and constant devotion of time and attention to the work. He urged a liberal and enlightened policy in the maintenance of Free Schools; and he lived to have cheering proof that the efforts which he put forth in this cause were not in vain.

As a Citizen, he identified himself with the municipal interests of the town. The circle of his ecclesiastical relations and labours did not limit his activities or his influence. He consulted for public improvements, and aided in accomplishing them. By his devotion to the public welfare, by his stern integrity, his sound common sense, and his enlightened views on great political questions, he won public consideration and confidence. Though his own Society constituted but a minority of the population of the town, such was the estimation in which he was held that he was repeatedly elected to represent the intelligent constituency of the place; and when the Constitution of the State was revised, he was chosen a delegate to the Convention to which that important business was entrusted.

Though he never would descend from the high ground he occupied as a Christian minister, to wield the carnal weapons of political strife, he claimed the right to canvass political measures and principles, fearlessly to avow and maintain his own opinions, and, as a citizen, to avail himself of the elective franchise. Though he was not in the habit of preaching political sermons, except occasionally on Fast or Thanksgiving days, yet he maintained that the pulpit must be free to speak, where the great interests of national morality and safety are concerned, or it must cease to be

> "The most important and effectual guard,
> "Support and ornament of Virtue's cause."

Mr. Leonard's theological views were strictly evangelical. Jesus Christ and Him crucified was the central theme of his ministrations. In his views of Conversion, and Christian experience generally, he was clear and discriminating; and was therefore a judicious counsellor to persons inquiring after the way of salvation. As an early and decided friend of religious revivals, he preached, and prayed, and laboured, with a view to their promotion among his people. During his ministry, he was repeatedly blessed with 'times of refreshing from the presence of the Lord."

As it respects measures of religious progress, and the cure of great moral and social evils, he was earnest and aggressive. He regarded it as the Christian's duty, not only to keep his own vineyard, but to labour also in a wider field, which is the world. He, accordingly, both by example and appeal, urged on his church the duty of going forward, in obedience to the calls of Providence, in the prosecution of every good work.

Thus, as a Citizen, a Christian, and a Minister of the Gospel, did this venerable servant of God, by a faithful and uncompromising devotion to the cause of human improvement, and the advancement of the Redeemer's Kingdom, serve his generation. The evening of his life was saddened by infirmities, which reached beyond the body to the mind; but the horizon of his faith and

hope was luminous and cheerful. Though his public career was not signalized by any extraordinary intellectual demonstration, it was not because he was not capable of making efforts that would have greatly distinguished him; but because he instinctively shrunk from notoriety—as an instance of which I may mention that, when the proffer of literary honours was made to him by his *Alma Mater*, he unhesitatingly discouraged it. Pursuing the even tenor of his way, he made and left his mark on the Religious Society to which he ministered, and on the town with whose varied interests he identified himself. Among that people who honoured and revered him while living, his memory is still fragrant, and his good influence gratefully acknowledged.

Truly your friend and brother,

ALVAN BOND.

JOHN HEALEY.

1794—1848.

FROM THE REV. GEORGE F. ADAMS.

BALTIMORE, Md., March 29, 1859.

My dear Sir: With my excellent brother and predecessor, the Rev. John Healey, I enjoyed an intimate acquaintance, for about ten years, and had therefore a good opportunity of forming a correct judgment of his character. In complying with your request, I have not only availed myself of my own personal recollections, but have examined the Records of the Church with which he was so long connected, and the very few memoranda which he left in the possession of his family. None of the friends of this venerable man would claim for him any remarkable intellectual endowments, or any high professional distinction, and yet the position which he held in the Church, in connection with his great moral and Christian excellence, justly entitles him to a grateful commemoration.

JOHN HEALEY was born in Leicester, England, October 31, 1764. His parents were members of the Established Church of England, and the rite of Confirmation was administered to him at the age of fourteen. About the same time, he was apprenticed to a silk dyer; and at this trade he continued to work for many years after he was settled in this country. When he was about seventeen, he began to attend the preaching of the Rev. John Deacon, a minister of what is now called in England "the General Baptist Church." Under his ministry he became, as he believed, a new creature in Christ Jesus, and received Baptism at his hands. As it was customary, in the social meetings of the Church, for any who were thus disposed, to speak of their experience in Divine things, Mr. Healey used occasionally to avail himself of the opportunity to address his fellow disciples. He commenced preaching in or about the year 1792,—several years after he made a profession of his faith. In 1794, he, with several of his neighbours, mostly members of the same church, came to this country, having, before leaving England, covenanted together as a Christian community, and Mr. Healey was chosen as their spiritual guide. They

landed in New York in October, and remained in that city till February of the following year, when they came to Baltimore,—the place to which their minds were directed before leaving England. They worshipped, for some time, in a warehouse, which had been fitted up for that purpose by some members of the Episcopal Church over which the Rev. Dr. Bend presided as minister. It is due to the Christian kindness of Dr. Bend to state that Mr. Healey was allowed to occupy this room three Sabbaths each month, free of rent. He continued to minister to this little band for about two years, without any formal organization. The church was regularly constituted, with only five members, on the 11th of June, 1797, and Mr. Healey was publicly ordained by the Rev. Messrs. Joshua Jones and John Austin, on the 20th of July, 1798. He continued in the Pastorship until December, 1747, when, on account of infirmity incident to his advanced age, he resigned his charge. He died on the 17th of June, 1848, at the age of nearly eighty-four years.

Mr. Healey was married, May 15, 1789,—five years before coming to America, to Mrs. Mary Martha Leech, whose maiden name was Brodair. She was a widow, with one daughter,—now the highly respected widow of the late William Young, Esq., of Baltimore. He had several children, but only two of them lived to maturity. His eldest son, *Joseph Ward*, born in England, died at sea, at the age of thirty. His only surviving daughter, *Elizabeth*, is the wife of Timothy Stevens, Esq., of Baltimore County, a lady of great respectability and moral worth. Mrs. Healey died December 22, 1803. In June, 1805, Mr. Healey married Mrs. Elizabeth Hunt, a widow, who was one of the little band who came with him to this country, and one of the original constituents of his church. They lived in happy union until her death, which took place May, 11, 1843. She was a woman of kindred spirit with her husband, and in all respects "a help-meet for him." She had no child.

Mr. Healey, though, as I have already intimated, not distinguished for either talents or learning, possessed good common sense and a sound judgment, had read quite extensively, and had acquired considerable knowledge of the Greek and Hebrew languages. His piety was at once ardent and consistent. Through his long career, as a Christian and a minister, he maintained a spotless reputation.

He was a steady friend and supporter of the various efforts of Christians to spread the Gospel throughout the world. He was one of the constituent members of the Baptist General Convention for Missionary purposes, formed in Philadelphia in April, 1814, and, with other worthy brethren, was appointed one of its Board of Managers. One of its earliest auxiliary Societies was formed under his auspices.

As a preacher, I cannot say that Mr. Healey was eminently successful, if his success be judged of by the numerical growth of his church. During his ministry, he admitted to the communion four hundred and forty-six, besides the original members. The number of communicants, however, seldom exceeded one hundred and fifty at any one time. It should be stated that, during a large portion of his ministry, he was obliged to devote much of his time to secular business, the church never having been able to give him a support for his family. Indeed, he himself was accustomed,

for many years, to give not only his time but also his substance to defray the incidental expenses of maintaining public worship. During his ministry, the church erected two houses of worship, to both of which enterprises the Pastor lent both his time and his means. Yet, with these drafts upon him, beside the support of his family, and the constant hospitality to which a minister of the Gospel must be given, he saved enough, by industry and economy, to possess a comfortable house. During the last twelve or fifteen years of his life, he was enabled, by means of what he had accumulated in business, and what the church could pay for his services, to devote himself exclusively to the duties of his sacred office.

Between Mr. Healey and the people of his charge, there existed a strong mutual attachment. He moved about among them with an earnest desire to do them good, and he was especially particular to "visit the widows and fatherless in their affliction." He was an eminently good man in all his various relations, and his record is on high.

Very faithfully yours,

GEORGE F. ADAMS.

FROM THE REV. B. T. WELCH, D. D.

Newton Corners, June 16, 1859.

My dear Sir: Your request for my recollections of Father Healey touches a tender chord in my heart. I knew him from 1817 till his death. I resided in Baltimore for some years, and sat under his ministry, and it was especially through his instrumentality, in connection with that of his church, that I was myself introduced to the privileges and responsibilities of the sacred office. He was accustomed to call upon me to pray and exhort in our social religious meetings; and, after he had read a chapter, he expected me to follow it with such comments as I was able to make. When I expressed to him my conviction that I was incompetent to speak to edification, he said "No,—go on, and if you get it crooked, I'll make it straight;" and when I had finished my remarks, he would follow with some remarks of his own, and would sometimes say,—"The young man has spoken to you the truth, and it will be well for you if you receive the truth at his lips." Thus began my training for the ministry; and, at no distant period, the Church, acting of course, under his counsel and guidance, gave me a license to preach the Gospel wherever, in the Providence of God, there might be an opening.

It was not long after I was licensed before the good old man accompanied me on a preaching tour of forty days, on both sides of the Juniata River, on the borders of Maryland and Pennsylvania; and, during this mission, I had opportunity to make full proof of his wisdom, benevolence, devotion, and, I may add, good-humour. One or two circumstances that occurred on this journey, which are still perfectly fresh in my remembrance, I will mention as giving you a better idea of some of his characteristics than I can convey in any other way.

It had fallen to my lot to preach on one occasion, and the object of my discourse was to explain and defend the doctrine of Election. Among my hearers was a certain lady, who was a very zealous Arminian, and of course had no sympathy with the views which I had undertaken to put forth. It so happened that, after the service, we were invited to her house to dine; and she availed herself of the opportunity to let me know that the system of doctrine which I preached found no favour in her eyes. The castigation she gave me, I received with exemplary deference, and neither Father Healey nor

myself thought proper to enter into any discussion with her on the subject. When we came out to mount our horses, the old gentleman, whose faith in the doctrine of my sermon was as firm as a mountain, simply said, with a most expressive look—"As it was in the beginning, is now, and ever shall be, world without end."

Another incident illustrative of a different characteristic. One night where we lodged, it became a matter of convenience for us to occupy the same bed. I happened to be awake some time in the night, but, supposing my companion was asleep, I did not venture to speak to him. At length, however, I heard from him a low whisper, in which I instantly recognized the breathings of devotion. For some time, he prayed most fervently for himself, supplicating blessings with reference to his own peculiar needs. He then commenced a most earnest and affectionate intercession for me,—regarding my circumstances especially as a young preacher,—the temptations and dangers to which I should be exposed, and, with an almost matchless fervour, imploring for me large measures of Divine grace, that I might be preserved and carried forward in a career of eminent ministerial usefulness. Those moments, during which I was listening to the supplications of that man of God in my behalf, I have always thought had more of blessing crowded into them than perhaps any period of my life since I entered upon the Christian course. The idea that the venerable saint was thus wrestling with God for me, in the stillness of midnight, when he supposed that no ear this side of Heaven was awake to his tender and imploring utterances, so wrought upon my inmost soul, that I found it difficult to prevent my emotions from taking on an audible form. I felt then that the prayer that was going up for me was the effectual fervent prayer of the righteous man; and, while I have never lost the savour of that nightly exercise, it has always been with me a cherished impression that not a few of the great blessings with which my life has been crowned, may have had a connection, in the Providence of God, with those devout whispers to which I then listened.

While Father Healey was eminent for a devotional spirit, and was one of the finest models of Christian character that I remember to have met with, he had naturally one of the most lovely and loving of dispositions. One incident illustrative of this trait, that came within my immediate knowledge, I can never forget. On my return to Baltimore, some time after I came to the North, I was prompted alike by filial duty and filial love, to call upon him soon after my arrival. The moment I entered the room in which he was, he sprang from his chair, rushed up to me, threw his arms around my neck, laid his head upon my shoulder, and burst into tears. It was the overflowing of one of the kindest, warmest hearts that God ever placed in a human bosom. It was not easy to say how much of the benevolence that came out in his life was to be set to the account of nature, and how much to that of grace; but it was impossible to mark the generous and kindly workings of his spirit from day to day, and resist the impression that he was a debtor to both in a higher degree than often falls to the lot of humanity.

Father Healey was far from being a popular preacher. His sermons were not distinguished for either the logical or the imaginative—they were little more than familiar talks—and yet they were always sensible, and always embodied material for useful reflection. His manner as well as his matter was characterized by the utmost simplicity, and uniformly impressed you with the idea that he was striving to do you good. His salary was so small that he might almost be said to have rendered his services gratuitously; and the necessity of connecting with his professional engagements a secular occupation as a means of supporting his family, no doubt greatly lessened the force and attractiveness of his public ministrations.

In his personal appearance, Father Healey was a fine specimen of an Englishman. He was rather inclined to a plethoric habit. He had an intelligent face, a keen eye, and while his countenance readily took on an arch expression, it was always blazing forth in the warm glow of hearty good-will. Though nobody regarded him as, in the common acceptation of the word, a great preacher or a great man, every body esteemed, honoured and loved him; and I venture to say that if I were to revisit the scene of his labours, I should find that his name there is still a household word, and that, with all the surviving members of his flock at least, his memory is as fragrant as ever.

Very fraternally yours,

B. T. WELCH.

JOHN WILLIAMS.*

1795—1825.

John Williams was born at Carnarvonshire, Wales, March 8, (O. S.) 1767. His father's name was *William* Roberts, from which, according to an ancient Welsh custom, of deriving the Surname of the children from the Christian name of the father, he took the name of *Williams*. His father was a farmer, as his more remote ancestors had also been for several generations. He went at an early age to live with his maternal grandfather, whose residence was a few miles distant from his father's: here he passed the years of his boyhood; and, as both his father's and grandfather's families were strongly attached to the Established Church, his earliest religious associations were altogether with that Body. Being, by a constitutional lameness, unfitted for agricultural pursuits, it was his father's wish that he might receive such an education as should qualify him to enter the ministry in the Established Church; but his unwillingness to be dependant on his family led him to prefer a trade. With a view to carry out this purpose he went to reside in the County town of Carnarvon. But before he had been long there an event occurred, which gave a new complexion to his character, and a new direction to his pursuits. Under the preaching of David Morris, a devoted Calvinistic Methodist minister, he was brought to receive Christianity in its life and power; and, shortly after, when he had about completed his nineteenth year, he united with the Independent Church in the neighbourhood, then under the care of the Rev. Dr. Lewis, a man distinguished alike for talents and acquirements.

Not long after he had made a public profession of his faith, encouraged by his judicious and excellent Pastor, he resolved to devote himself to the ministry; and very soon commenced his public labours. Before long, he began to entertain doubts as to the validity of Infant Baptism; and those doubts were not a little confirmed by a remark that fell from Dr. Lewis, who did not suspect the tendencies of his mind, in reply to an inquiry he made of him in regard to the meaning of the passage,—"Buried with him in Baptism." The Doctor's answer was,—"I really think the Baptists

* Amer. Bapt. Mag. V.

have, in that text, the advantage over us." He soon revealed his doubts to Dr. Lewis, who did his utmost to remove them; but all his efforts proved unavailing. In due time, he felt constrained, in obedience to his honest and mature convictions, to receive Baptism by immersion; and, in doing so, he became a member of the Horeb Baptist Church at Garn. But this change in his views and church relations did not at all affect the warm friendship which had existed between him and Dr. Lewis: Mr. Williams, to the close of his life, continued to speak of his former Pastor, in terms of the strongest affection.

Shortly after Mr. Williams connected himself with the Horeb Church, he became their Pastor. Before entering upon this charge, some of his friends advised him to study for a while at the Bristol Baptist Academy; and, in subsequent life, he regretted that he had not followed their advice; but he seems to have been determined to a different course by an apprehension, growing out of what he thought were signs of consumption, that his period for labour was short, and that he needed it all to devote directly to his Master's service. The circumstances in which he was placed by this early settlement, put in requisition all his energies of both mind and body; for the Horeb Church was composed of several branches, and met at different places of worship; and, in addition to this, he travelled extensively through North and South Wales, collecting funds for building two meeting-houses for the accommodation of his people. By this means he became generally known and greatly respected throughout the Principality; and, at the same time, the tone of his physical constitution was much improved, and the unfavourable symptoms, which had awakened his apprehensions, were in a great degree removed. He often travelled in company with the celebrated Christmas Evans, who was his intimate friend, and with whom he kept up a correspondence to the close of life.

Mr. Williams at length formed the purpose of seeking a home on this side of the ocean. In the multitudes who were emigrating from Great Britain to this country, there were many of the mountaineers of Wales, not a small portion of whom had no knowledge of the English language; and it was with special reference to the wants of this class that he resolved to come hither, and cast in his lot among them. He landed at New York on the 25th of July, 1795, bringing warm recommendations from his church, who had parted with him with extreme reluctance, and from various others, among whom was his former Pastor, Dr. Lewis.

Within a fortnight after he arrived in the country, a younger brother, who had come with him, died very suddenly in the neighbourhood of Newark, N. J. Mr. Williams was in New York when the tidings reached him; and he immediately set out and travelled on foot to the place where his brother had died. This exertion, in connection with the severity and suddenness of the blow, threw him into a violent fever. In the distress and agitation of mind which ensued, he began to doubt whether, in coming to this country, he had not run before he was sent; he prayed that one, though it were but one, soul might be given him as the fruit of his labours in America; and, when he recovered from his illness, he addressed himself to his work with greater zeal than ever. He had intended to plant himself in the neighbourhood of some Welsh settlement, and to continue his

labours in his native language; and, with this view, his attention had been directed to Beulah in Pennsylvania, and Steuben in New York. His first sermon in America was in Welsh, and was preached in the meeting-house then occupied by the Rev. John Stanford, in Fair (now Fulton) Street.

The Baptist Church in Oliver (then Fayette) Street, consisting of about thirty members, worshipped in an unfinished building, only thirty feet square, with scarcely decent accommodations; and here Mr. Williams was allowed, occasionally, to preach for the benefit of his countrymen. Up to this time his knowledge of the English language was too imperfect to justify his attempting to preach in it; but, by request of the church, he gave himself to the study of it, and very soon had made such progress that he ventured one service in English on the Sabbath, while the other was still performed in Welsh. The English part of his congregation became constantly more and more interested in his pulpit efforts, as well as in his private character; and, having already made several unsuccessful attempts to procure a supply, they began to fix their attention upon *him* as a suitable person to fill the place, After a trial of nine months, they gave him a unanimous call; and, on the 28th of August, 1798, he was formally constituted Pastor of the church. The Yellow Fever, just about this time, appeared in New York in uncommon virulence, and Mr. Williams was very early attacked by it. By the use of prompt and decisive means, however, the disease was arrested, and his life, which had been despaired of, mercifully preserved.

Mr. Williams, from the time of his settlement over this church, was constantly growing in both favour and usefulness. The place soon became too strait, and in 1800 the meeting-house was enlarged, and in other respects rendered more commodious. In the course of years, this place also became insufficient; and was succeeded by a noble stone edifice which compared well with the largest and most attractive places of worship then in the city. His congregation, as these changes would indicate, was constantly upon the increase; his church was greatly enlarged and strengthened; and, during his connection with them, about four hundred and forty persons were baptized, exclusive of others baptized on Long Island and in other parts of the State. In the early part of the year 1823, the Rev. Spencer H. Cone, of Alexandria, D. C., became his colleague in the pastoral office.

About this time, his bodily strength began perceptibly to decline, and his mind seemed to be losing its wonted energy. In the course of the winter, he was attacked by a violent influenza, from which he suffered great prostration; but he still cherished the hope that it would occasion nothing more than a temporary suspension of his labours. For two or three weeks previous to his death, he seemed to be gaining strength, and his friends were becoming somewhat encouraged in respect to his recovery. Saturday night, however, he passed without rest, and on Sabbath morning his whole appearance indicated an unfavourable change. In the course of the morning, he was occupied in reading from a favourite work,—President Edwards' work on the Religious Affections; and he also held a brief conversation with a brother minister who had called to see him. Having requested his friend to employ himself with a book, he walked into an adjoining room and

threw himself upon the bed. He almost immediately expressed a wish to rise, and, being helped by his wife into a chair, he passed away in a moment and without a struggle. This event occurred on the 25th of May, 1825. His Funeral was attended at the meeting-house in Oliver Street, and a Sermon on the occasion was preached by his intimate and long-tried friend, the venerable John Stanford.

Mr. Williams' publications are a Sermon preached before the New York Missionary Society, and several Association Letters.

A son of Mr. Williams,—the Rev. Dr. William R. Williams, of New York, is well known as one of the ablest preachers, and most accomplished writers, of the day.

FROM THE REV. CHARLES G. SOMMERS, D. D.

New York, May 12, 1853.

Dear Sir: I knew the Rev. John Williams well, and it gives me pleasure to bear my testimony to his remarkably elevated character and useful life. My acquaintance with him commenced about the time that I came to this city, in the year 1810, and I may say that I was on terms of intimacy with him almost from that time till his death. Before I was myself in the ministry, I was often a visiter at his house, and often heard him preach, though he was not the Pastor of the church with which I was more immediately connected. After I commenced preaching, my relations with him became still more intimate, and I have never ceased to regard him as eminently deserving the appellation of a model Christian and a model Minister.

Looking first at his outer man, I may say that there was nothing about him externally that was particularly striking or attractive. In stature, he was of about the middle height; his face was very much of the Welsh character,—round and full, and beaming with kind and generous feeling. His voice was strong, and had somewhat of the Welsh accent; but was marked by another peculiarity, not easily described, which never struck a stranger pleasantly. If you had met him casually in the street, and heard him speak only enough to catch the sound of his voice, and then had been called upon to offer a conjectural opinion of his character as a preacher, your judgment would almost certainly have been very wide of the mark. For though, when he entered the pulpit, you saw the same man, and heard the same voice, yet the man, under the influence of the great truths he was delivering, seemed to have brightened into a superior being, and, in your admiration of what was said, you quite forgot the imperfection of the voice which uttered it. Though he had but little gesture, yet such was the earnestness of his spirit that his whole frame would sometimes seem tremulous under the power of his emotions. He was accustomed to elaborate his discourses thoroughly in his own mind, and to commit the outline to paper, and then to trust for the language to the impulse of the moment at the time of delivery. He was a most diligent student of the Bible, and his great object in preaching seemed to be, not only to bring out the mind of the Spirit, but to bring it in contact with the thoughts and feelings of his hearers in all its Divine power; and in this I must say that he succeeded beyond most persons whom I have known. Though the basis of all his discourses was evangelical truth, he was accustomed to view truth in its most practical bearings; and no one could ever listen attentively to his preaching, without feeling that he had prescribed something to be done as well as to be believed. He had excellent powers of reasoning, though his preaching was not generally of an argumentative cast. As the Welsh was his native language, he was of course familiar with that version of the Scriptures; and I used to

think that, owing to this, he sometimes arrived at shades of difference in the construction of a text, which gave him an advantage over most other preachers. His prayers were remarkable specimens of the simplicity as well as fervour of devotion. I think it must have been difficult for any man—no matter how wicked he may have been—to have heard him pray without being impressed with the thought that he was in actual communion with God.

For nothing, perhaps, was Mr. Williams more distinguished than for the natural gentleness and amiableness of his spirit. He loved peace, some might perhaps say, even to excess: for rather than see it interrupted, he would sometimes yield his own opinion, where his friends thought he had better have adhered to it. His congregation were devotedly attached to him,—the youth and little children equally with the adults. In his social intercourse he was always pleasant and cheerful, but never even seemed to lay aside the dignity of the Christian minister. He had in his natural constitution a rich vein of wit; but so careful was he to avoid the appearance of evil, that he always kept it under rigid control, though it would now and then give a bright hue to some of his remarks. He was one of the most modest and retiring of men. Not only was it impossible that he should ever obtrude himself where his presence or his influence was not demanded, but it often required some effort to draw out an expression of his opinions where circumstances rendered it especially desirable. In our Associations and public meetings of different kinds, his voice was rarely heard, unless he was directly called upon to speak; but then he always spoke with composure, and dignity, and point; and no man's opinion was perhaps more generally respected. He was an earnest Baptist, but he had a strong fellow-feeling with true Christians of every name.

I would say of him, in one word, that he was distinguished for a clear, sound and strong mind, for an amiable and a retiring spirit, for an effective eloquence, and for an intense and glowing devotion to the best interests of his fellow-men and the honour of his Master.

Very truly yours,

CHARLES G. SOMMERS.

WILLIAM PARKINSON.*

1796—1848.

William Parkinson, second son of Thomas and Dinah Parkinson, was born in Frederick County, Md., November 8, 1774. His mind was first awakened to a sense of his condition as a sinner, under the preaching of Elder Lewis Richards, of Baltimore, in 1794; and he was baptized, near Woodsberry, Frederick County, by Elder Absalom Bainbridge, on the 17th of June, 1796. His parents, at the time of his birth, were both Episcopalians, and his mother especially he regarded as a devout and earnest Christian. To her, chiefly, he was indebted for his early training; and it is not known that he ever had any other teacher, except in the study of the Hebrew language.

While he was yet a mere boy, his parents, through the instrumentality of Elder John Davis, a somewhat distinguished Baptist preacher of that day, were led to embrace the distinctive views of the Baptists, and travelled

* Bapt. Mem., 1850.

on horseback thirty miles to have the ordinance administered to them by immersion. This circumstance made a strong impression on the mind of the son; but, being soon after entered as a clerk in a mercantile establishment in Baltimore, he seems to have banished all serious thoughts, and to have become passionately fond of worldly gaiety. At the age of about twenty, however, his mind took a different direction, and the salvation of his soul became with him the object of supreme concern. He derived great advantage, at this period, from his intercourse with a pious old slave in Baltimore, who was unremitting in his efforts to lead him to embrace the Saviour. At length his mind reposed in the gracious promises of the Gospel, and he made a public profession of his faith shortly after he had completed his twenty-first year.

Having now an increasing desire for reading and study, he abandoned his clerkship, and, in the latter part of 1794 or early in 1795, returned to Frederick County, and opened a school at Carroll's Manor. Here he devoted all the leisure that he could command to the culture of his mind, and all the money he could spare to the purchase of books. Having occasion, soon after he was baptized, to travel a considerable distance from home, he was attracted to a particular place to hear a celebrated preacher, who had made an appointment there for that day. A large audience assembled, but the preacher did not come. It was proposed to have a prayer-meeting, and Mr. Parkinson, being known to be a professor of religion and a schoolmaster, was invited to share in the exercises. He read a portion of Scripture and commenced speaking; and, as he proceeded, the passage revealed to him new treasures, and he spoke with increased earnestness and power, until, to his great astonishment and mortification, he found that his address had occupied upwards of three hours. On his return home, he made an acknowledgment to the church of this irregular procedure, (as he deemed it,) but their own estimate of the case may be inferred from the fact that they proceeded almost immediately to give him a regular license to preach the Gospel. He was ordained to the work of the ministry, by Elders Jeremiah Moore and Lewis Richards, on the 1st of April, 1798.

Mr. Parkinson's predilections were in favour of becoming a missionary, and on this ground he objected for some time to taking a regular pastoral charge. In 1801, he was chosen Chaplain to Congress, and was re-elected for two successive years; but he had the privilege, during this time, of travelling through the week, and preaching every day where he had previously made appointments. He was also particularly interested in the cause of education, and was instrumental in the establishment of one or two Academies.

In 1802, Mr. Parkinson made a visit to the city of New York, and his services in the First Baptist Church were so acceptable that he was invited to return and spend a few months with them; but he preferred to labour as an itinerant. In November, 1804, they renewed their invitation, and he accepted it, though not with any intention of remaining longer than through the winter. In February following, they gave him a call to become their Pastor, which, in view of all the circumstances of the case, he accepted early in April. In the spring of 1805, a revival of religion commenced

under his ministry, which continued six years, adding a greater or less number to the church, each successive month.

But in the midst of this high degree of prosperity, Mr. Parkinson's prospects of usefulness were, temporarily at least, clouded by reports unfavourable to his moral character. It is sufficient, however, to say that they became the subject of legal investigation, and he was acquitted of the several charges, and left in regular standing in the church.

During the last ten years of his ministry in the First Church, various circumstances conspired to reduce its numbers. His constitution had become impaired by excessive labour, insomuch that he felt himself no longer adequate to perform all the duties of his office; and in 1840 a proposal was made to have an assistant minister. This measure, however, did not seem likely to succeed according to his mind, in consequence of which he tendered the resignation of his charge. The church reluctantly accepted it, and gave him a dismission to the Church in Frederick, Md., with which he had originally been connected.

The Bethesda Baptist Church in New York, constituted principally of members dismissed from the First Church, very soon presented him a call, and, as he felt himself adequate to the moderate amount of labour that would here be required of him, he accepted it, and became their Pastor in 1841. This connection, however, was of brief continuance. In December of that year, he had a fall which injured him so severely as, in the judgment of many of his friends, to render him unfit for any further public service. He, however, persevered in his labours, amidst all his debility and suffering, resolved not to leave the pulpit as long as he could make himself heard in the delivery of his message. From August, 1847 till March following, he was confined to his bed. The last few days of his life were days of great suffering, but he endured it with the utmost submission, and in the full confidence that it was the harbinger of eternal rest. He died on the 10th of March, 1848, in the seventy-fourth year of his age. His Funeral was attended in the First Baptist Church, and an appropriate Discourse delivered by the Rev. Daniel Dodge, of Philadelphia.

Mr. Parkinson published A Treatise on the Public Ministry of the Word, especially as under the Gospel Dispensation, 1818; and A Series of Sermons on the xxxiii Chapter of Deuteronomy, in two volumes, octavo, 1831. On the cover of the above mentioned Treatise appears the following advertisement—"Preparing for press a work entitled An Attempt to shed light upon several disputed points in Divinity, among which are I. The True Standard by which Fallen Man is tried and condemned; II. The Aggravations of his Condemnation; III. The Nature and Extent of the Atonement made by Christ; IV. The Covenant of Redemption; V. The Natural and Moral Ability and Inability of Man; VI. The Gospel Call to Repentance." Whether this work was ever published, I have not been able to ascertain.

FROM THE REV. B. T WELCH, D. D.

Newton Corners, June 6, 1859.

My dear Sir: I had but just entered the ministry in 1826, when I made the acquaintance of the late Rev. William Parkinson, of whom you ask me to give

you some account. He took me by the hand, with great kindness, and asked me to preach for him; and I well remember that his congregation was, at that time, one of the largest, and most imposing in its appearance, that I had ever seen. Such was the interest that he manifested in me and for me, that I ventured, soon after, to address a letter to him, requesting that he would favour me with his suggestions and counsels with a view to aid me in the great work on which I was entering. His answer was characterized by great kindness and wisdom, and was designed especially to impress me with the importance of looking immediately to the Holy Scriptures, and the Holy Spirit that dictated them, for the light which I needed in the prosecution of my ministry.

In person, Mr. Parkinson was of about the middle stature, rather inclined to be stout, and at that time had a full face, and a sedate and kindly expression. I always found him exceedingly amiable, and disposed to oblige me by every means in his power. He was rather deliberate in his movements, and his whole appearance gave you the impression of a thoughtful and earnest mind.

It was, I believe, conceded by all who knew him, that his intellectual powers were quite extraordinary. As a scholar, too, particularly in the department of Biblical learning, he was probably unsurpassed by any in his denomination at that day. He studied the Scriptures, in their original languages, most closely and critically, and the results of his learning were manifest, both in his conversation and his public discourses. He was profoundly versed in the Levitical Law, and delighted to trace the foreshadowings of another and a sublimer dispensation in the institutions and rites of the ancient economy. Indeed, this became well-nigh a passion with him, insomuch that it constituted a striking, if not a predominating, feature of his public ministrations.

He was, during a part of his ministry at least, one of the most popular preachers which New York, or perhaps I may say any other of our cities, has ever had in it. No church would contain the number which, at some periods, would throng to hear him; and hence he sometimes preached to a congregation of some thousands assembled in the Park. He preached without notes, but always spoke with ease and fluency, and seemed to have the best language fully at command. Without any remarkable power of voice, his enunciation was so distinct that he could be easily heard and understood at a very considerable distance. His gesture was appropriate and graceful, though not very abundant; and his attitudes and whole bearing in the pulpit were in a high degree manly and dignified. The tone of his preaching was strikingly evangelical, and whatever might be the exterior of his subject, he was sure to find Christ in it before he had finished. His discourses were marked by great concentration and consecutiveness of thought, which interested and delighted the intelligent, while yet they were so luminous, impressive, I might almost say majestic, that the multitude were attracted by them. I think he rarely preached less than an hour, but I believe his hearers never wearied under him, and indeed, at that period, an hour was not considered, by any means, an extraordinary length.

Mr. Parkinson had the reputation of being a man of sound judgment and great practical wisdom, and for many years he exerted a commanding influence in his denomination.

Yours fraternally,

B. T. WELCH.

STEPHEN SMITH NELSON.

1796—1853.

FROM THE REV. ROBERT TURNBULL, D. D.

HARTFORD, Conn., July 22, 1856.

Rev. and dear Sir: In complying with your request for some account of the Rev. Mr. Nelson, first Pastor of the First Baptist Church in this city, I have the advantage of drawing, to some extent, upon my own personal recollections, of living among the people whom he served in the pastoral relation, for several years,—though chiefly of another generation; and, in addition to this, I have explored every source of information concerning him within my reach. The result of my observations and inquiries will, I hope, prove to be substantially what you have requested of me.

STEPHEN SMITH NELSON, a son of Thomas and Ann Nelson, was born in Middleborough, Mass., October 5, 1772. The training of pious parents was blessed to his conversion at the early age of fourteen. In his sixteenth year, he was baptized by the Rev. William Nelson, and united with the Baptist Church in Middleborough, then under the pastoral care of Isaac Backus, the venerable Annalist of the Baptist denomination, and the earnest advocate, in early times, of the rights of conscience, and the true freedom of the soul. He was graduated at Brown University in 1794, and was, from 1819 to 1831, a member of the Board of Trustees of that institution. On leaving College, he studied Theology with the Rev. Dr. Stillman, the devout and eloquent Pastor of the First Baptist Church in Boston, and frequently assisted him in his labours by visiting and otherwise. By this means he acquired a thorough practical training for the work of the ministry. In his twenty-fourth year he was licensed to preach the Gospel. After labouring two years with the church in Hartford, as a stated supply, he was ordained in 1798, as their Pastor, preaching to them at first in "an upper room," or in the old Court House. The church, however, soon secured a convenient place of worship, which, though humble in its appearance, and rough in its furniture, was found to be a true Bethel,—"the House of God and the very Gate of Heaven."

At this time, Mr. Nelson was the only liberally educated Baptist minister in Connecticut; and there is no doubt that his accurate scholarship, courteous manners, and consistent piety, served greatly to aid in the establishment and increase of the Baptist Church, especially in this city. He was actively engaged in the remarkable revival of religion that occurred about the close of the last century, and which added so many converts to the churches of all Christian denominations in Hartford and elsewhere.

Decided in his peculiar views and usages as a Baptist, he was the cordial friend and brother of all good men. On that account, he was in the most friendly and intimate relations with Doctors Strong and Flint, at that time the only Congregational ministers in Hartford, and cheerfully co-operated with them in the cause of Christ.

Though Mr. Nelson's pastoral charge was in Hartford, his occasional labours extended to several of the neighbouring towns, particularly Middletown; and the First Baptist Church in Upper Middletown (now Cromwell) was established by his efforts.

Mr. Nelson, as well as several other prominent Baptist clergymen of that day, was not only the firm friend but open advocate of civil and religious liberty, as the inalienable birthright of the human soul; and, during his residence in Hartford, took an active part in preparing and urging upon the public attention "The Baptist Petition,"—a Remonstrance addressed to the Connecticut Legislature, complaining of the civil disabilities which "Dissenters" from the "Standing Order" were compelled to suffer, and urging upon them the great doctrine of absolute "soul liberty,"—in other words, the entire freedom of conscience, worship, and action, in the domain of religion,—which petition, constantly pressed by the Baptists, and other lovers of liberty, who united with them, at last severed, in Connecticut, the union of Church and State, by securing that Constitution of civil government, which, in 1818, gave to all equal civil and religious rights.

At the first election of Mr. Jefferson to the Presidency of the United States, Mr. Nelson was appointed, with others, by the Danbury (now the Hartford) Baptist Association, in behalf of that Body, to prepare and forward to him a Congratulatory Address, recognizing his acknowledged attachment to civil and religious liberty.

In 1801, Mr. Nelson resigned his charge in Hartford, and became, for a number of years, Principal of a large and flourishing Academy at Mount Pleasant, now Sing Sing, N. Y., at the same time taking charge of an infant church in that village. Both the Church and Academy flourished under his care until the War with Great Britain came on, in consequence of which he removed in 1815 to Attleborough, Mass., where an extensive revival took place under his labours, which brought into the church upwards of a hundred and fifty persons. After this, he had the charge, for a short time, successively, of the churches in Plymouth, Mass., and Canton, Conn.

In 1825, he removed to Amherst, Mass., for the purpose of availing himself of the facilities there furnished in the education of his family. During the first year of his residence there, he took charge of the church in Belchertown; but being unable, on account of the distance, to perform the duties to his own satisfaction, he resigned it. He was accustomed, however, almost till his dying day, to preach to feeble and destitute churches in the neighbourhood and elsewhere, as he had opportunity. In these gratuitous labours he enjoyed the abundant blessing of God.

For the last few years of his life, his rapid progress in spirituality was obvious to all his friends. He was filled with peace. He longed for the salvation of God, both here and hereafter. Hundreds at least were brought to Christ by his agency, through his long career, and his last days were crowned by the reviving influences of God's Spirit upon the churches around him, in which he also was permitted to share. A delightful visit to his son in Greenfield, a short time before his decease, was a season of refreshing to both himself and many others. He lived to see all his

children and some of his grandchildren gathered into the fold of the Good Shepherd,—some of whom are on this side, and some on the other side, of the flood. For the accomplishment of this object he laboured and prayed much during the last years of his life. He established a monthly Sabbath evening Concert of Prayer throughout the different families of his children for the conversion of all their relatives, which is kept up to this day; and, as another means to the same end, he addressed, on his seventy-eighth birth-day, to each of his grandchildren the memorial of a selected text of Scripture, accompanied by a word of patriarchal counsel. His ruling passion was to do some good while life lasted, so that he might be a burden neither to himself nor to others. His desire was fulfilled. The illness of which he died, which was erysipelas in the head, lasted but six days. His mind was calm and composed. He comforted his comforters. Tranquilly he stepped into the dark waters of Death's river; speedily and pleasantly he gained the farther shore; and while his friends and family were gazing with mingled grief and joy, he was lost to their sight amid the glories of the Heavenly Canaan. He died at Amherst on the 8th of December, 1853, in the eighty-second year of his age. His Funeral drew together a great concourse of his friends and neighbours, ministers and private members of the Church, from his own and other denominations; and a Sermon was preached on the occasion by the Pastor of the Baptist church, which was followed by an impressive Address from one of the Professors in Amherst College. "As we have known him," was the utterance of one of these, "he appeared as the pilgrim who had passed the hill of difficulty, the valley of the shadow of death, the giants and the lions. His strifes were over. He was walking in the land of Beulah, fanned by refreshing breezes, and calmed by the gentle strains that floated on the ear of his listening spirit. Such was his place among us. We looked for him, and he had gone over to the celestial city."

Mr. Nelson was about five feet, six inches in height, erect in his gait, neat in his appearance, prompt in his movements, and remarkably urbane in his manners. When I knew him, his hair was silver gray, his eye bright and penetrating, and his movements as vivacious nearly as those of a young man. Brief, pointed, earnest, evangelical, his preaching was eminently fitted to do good. His voice was clear and ringing; his manner impressive and dignified, as became an ambassador for Christ. His life was simple, serene, and, especially in his later years, heavenly. "He seemed," said a dear friend and relative, "to move among men in the quietness of his own reflections, above and aside from the cares and conflicts of outward life, at peace with God, at peace with men."

Mr. Nelson was married, on the 15th of October, 1798, to Emelia, third daughter of Deacon Ephraim Robins, of Hartford,—who still survives.* They had nine children,—four sons and five daughters. Two of the sons were graduates of Amherst College. One of these, *Ephraim Robins*, had the ministry in view, and was contemplating the work of a Foreign Missionary, but died, greatly lamented, in 1831, while filling the office of Tutor in the Columbian College, D. C. His elder brother, *William Francis*, after pursuing a course of Theology at the Newton Theological

* Mrs. N. has deceased since the commencement of the year 1859.

Institute, became a Professor in Richmond College, Va.; but has since become Pastor of the Church in Wickford, R. I.

I am yours truly and fraternally,

ROBERT TURNBULL.

ISAAC SAWYER.*

1797—1847.

Isaac Sawyer, a son of Isaac Sawyer, was born in the town of Hoosick, N. Y., on the 22d of November, 1770. His parents were Pedobaptists,—his father being a Presbyterian, and his mother an Episcopalian. His father's ancestors came from England; his mother's from Ireland. When he was a small boy, his father was taken captive by the Indians, a large number of whom surprised him in the night; and he, with another white man, was started off (the family having been stripped of every thing the Indians could carry away) for the Falls of Niagara, where the famous Captain Brant then was, with a large company of his men. Mr. Sawyer, as he was leaving his house, caught up a leaf of some book, and pretending to the Indians that it was part of the Bible, obtained permission from them to read it, in company with his friend; and, while they professed to be reading it, they were actually devising means for their escape. On the eleventh night of their captivity, when they were on one of the branches of the Susquehannah River, in Pennsylvania, the party of their captors having separated, and only four of them having the charge of the two whites, Mr. Sawyer, taking advantage of this circumstance, carefully drew himself out from between the two Indians who were sleeping on either side of him, and with an axe instantly killed them both. This aroused the others; and, in order to despatch them both at once, he dropped his axe, and caught up a gun and snapped it; but, finding that it was not loaded, he seized a hatchet with which he killed one, and wounded the other. The latter made his escape; and Mr. Sawyer and his friend, after traversing the wilderness fifteen days, and subsisting on roots and berries of winter greens, at length reached a settlement of whites at a place then called Minisink, on the Susquehannah, nearly famished, and exhausted by fatigue. Mr. Sawyer's family were removed to Albany after his return, and remained there during the greater part of the War; but, towards its close, they settled in Pittstown, N. Y., where Mrs. Sawyer died, when her son Isaac was about eleven years of age. Three years after, his father died of a disease contracted during his captivity. Thus young Sawyer was left an orphan at the early age of fourteen.

Two years after this, he bound himself out to a man by the name of Herrick, who, soon after, removed to the town of Monkton, Addison County, Vt. That country was then a wilderness, without schools, churches, or any other institutions for the promotion of intellectual, moral or religious culture; and it was in such circumstances that this young man lived

* MS. from his son, Rev. Conant Sawyer.

till he attained the age of twenty-one. His associates were, like himself, utterly regardless of the claims of religion; and he and they mingled together in scenes that were fitted to exclude God from their thoughts, and paralyze their moral sensibilities.

On the 20th of September, 1792, he was married to Mary, daughter of Joseph Willoughby, of Monkton, with whom he shared the highest domestic enjoyment during the long period of fifty-five years. They had ten children,—nine sons, and one daughter; all of whom survived both their parents; all of whom became professors of religion and were baptized by their father; and five of whom are now (1858) ministers of the Gospel. Mrs. Sawyer died in Jay, Essex County, N. Y., on the 26th of August, 1849.

In the year 1793, Monkton was visited with a revival of religion,—the first that Mr. Sawyer ever witnessed; and it was then that he became hopefully a subject of renewing grace. For a long time he was overwhelmed with a sense of his own sinfulness, and sometimes trembling on the borders of despair. He sought to make himself better, that he might have something to offer in the way of personal righteousness, as a ground of his justification; but, after a long course of fruitless effort, was brought, as he believed, to welcome Christ as his Saviour, and accept of salvation as a free gift. In referring to the commencement of his Christian course, after he was far advanced in life, he said,—"The hope I was then permitted to cherish, I have enjoyed from that day to the present, though not without some attacks of unbelief. At an early period of my experience, however, I had so full a confirmation of the truth and Divinity of Christianity, that the enemy has not been permitted since to shake my confidence in it; nor have I indulged the least doubt but that those who die impenitent will be forever banished from the pure and peaceful presence of God." Very few of the young people with whom he had been more immediately associated became subjects of the revival, and he found the utmost circumspection and firmness necessary in order to resist the influences they brought to bear upon him.

At that period, there was no church of any denomination in the town in which he lived; nor was there any ordained minister within forty miles of him. His relatives, so far as he knew, were all Pedobaptists; and he himself had been baptized in infancy; but still he felt disposed to examine the subject of Baptism for himself. As the result of an earnest and somewhat protracted investigation, he reached the conclusion that there was no warrant in Scripture for Infant Baptism, and that it was his duty to be baptized by immersion, upon a profession of his own faith. As soon, therefore, as an administrator could be obtained, he, and ten others, were baptized and organized into a Baptist church. It was the first church of that denomination formed in the county. And, although he was the youngest of the company, he was soon chosen Deacon, and served in that capacity until he began to preach.

He was called by the church to "exercise his gift" in preaching in 1797; but so deeply was he impressed with a sense of his own unfitness that he hesitated long before he could make up his mind to go forward. One day, when at work in the field, these words were constantly passing

through his mind,—"Let the dead bury their dead." On his return home at evening, he took up his Bible to ascertain the connection of the words; but he did not know where to look for them. Much to his surprise, on opening the sacred volume, they were the first words on which his eye rested. And greater still was his astonishment when he read the connection,—"But go thou and preach the Gospel." He exclaimed,—"This certainly cannot be for me"—he could not for a moment admit the idea that he was called to the sacred office,—such was his sense of incompetency; and had it not been for the urgent solicitations of the church, he would probably have never had any other than a secular vocation.

On the 29th of June, 1799, a Council was called, consisting of five ministers and several lay delegates, who, after due examination, ordained him to the work of the ministry. He remained at Monkton some thirteen years after his ordination, during which time the church increased to about one hundred members, and enjoyed in other respects a good degree of prosperity. But, as some became dissatisfied in consequence of his taking legal measures to secure a glebe lot which was offered by law to the first ordained minister in every town, in which, after a seven years' law suit, he succeeded,—this, in connection with the influence of party politics, led him to leave Monkton, and remove to Fairfield, in the same State, in March, 1812. While he was Pastor of the Church at Monkton, he performed several missionary tours in the Northern Counties of New York, in some of which his labours were eminently blessed; and many of the large and flourishing churches, now existing in that part of the country, were gathered through his instrumentality. He was generally sent out by the Association to which he belonged, and was absent from home six or eight weeks at a time. He was accustomed, as long as he lived, to revert with great satisfaction to these missionary labours, as having been among the most pleasant and successful of his whole ministry.

In consequence of the breaking out of the War with Great Britain, he remained in Fairfield but a single year. In 1813, he removed to Orwell, Rutland County, where he spent four years, and witnessed a powerful revival of religion in connection with his labours.

About this time, he seriously meditated the purpose of finding a home in the West. He had an uncle in Harpersfield, O., who was very desirous that he should settle in that part of the country, and, as an inducement to him to do so, offered him a valuable farm. He consented to settle with the Church at West Haven, with the understanding, however, that he should visit the State of Ohio in the course of the year, and, if he thought best, should ultimately remove his family thither. He made the contemplated journey to Ohio, and was much pleased with the country; but, at the earnest solicitation of the Church in Brandon, he relinquished the idea of settling in the West, and removed to Brandon in the spring of 1818. Here he remained as Pastor of the church seven years, and, during that time, witnessed one of the most powerful revivals that ever occurred under his ministry. In 1825, he removed to Bethel, on the East side of the Mountain, in Windsor County, where he remained till 1828, performing the duties of a Pastor during a large portion of the time, and occasionally labouring as a Missionary and an agent of the Hamilton Literary and Theological Insti-

tution. After spending three years here, he removed to Westport, Essex County, N. Y., where he remained six years, and witnessed three extensive revivals. During his residence in this place, he baptized a hundred and fifty persons on a profession of their faith, more than two thirds of whom were added to the Church in Westport. In 1834, he left Essex County, and removed to Knowlesville, Orleans County; and after this lived successively in Stockton, Chautauque County, and Lewiston, in the County of Niagara. In the two last named places he lived and laboured but a short time.

The last six or seven years of his life, he spent chiefly with his son and daughter in Essex County. His death occurred suddenly. He attended church on the Sabbath, was taken ill on Monday, died on Thursday, and was buried the next Sabbath. His disease, which was of the nature of cholera, resisted all medical treatment, and reached a fatal termination on the 30th of September, 1847. A few hours before his death, his son said to him,—"Father, you feel that you have got almost home, do you not?" He said,—"I do." "And does not the near prospect of Heaven fill you with joy?" He answered,—"I cannot say that I feel any particular ecstacy, but I have a hope that is like an anchor to the soul." His end was eminently peaceful and happy; and none who knew him doubted that it marked the beginning of an eternal rest.

Mr. Sawyer baptized, during his ministry, upwards of eleven hundred persons, and among them a greater number who became ministers than have been baptized by any other minister in Vermont. He lived to be seventy years of age, and was for half a century a preacher of the Gospel. He was the first President of the Vermont Baptist State Convention, and held this office several years. He was the friend of Education, and laboured much at home and abroad to promote the interests of the Baptist Education Society. He was also the friend of Missions, of Temperance, of Emancipation, of every cause which involved the present or future well being of his fellow-men.

FROM THE REV. S. S. CUTTING, D. D.

PROFESSOR IN THE ROCHESTER UNIVERSITY.

ROCHESTER, January 15, 1859.

Rev. and dear Sir: My earliest recollection of the Rev. Isaac Sawyer is associated with an incident illustrative of his character. It was, I think, in the summer of 1827, before the tender of the cup had ceased to be an acknowledged part of the hospitalities of a Christian family. The minister of our church,—the Baptist church in Westport, N. Y.,—had resigned, and Mr. Sawyer had been invited to visit the place with a view to the pastoral office. He, with the retiring minister, was a guest at my father's house, between the services of the Sabbath day. I, as the boy on whom that duty naturally devolved, was directed to bear to our Reverend visiters the refreshment of brandy and water, with sugar attached; and this I did without a thought to that moment of any connection between conscience and drinking, except that conscience forbade intemperate drinking. With the air of the true gentleman, quietly but firmly, Mr. Sawyer declined the cup. "It is a point of conscience with me," said the already venerable man; "I have united with some of my brethren in an obligation to abstain entirely." "A point of conscience!"

thought the astonished boy,—and he never forgot the lesson, or ceased to honour the minister of religion from whose lips those few words had fallen. Thank Heaven, the cup ceased to be among the hospitalities of that home.

All my subsequent impressions of Mr. Sawyer's character were outgrowths of this original incident. He was of medium stature, rather slightly formed, erect, and possessing that kind of dignity which, while it never repelled a proper approach, prohibited rude familiarity. There was nothing sanctimonious in his manner or bearing, but there was sanctity, and nobody presumed to trifle in his presence. There had been a powerful revival of religion in the town, and the church had had large accessions. His ministry was of the kind to establish Christian character, to promote Christian growth, and to prepare the church for wider usefulness and greater extension. Other revivals succeeded, and it is my impression that I have not been accustomed to see, generally, in later years, so much of thoroughness in the foundations of Christian life, as distinguished his ministry at such seasons. I well remember a revival which occurred in 1831. I was a student at the time, at home in search of health. On my arrival, I found preparations in progress for a "Four Days Meeting." The frame of the house of worship had been for some time raised, but the work had proceeded slowly. Roof and rough boarding were now hurried on; a loose flooring was laid; rude benches were to furnish sittings for the congregation, and a carpenter's bench a platform for the preachers. The moral preparations seemed to be less adequate. A meeting largely attended was held in a school-house on the evening previous to the great gathering in the unfinished church. The Providence of God had brought to the village, on that evening, the venerable Father Comstock, a Congregational minister, long known and honoured in Northern New York. On these aged men devolved the duty of the religious instructions of that evening. Father Comstock preached, making the union of Christians in love, and prayers, and labours, the burden of his message, and reaching a strain of Christian eloquence which it has never been my lot to witness on any other occasion. Father Sawyer followed, reiterating and applying these instructions, and, before the evening closed, the members of the church, to that hour so languid and so wanting in faith as well-nigh to quench the hope of a blessing, were brought upon their knees in confessions and prayers which were the sure precursors of a great ingathering of souls. This great revival was, I believe, the last under the ministry of Father Sawyer at Westport, and illustrated, as it seems to me, the excellence and height of his power as a Christian Pastor.

I was best acquainted with Father Sawyer's ministry when I was too young for a critical estimate of his intellectual power. He always, I believe, preached extemporaneously, and I well remember that his quiet but earnest and impressive facility of speech seemed to me remarkable, and I think his clearness, method, and correctness were not less noticeable. I do not know the extent of his acquisitions. I know that he valued highly intellectual cultivation as a preparation for the ministry, for he encouraged and stimulated my own purposes in regard to an education. His attention to the education of his own family, several of whom became ministers, equally attested the same fact. I met him but seldom after this period. Once I saw him in his extreme old age, sustaining still the dignity of former years, and looking serenely for the rest which remaineth for the people of God.

Very respectfully yours,

S. S. CUTTING.

DANIEL DODGE.

1797—1851.

FROM THE REV. HENRY C. FISH.

NEWARK, N. J., July 12, 1855.

My dear Sir: I cheerfully comply with your request for such an account as I am able to give of the late Rev. Daniel Dodge, who was known, for many years, as one of the prominent ministers of the Baptist denomination in this country. What I shall write, is partly from personal knowledge, and partly from diligent inquiry among his surviving friends. I have also the advantage of living in the midst of the congregation which he served for several years.

DANIEL DODGE was born in Annapolis, Nova Scotia, December 1, 1777; his father having migrated to that Province from Ipswich, Mass. His father's sympathy with the American cause, during the Revolutionary struggle, led him to return to his native country, while the War was yet in progress, and to settle again in Massachusetts. His mother, who was a Miss Conant, of Massachusetts, was a devout member of the Episcopal Church; but, while Daniel was yet very young, she embraced the Baptist faith,—a circumstance by which he seems to have been very strongly impressed. He was exceedingly fond of his mother, and is said never to have been guilty of but a single act of disobedience towards her, and that of a very trivial character; but it occasioned him, ever after, the deepest regret, and contributed not a little to that conviction of his guilt which preceded his acceptance of the Saviour.

Of the circumstances of his conversion little is now known; but it is known that, at the age of eighteen, he indulged the hope that he had passed from death unto life, and united with the Baptist Church in Woodstock, Vt., then under the pastoral care of Elder Elisha Ransom. He began almost immediately to feel a strong desire to become a preacher of the Gospel. To remove an impediment in the way of realizing the object of his desires, he purchased his time of a ship builder, to whom his father had apprenticed him. He agreed to pay to his employer the sum of one hundred dollars, to acquire which he went to sea; and, while upon his voyage, was taken, with others, by a French Privateer vessel, and caused to pass through many trials, and much suffering. In the good Providence of God, he at last escaped, placed in the hands of his former employer the stipulated sum, and, not long after, in 1797, realized his wishes in becoming a minister of the Gospel. He received license to preach from the Baptist Church in Baltimore, under the pastoral care of the Rev. Mr. Richards. He preached some time in different churches in Maryland and Virginia. About 1802, he became Pastor of a Church in Wilmington, De., where he laboured with great success, baptizing sixty persons in one year. He preached in Wilmington nearly twenty years, and then went to Piscataway, in New Jersey, where he had the charge of a church about fourteen years. From Piscataway he was called to the pastoral care of the church in Newark, in June, 1832. He accepted the call, and in the month of August,

entered fully upon his labours. This proved in all respects a happy choice, as was soon apparent in the increase of harmony among the brethren, in a better attendance upon the means of grace, in the awakening of the careless and the increase of the faithful. In November, 1837, he resigned his charge at Newark, on account of the inadequacy of his support; but the Church were unwilling to be deprived of his valuable services, and induced him to withdraw his resignation. He continued with them until December, 1839, when he became the Pastor of a church in Philadelphia, where he resided at the time of his death. For a year and a half previous to that time, he had been unable to perform his pastoral labours; but such was the affectionate esteem of his people towards him, that they would not consent to accept his resignation, until two or three months previous to his decease. At intervals, especially during the early period of his last illness, his mind was somewhat clouded with doubts. God gave him grace, however, for the most part, to triumph in hope and joy. Particularly was this true in the few last months of his earthly sojourn.

A brother in the ministry,—the Rev. Dr. Kennard of Philadelphia, in calling upon him, when he was suffering much, directed his mind towards Christ and Heaven, and repeated the passage,—"We shall see Him as He is." At this, the old man threw up both his hands, and with gushing tears exclaimed,—"Too much, too much!" On another occasion, this brother spoke to him of the many happy souls now in Heaven, and ready to welcome him there—to which he replied with much emotion,—"Do you think so?"—and the suggestion filled him with joyful surprise. He bore his protracted sufferings without complaint, but waited for his change to come. When informed of the death of an aged brother in the ministry, whom he had long and intimately known, he cried out,—"Is he gone before me? Why does my Heavenly Father keep me here?" He died on the 13th of May, 1851, aged seventy-five years. After his death, and before his burial, persons of all ages, even down to little children, flocked with most intense interest, to look upon his face once more, before his remains should be carried to their final resting place. It was estimated that his Funeral was attended by fully two thousand persons, among whom were about thirty clergymen. The Funeral Sermon was preached by the Rev. Dr. Kennard.

Mr. Dodge was married, soon after he entered the ministry, to a Miss Ragan of Virginia, a lady of eminent piety. After her death, he was married a second time to Miss Letitia Mankin, of Baltimore, who, with one daughter, survived him.

My first acquaintance with Mr. Dodge was in the spring of 1844, at the meeting of the American Baptist Triennial Convention in Philadelphia. He was at that time one of the more active members of the Body, and entered into the various discussions and business transactions with much interest and enthusiasm. His head was crowned with thick, short, white hair, and his brow was wrinkled with age; but the fire and force of other days were not abated. His form was quite commanding—tall, erect, massive, with a countenance indicative of a genial heart, and an earnestness of purpose. His pulpit ministrations were not especially marked, but always highly acceptable; especially while dwelling upon his favourite

topic,—the doctrine of Divine Grace. The entire bearings of the man, both in his social and public intercourse, were adapted to impress one with his plain, round-about common sense, his keen insight into human nature, and his marked sincerity and devotion.

During his extended ministry, he always bore an irreproachable character, and was greatly esteemed in every community in which his lot was cast. He was a man of enlarged Christian sympathies, and hailed every one as a brother in whom he recognized the Master's image; while yet he was a consistent Baptist, always showing himself faithful to his own convictions. Though he had never had the advantages of a liberal education, he had by no means neglected the culture of his own mind, and never appeared on any occasion otherwise than with propriety and dignity. His sound judgment and excellent common sense, as well as his peaceable and conciliatory spirit, were often put in requisition in cases of controversy; and few were more successful than he in healing divisions. He was sure to be cordially welcomed at all public meetings of general interest, as well as in Associations of his own denomination; for he had always something to say to enlighten, or encourage, or help. Many are they who hold his memory in hallowed recollection; and many are the fruits of his ministry, attesting to his protracted and successful labours.

I am most truly yours,

HENRY C. FISH.

WILLIAM COLLIER.*

1798—1843.

William Collier was born in Scituate, Mass., October 11, 1771. He was the eldest son of Isaac and Tamsen Collier, whose family consisted of twelve children. The father pursued the occupation of a farmer, and was much respected for intelligence and integrity. Under the influence of a pious mother, he developed, in his youth, a simplicity of character, and conscientious regard to moral obligation, which distinguished him through life.

He early evinced a distaste for sea-faring pursuits, in which most of his youthful associates became engaged, and was soon led to Boston for the purpose of learning the trade of a carpenter. Here he attended upon the ministry of Doctors Stillman and Baldwin, and, a few years later, at the age of twenty-one, he united with the Second Baptist Church, under the pastoral care of Dr. Baldwin. Having completed his apprenticeship, and feeling a strong desire to spend his life in preaching the Gospel, he entered upon a course of study with reference to that object. In the year 1793, he entered Rhode Island College, (now Brown University) and graduated in 1797. He afterwards studied Theology under the President of the College, the Rev. Dr. Maxcy, and was licensed to preach the Gospel by what is now the Baldwin Place Church, on the 3d of June, 1798.

* MSS. from his son,—Mr. W. R. Collier, and Rev. Gurdon Robins.

Mr. Collier was ordained at Boston, July 11, 1799, the Sermon being preached by Dr. Baldwin, the Charge delivered by Dr. Stillman, and the Right Hand of Fellowship given by Dr. Gano. He was ordained as a Minister at Large, but was almost immediately settled as Pastor of the Baptist Church in Newport, R. I., where he remained, however, but one year, being then called to the Pastorate of the First Baptist Church in New York City. This station he occupied for a term of four years. From this place he was transferred, without any intermediate loss of time, to Charlestown, Mass. Here he became Pastor of the Baptist Church in the year 1804, and held the position for sixteen years. This, as it was his largest term of service, also presents the field to which we are chiefly to look, as a test of the value of his labours. Here he became intimately associated with those fathers in the ministry, Doctors Stillman and Baldwin, and other clergy of his denomination, maintaining among them a good standing, as Pastor of a prominent church, and enjoying the uniform confidence and affection of his people, and the respect of the community in which he lived. Though he exercised his ministry during a period in which the country was greatly agitated by political conflicts, and the churches suffered a corresponding depression, he sustained himself with great dignity as an active and successful minister of the Gospel. During part of his ministry at Charlestown, he shared with Dr. Morse the Chaplaincy of the State Prison. He resigned his charge, on account of the failure of his health, in the year 1820.

Immediately after this, he removed to Boston, where he spent the remainder of his life. Here he commenced a long and varied service as Minister at Large, thus closing his ministerial life as he began it; and, during the whole of the period last named, he was widely and favourably known for his labours in connection with the City Mission, and other kindred enterprises. He was one of the pioneers in the Temperance Reform, and, in addition to a great amount of previous labour in aid of it, he undertook, in the year 1826, the publication of a weekly Temperance newspaper, called *The National Philanthropist*,—the first paper of the kind, as far as is known, that was ever printed. It was sustained by him for two years, and proved a very efficient auxiliary to the cause.

About the 12th of February, 1843, Mr. Collier was suddenly prostrated, while actively engaged in City Missionary labours,—his exertions in that work having been for some months obviously far beyond his strength. He soon became aware that his sickness was unto death,—the effect of which was greatly to quicken his religious feelings. His chief anxiety seemed to be to bear a dying testimony to the truth as it is in Jesus. He then turned his attention to the settlement of his worldly affairs, and, with the utmost tranquillity of spirit, gave the most minute directions in respect to all that concerned him. It then seemed as though his work was done, and nothing remained for him but to await calmly the summons which he knew was at hand. He resumed his natural manner, and, as far as his weakness and suffering permitted, his sick chamber became the scene of the same genial and social influences which had ever attended his personal presence through life. Thus he lingered till the 19th of March, 1843, when, without a struggle, his spirit passed from its earthly tenement, to mingle in

higher scenes. A Funeral Discourse was delivered in the Second Baptist Church, of which he was a member, by the Rev. Dr. Rollin H. Neale, and the numerous attendance from all classes evinced a high and general appreciation of his character, and a deep sense of the loss that had been sustained, especially in the circles in which he had moved.

Mr. Collier published a Sermon preached before the Massachusetts Baptist Missionary Society in 1816, and a Sermon preached at Lyme, Conn., at the Ordination of G. W. Appleton, in 1819. He compiled a Hymn Book; edited the Baptist Preacher,—a monthly publication consisting of Sermons from living ministers, commenced in 1827; and superintended an edition of Saurin's Sermons, of a work in four volumes, entitled "The Gospel Treasury," of Andrew Fuller's Works, &c., &c.

Mr. Collier was married on the 10th of August, 1799, to Abigail, daughter of Deacon Ephraim Robins, of Hartford, Conn. By this, his only marriage, he had seven children, two of whom died in early life. *Ephraim*, his youngest son, survived to the age of twenty-seven. He graduated at Harvard College in 1826, and was a young man of great purity of character, rare classical tastes, and excellent scholarship. He was, however, of feeble constitution, and just as he entered on the work of the ministry to which he was consecrated, he was called to mingle in higher scenes. He died in 1840. The eldest son and three daughters still (1858) survive.

FROM THE REV. BARON STOW, D. D.

Boston, September 6, 1858.

Rev. and dear Sir: My acquaintance with the Rev. William Collier commenced about the year 1825. He was then actively engaged as a Minister at Large, in Boston, and was regarded by a large circle, of various denominations, as a man of warm Christian philanthropy, and an industrious, useful labourer. He had then passed his prime, and was on the descending side of life. In person, he was rather above medium size, moderate in his movements, and a little stooping in his gait. His head was well formed, with no part especially protuberant, or indicative of marked intellectual character. His hair was light and thin, his complexion fair, his eye soft, and his whole expression of face bland and amiable. My first impression was, that he must be a man of great humility and meekness, shrinking from notoriety, oblivious of self, and regardful of the good of others. That impression I never had occasion to correct. From 1832 till the time of his death, I sustained to him the relation of Pastor, and therefore had ample opportunity to observe the traits of his character. Uniformly he honoured my position, and I never had occasion to suspect him of a disposition to counterwork my plans, or control church action. He was ever ready for service as a private member, demanding no preference or pre-eminence on account of either his age or his ministerial office. He was invariably my helper and friend, and I could have gone through the longest Pastorate, with a hundred such as Mr. Collier in the membership, and found the relation only agreeable. In the church he was respected and beloved as eminently a man of God, and his death was most sincerely lamented. And here I may add that my esteemed predecessors, the Rev. Dr. Baldwin, and the Rev. James D. Knowles, were accustomed to speak of him as a quiet, unobtrusive member, and a useful coadjutor.

The character of Mr. C. was peculiarly harmonious. His faculties and affections were admirably balanced, and consequently he was not adapted to be a leader where great boldness or daring was requisite, nor was he a man to

produce a sensation in the masses. He had a low estimate of himself, and never ventured into prominence, even where the general respect for his character would have tolerated much assumption. If he erred in judgment, it was always in matters affecting his personal interest, and never bringing damage to others. Though eminently conservative, yet he was sufficiently progressive, and to the last was interested in every movement that promised good to humanity. He struck out no large plans of action, and yet, in some things, he was the originator and the pioneer of good enterprises. Hating every thing wrong, he was charitable towards wrong-doers, and sought, through kindness, to benefit them. I never heard him speak ill of any person; I have often known him to seek for the best possible construction of the designs and motives of such as others were earnest to condemn. I think no man has lived in this community who better deserved the name of peacemaker.

Mr. Collier had strong faith in the Bible as the word of God, and he loved the book, and studied it with docility and success. His views of Christian doctrine were clear, strong and symmetrical. The plan of salvation, as a plan of Grace, he admired and habitually commended. I never met with his superior in the exposition of Paul's strongest passages relating to Justification by Faith. And yet, when near his end, he said to me:—"Many years ago I was much impressed by those words of the Apostle,—'Wherefore we labour, that, whether present or absent, we may be accepted of Him.' I have long been labouring at that point, anxious so to demean myself in all respects as to secure final acceptance. But I now perceive that I have unconsciously been manufacturing as pretty a piece of self-righteousness as ever was put together. I renounce the whole, and turn to the finished work of Christ as my all. If I am not accepted in the Beloved, I am lost forever. Warn Christians, my brother, not to put any measure of sanctification in the place of Christ's justifying righteousness."

The memory of Mr. Collier is fragrant in this community. The sphere that he filled was not large, but he filled it well. He walked with God.

Your brother in heart,

BARON STOW.

CLARK KENDRICK.*

1799—1824.

Clark Kendrick was a descendant, in the fifth generation, of John Kendrick, who was born in England in 1605; came to Boston in 1639; settled in Newton, Mass., and died on the 29th of August, 1686, aged eighty-one years. He was a son of Ebenezer and Anna (Davenport) Kendrick, and was born in Hanover, N. H., on the 6th of October, 1775,—his parents having removed thither, a short time before, from Connecticut. His father became hopefully pious near the close of his life, and joined the Congregational Church; but his mother, though distinguished for her good sense and brilliant wit, was not a professor of religion, and evinced no special interest in it. It is said that his father, who was killed by the fall of a tree, was engaged, in his last moments, in prayer for the salvation of his family; and all his children have become exemplary members of the Church.

* Amer. Bapt. Mag., 1831.—MS. from his son,—Rev. Dr. Kendrick.

Some time before the death of his father, Clark was placed in the family of an uncle, in the vicinity, who afterwards removed to Bethel, Vt. Having lived with him, labouring on a farm, till he was seventeen, he removed to Plainfield, in the same State, where he continued in the same occupation for two years,—until he lost his health. He then left Vermont, made a short visit to Connecticut, for the sake of enjoying the sea air, and again took up his residence in Hanover. Here he qualified himself for teaching, and spent about three years in that employment before he left the place. During this period, in the summer of 1797, he became hopefully the subject of a spiritual renovation.

The circumstances attending his conversion were deeply interesting. On a certain evening, he and the friend in whose family he was boarding fell into a conversation on the subject of religion, which gradually assumed an unwonted solemnity, and left upon Mr. Kendrick's mind a deep impression of the importance of eternal realities. By Mr. K.'s request, his friend detailed to him some of the particulars of his Christian experience; and this heightened not a little his own sense both of obligation and of need. For six weeks, he suffered, without interruption, the most intense anguish of spirit, insomuch that his friends greatly feared either that his bodily health would sink, or that his mind would become unstrung. Meanwhile others, from witnessing his agony, became similarly impressed; a general awakening ensued; and numbers were rejoicing in the hope of the Gospel, while he was yet oppressed with the wild horrors of despair. At length, however, the dark cloud which had enveloped him passed off, and while he reposed a joyful confidence in his Redeemer, he became an earnest and efficient auxiliary in sustaining and advancing the work which had so singularly originated with himself.

Mr. Kendrick, who had now reached the age of twenty-two, soon became impressed with the conviction that it was his duty to preach the Gospel; but so reluctant was he, from a distrust of his abilities and a consciousness of his limited attainments, to yield to it, that he actually left New Hampshire, crossed the Green Mountains on foot, and came to Salem, N. Y., where he engaged in teaching a school, in the hope of being able to banish these unwelcome thoughts from his mind. He did not succeed, however, in accomplishing his object; for the sense of obligation to this duty still remained with him, and, on the appearance of something like an awakening in the place, he lost all his diffidence and entered into it with the utmost zeal and efficiency. The Rev. Obed Warren,* who was, at that time, Pastor of the Baptist Church in Salem, became at once deeply interested in Mr.

* Obed Warren was born in Plainfield, Conn., March 18, 1760, and supposed himself to have been converted at the early age of seven years; but it was not till he was fifteen years old, and after his parents had removed to Dudley, Mass., that he made a profession of religion by uniting with the Baptist Church. In that town he commenced preaching, and on the day that he was twenty-one years old, delivered his first sermon. Shortly after this, he accepted a call to the Church in Halifax, Vt., where he laboured several years, and about the year 1790, removed to Salem, N. Y., and took charge of the Baptist Church in that place. But in the spring of 1812, he was dismissed by his own request, and accepted a call to the Cambridge Baptist Church, in which connection he remained till the spring of 1816, when he became for a short time the Pastor of the Hoosick Church. He subsequently removed to Delphi, Onondaga County, N. Y., where he laboured two years; thence to Scipio, Cayuga County, where he spent one year; and thence to Eaton, Madison County, where he had the charge of the First Baptist Church for three years; and finally to Covert, Seneca County, where he died on the 29th of August, 1823, in the sixty-fourth year of his age, and the forty-third of his ministry. He was a man of sound judgment, sterling integrity, and great efficiency and public spirit.

Kendrick, seconded his views in regard to the ministry, and rendered him all the assistance in his power.

After having lived at Salem about two years, Mr. Kendrick commenced preaching, and the year following was invited to visit Poultney, Vt., and the consequence of his visit was an immediate effort on the part of the people there to engage him as their Pastor. The circumstances attending his call were peculiar; as it came not from the Baptist Society, but from the town, which had hitherto been controlled by Congregational influence. The Baptists, whose numbers scarcely exceeded thirty, had, in consequence of their distance from a church of their own communion, uniformly worshipped with the Congregationalists, and assisted in the support of their minister. When the Congregational church became vacant by the removal of their Pastor, it was understood that they would unite in the support of any minister whom the town might call; though they doubtless expected that it would be one of their own order. Mr. Kendrick visited them in the spring of 1801; and, in the early part of 1802, received an invitation from the town to settle among them. Owing to divisions, partly religious and partly political, then existing in that community, his prospects for a quiet ministry were by no means promising; but he still thought it his duty to accept, and did accept, the call. A Baptist church was duly organized on the 8th of April, and his ordination took place on the 20th of the next month. In October following, he was married to Esther, daughter of David Thompson, who had removed to Poultney from Goshen, Conn. They had twelve children, four of whom died in infancy, the rest all survived their father.

His church which, at its organization, consisted of thirty-four members, was nearly doubled during the first year of his ministry. The next year the Congregationalists withdrew, and both they and the Baptists built for themselves each a separate and commodious place of worship. In 1805, Mr. Kendrick, owing, as it would seem, to circumstances connected with his settlement, was subjected to severe trials, and both the press and the Court of Justice were put in requisition to establish charges against him. The case was deemed so serious that an Ecclesiastical Council convened at Poultney for the purpose of inquiring and judging in respect to its merits. He seems to have been fully vindicated from the offensive charges, and even those who had manifested towards him the greatest hostility, afterwards became some of his most cordial friends.

From this period Mr. Kendrick's ministry was comparatively smooth and unembarrassed. Revivals of religion, of greater or less extent, occasionally attended his labours; but, in 1816, one, more powerful than any which had preceded, occurred, which added upwards of a hundred to his church, and numbered many more as its hopeful subjects.

One object which very early awakened Mr. Kendrick's special interest was the Vermont Association, to which, in 1800, while a member of Mr. Warren's Church at Salem, he had been appointed a delegate. At the time he became a member of it, he found it in a distracted and broken condition. He immediately set himself to heal the divisions which existed in it, and his efforts were not without success. The meetings of the Body

soon became entirely harmonious, and Mr. Kendrick remained an active and useful member of it till the close of life.

In this Association, the missionary spirit was early cherished, and measures were adopted for carrying the Gospel into the destitute regions round about. In the Northern parts of Vermont and New York, as well as in Canada, there were vast districts where scarcely a church or a minister was to be found. The Association, as a Body, and some of the churches individually, had, for some time, been in the habit of making an annual contribution with reference to these destitute regions; but there was no Missionary Society formed in Vermont until 1812. Mr. Kendrick, however, had previously made several missionary tours into various parts of the above named districts,—the first of which was in the summer of 1808, under the patronage of the Baptist Missionary Society of Massachusetts, when he spent three months in visiting the churches in Upper Canada. In 1810 and 1812, he made short excursions into the Northern parts of Vermont and New York, and on the borders of the Canadas. In 1813, he visited the Western part of New York, and, while engaged in this mission, his health, owing to excessive labour, in connection with the severity of the season, sustained a shock from which it never recovered. In 1814, he made another, but less extended, tour, which closed his missionary labours. His zeal in the cause of missions, however, continued unabated, and a plan of wider extent was now going into operation, in whose origin and promotion he was actively enlisted.

On the return of the Rev. Luther Rice from India, in 1813, an unusual interest was awakened in the Baptist churches in Vermont, as well as in other parts of the country, in behalf of Foreign Missions; and, immediately after the formation of the Baptist General Convention for the promotion of Missions, an Auxiliary Society was formed in Vermont, with some of the leading ministers in the State at its head. Mr. Kendrick was originally its Vice-President, but in 1817, became its Corresponding Secretary, and held the office until his death. The same year he was appointed Chaplain to the Vermont Legislature, and his services in the pulpit were there received with marked approbation.

In 1819, the honorary degree of Master of Arts was conferred upon him by Middlebury College.

While he was thus engaged in public labours, his constitution was gradually giving way, under the power of a disease which affected his head and preyed upon his spirits, sometimes occasioning a distressing mental depression. Yet nothing even damped his interest in the prosperity of the Church. The subject which now especially occupied his thoughts, was the importance of a higher standard of education for the ministry; and, having associated with him a few others whose views and feelings on the subject were similar to his own, he was chiefly instrumental in forming the Baptist Education Society of the State of Vermont, the immediate object of which was to support indigent young men in their preparation for the sacred office. Of this Society Mr. Kendrick was chosen President, and, subsequently, was appointed an Agent, to visit the Churches and procure funds in its behalf. The Society had been constituted previous to the

year 1817; and in 1820 they were contemplating the establishment of a school, when a change of measures was deemed expedient.

In September, 1817, the Baptists of the Central and Western Districts of the State of New York formed a Society for a purpose similar to that of the one in Vermont, and immediately proceeded to take under their patronage indigent young men who were preparing for the ministry. These they maintained at different institutions until the year 1820, when, the number of their beneficiaries having increased to about twelve, they opened a school in Hamilton, Madison County, trusting to the liberality of the denomination for its support and enlargement. While on an agency in New York, soliciting aid for his own institution, it was proposed to him to relinquish the idea of opening a School in his own State, and to use his influence to induce the Vermont Society to co-operate with the Society in New York for the support of the School already established at Hamilton. Mr. Kendrick was favourably impressed by the proposal, and, on his return to Vermont, having laid the matter before his own Society, and secured their concurrence, the proposed combination was immediately effected. Mr. Kendrick was now appointed General Agent of the Society for the State of Vermont, and he continued in the faithful discharge of the duties thus devolved upon him, until his death.

His interest in the progress of this Institution never faltered during the rest of his life. He never lost an opportunity to secure to it private beneficence, or to commend it to public regard. In June, 1823, nearly a year before his death, he visited Hamilton, and attended the examination of the School, the exhibition of the graduating class, and the meeting of the Board. In an Address to the Board, he manifested the utmost confidence in the success of the Institution, and, on his return, assembled the people of his charge, and gave them an animated account of its condition and prospects.

During the winter preceding his death, his health had been manifestly declining. The affection of his head had increased, and was attended by a dizziness, that sometimes almost incapacitated him for his public duties; though he continued to discharge them till about three weeks before his death. Even then, no immediate danger was apprehended, and his friends allowed themselves to hope that the return of spring might relieve and invigorate him. No material change in his symptoms occurred until the Wednesday evening preceding his death, when he was struck with paralysis. Being now aware that the time of his departure was at hand, he called his family around him, and prayed for them, for himself, for the Church, and the world; and closed by saying,—"The prayers of David, the son of Jesse, are ended." He lingered through the Sabbath following, and at twelve o'clock at night requested to be placed in a chair,—which having been done, his head fell back, and without a struggle or a groan he expired. He died on the 29th of February, 1824, in the forty-ninth year of his age. A Discourse was delivered at his Funeral by the Rev. Mr. Dillaway of Granville, from the words which closed his last audible earthly supplication,—"The prayers of David, the son of Jesse, are ended."

Mr. Kendrick's publications were a pamphlet on Close Communion, entitled "Plain dealing with the Pedobaptists, &c.;" A Sermon before the Legislature of Vermont; and one or two Funeral Sermons.

FROM THE REV. NATHANIEL COLVER.

CINCINNATI, July 16, 1857.

Dear Sir: Will you accept a brief reminiscence of the late Rev. Clark Kendrick of Vermont, from one who cherishes his memory with veneration and love. Clark Kendrick was, alike as a Man, a Christian, and a Minister of Jesus Christ, aside from and above the common order. There were features of character which strongly distinguished him from all other men with whom I have been acquainted. His light hair and light complexion gave him a youthful appearance; there was a timid, delicate play of mirthfulness about his countenance; but through it all, and over all, there was ever a gentle, uncompromising and commanding dignity. He seemed to possess a fund of wit that would ever and anon be breaking out, yet was so controlled as never to detract from that gravity which adorned his ministerial character. I can scarcely better express it than by saying that in his conversation there was a gentle flow of wit, chastened by an unaffected gravity and unassuming wisdom, which made him at once among the most companionable and dignified of all the men of whom it has been my privilege to have personal knowledge.

Among his ministerial brethren he was a delightful model of fraternal kindness. Especially did his young brethren feel that they had in him a father and a friend. He could and did at times criticise their performances with great fidelity, but at the same time with such a frank, redeeming tenderness, that none ever thought of taking offence. To a young brother in the ministry, not over skilled in rhetoric, he once said,—"My brother, God has given you a wonderful voice. I almost envy you a voice so sweet and full; but you sometimes let it break,—and it seems harsh enough to rive an oak that has stood for years hardening in the sun." The young brother took care not to let his voice break again.

He was not less peculiar in his family. He sat like a king, but a benignant one. He seemed to take for granted that his word was law, and so it was. I do not know that he ever used corporeal punishment, but if he looked disturbed, and said, as none but he could say it, "J——, can't you be clever?"—it was enough. Occasionally he would resort to some eccentric mode of administering reproof, in order to render it effectual. On one occasion, in a high pew in the gallery of one of the old fashioned churches, some boys, during the time of worship, got to cracking and eating nuts. His keen eye perceived it, and that one of his own sons was with them. He stopped and, with a countenance both grieved and vexed, said: "D——, come and sit on the pulpit stairs and eat your nuts." D—— came and sat on one of the pulpit steps; and though more than one of his sons had a habit of cracking nuts, as Bunyan would say, I believe none of them ever afterwards ventured to eat nuts in meeting time.

He had a happy way of quoting old sayings, especially the Proverbs. They seemed in fact almost to have been made for his especial use. On one occasion, he was desired to interfere in a matter of personal difficulty. He begged to be excused, saying,—"Solomon says, 'He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears—if you hold him you must have a tussle with him; and if you let him go, he is sure to bite."

As a speaker, he was a little heavy in manner, but this was atoned for by the richness of his matter, and the never failing "point." His manner was

quite peculiar. A disease in his head (which, before his death, became very troublesome, caused ossification, and probably shortened his life) led him to contract a certain habit of hemming and snuffing, as if to remove some obstruction from his throat. This habit, although a little unpleasant to a stranger, became, to his constant hearers, inoffensive and almost agreeable. A moment or two of hesitation while removing the apparent obstruction, and then there would burst forth some thought so rich, so striking, as more than to compensate for the waiting, and to cause all physical peculiarities to be wholly lost sight of. As a sermonizer, too, he was peculiar. He did not carry you with a storm of eloquence, or with an outburst of passion; but he never failed to entertain, enchain, and instruct. His discourses had a natural order and easy development, illustrating the rhetorical requisition of a beginning, a middle, and an end. They abounded in common sense and solid truth, and none who had heard him once failed to desire to hear him again.

As a Counsellor, he was unsurpassed. I love to remember him in scenes of church difficulty, with his intuitive grasping and fatherly disposal of the matter. His plain and faithful language, couched often in homely, but forcible, imagery, was almost sure to reach its aim. "Brother B——," he would say, "is a little apt to be putting his flukes into somebody; he needs to be checked a little." "Brother R——, you confess enough, but you keep taking it all back; do let it stay." And as he said this with a look half playful and half serious, and a manner at once kind and severe, Brother B. and Brother R. would own the justice of the rebuke, and the one allow that he needed to be "checked" and the other permit his confession to "stay." In short, his counsels of severity, but of righteousness, rarely failed of success. The denomination throughout the State felt his power as a counsellor, and mourned his loss, when he fell, as that of a leader in Israel.

The character of his piety was modified by the peculiar structure of his mind. Surpassed by many in passionate zeal and in flights of holy fervour, he may have been; but by none in the childlike simplicity and fidelity of his faith. I know of none of whom I could say more heartily that he was without guile. It seems to me that he never thought of flinching from the truth, never doubted its power, never relied for a moment on anything but God and truth for success. In his church, and with his people, his words of consolation, counsel or reproof, ever fell with weight. In illustration I could relate many anecdotes which still linger in the memories of those who knew him: I will mention but one. His church had occasion to exclude for covetousness a member who refused to pay his church dues. A few days after, the excluded member met his Pastor, and, as in former times, said.—"How do you do Brother Kendrick?" But Brother Kendrick declined the recognition, saying, as he alone could say it,—"You need not call me brother. I belong to a brotherhood that hold all for God as his steward. You do not belong to that brotherhood; you must not call me brother." The countenance of the man fell: he went away in grief: but at the next covenant meeting he came to the church, and said,—"Brethren, I wish you would take me back and try me; when I first joined the church I made a mistake. I kept my farm out. This time I wish to put in all I have." He was readmitted into the church, and his Pastor again called him brother.

I love to remember Clark Kendrick as one belonging to, but in advance of, the past generation of ministers. At the time of our acquaintance, I was just entering with much fear and trembling upon the work of the ministry; he was in his meridian strength. I found in him a tender father and a true friend, and gathered inspiration from his noble spirit and the strength and vigour of his thoughts. He preached my Ordination Sermon, and laid his hands on me at my consecration. Our acquaintance was as intimate as it

well could be, considering the disparity of our years. I loved him with veneration, and his maxims yet remain with me. When I remember his sunny face, his mind well-balanced and of large proportions, his sound discretion, his loving heart, his dropping wisdom, I long to meet him in Heaven. I love to think of him among the great and good that have gone before him, and above all with that Saviour whom on earth he served with such distinguished ability and devotion.

I am, dear Sir, truly yours,

NATHANIEL COLVER.

ASAHEL MORSE.*

1799—1838.

Asahel Morse was a son of the Rev. Joshua Morse, who was born in South Kingston, R. I., on the 10th of April 1726. He (the father) was hopefully converted under the preaching of Whitefield, at the age of sixteen. The next year he commenced preaching as an itinerant. At length, after preaching in several different places in Connecticut, in which he was subjected to severe trials from the intolerance of the times, he gathered a Church in the North parish of New London, (now Montville,) and was ordained as its Pastor on the 17th of May, 1751. He married Susannah, daughter of Joseph Babcock, of Westerly, R. I., with whom he lived happily forty-five years. They had eleven children, all of whom lived to maturity. The distress occasioned by the Revolutionary War led him to remove from New London to Sandisfield, Mass., where he settled in 1779; gathered a church soon after, and lived to see it number a hundred members. He died in 1795, in his seventieth year: his wife survived him fifteen years, and died in her eightieth year.

Asahel Morse was born at New London, (Montville,) on the 10th of November, 1771, and was a little less than eight years old when his father removed to Sandisfield. He evinced an early fondness for books, and at the age of nine had made himself quite familiar with the writings of Josephus, and was also a diligent and constant reader of the Bible. During several subsequent years, he devoted much time to the study of History and Geography, and to reading books of Travels; and at nineteen he taught a winter's school, and in the spring following went to a school of a higher order, in which he studied Algebra, and some kindred branches. He had, at this period, an irrepressible desire to obtain a liberal education.

He began to be the subject of serious impressions when he was in his tenth year; and, after alternations of anxiety and indifference, which were protracted through nearly two years, he supposed that he had cordially acquiesced in the terms of the Gospel, and was the subject of true evangelical exercises. It was not long, however, before the world began to regain its ascendancy over him, and he gradually sunk back into a state of

* Autobiog. in Bapt. Mem., 1844.—MS. from his son.

habitual carelessness. When he was nineteen, he taught a school during the winter in Stockbridge, Mass.; and, after he had closed his school, availed himself for some time of the instructions of Mr. Samuel Whelpley, who had then a number of young men under his care, and who had been, for two or three years, a Baptist preacher. Though he was then a vain and trifling young man, Mr. Whelpley often conversed with him on the subject of religion, and was so much impressed by his knowledge of Scripture, and his ability in sustaining his own positions, that he used to tell him that "he wished he would throw by his nonsense and go to preaching." He subsequently taught a school in Canaan, where his mind was again roused to serious reflection, though his views and feelings were yet far from being established; and, after this, he became still more unsettled, by reading Paine's Age of Reason, and some other works of infidel tendency. It was not till the latter part of the year 1798 that he was enabled finally to rest, as he believed, on the Rock of Ages. There being an unusual attention to religion in the neighbourhood in which he lived, he was induced to attend some of the meetings, and, after a season of great anxiety and terrible conflict, aggravated not a little by the recollection of his having trifled with his own previous convictions, he was enabled to cherish an enduring hope in God's forgiving mercy. He was baptized, on the 9th of November, 1798, by the Rev. Rufus Babcock,* of Colebrook, Conn., when he was within one day of being twenty-seven years old.

* Rufus Babcock was born in North Stonington, Conn., April 22, 1758, (the eighth generation from the progenitor of most, if not all, of this name in the United States,—James Babcock, of Essex, England, who, as one of the Puritans, migrated to Leyden, in Holland, and thence to Plymouth, where he arrived in June, 1623.) His father, Elias Babcock, who belonged to that division of the Baptists known as Separates, removed, during the minority of his youngest son, Rufus, to North Canaan, Conn., about the year 1775. The latter was two or three times called out as a soldier in the Revolution, serving in Captain Timothy Morse's company, whose daughter he subsequently married. In 1783, he was baptized by the Rev. Joshua Morse, and joined the Baptist Church in the adjacent town of Sandisfield, Mass., by which church, some years later, he was licensed to preach. He gathered a church in Colebrook, Conn., where he was ordained in 1794,—the first minister of any denomination settled in the township. When he first went there to visit, by request, a few Baptist families, the Congregationalists, who had a meeting-house in an unfinished state, but had no Pastor, met, for a while, with their Baptist brethren, and Mr. Babcock preached acceptably to the united congregations. Early in 1794, a small Baptist Church was regularly constituted, and he was ordained, the same day, their Pastor. For want of adequate accommodations elsewhere, the services were conducted in a large barn, though it was in mid-winter. He continued to serve this Church as its Pastor, until he was seventy-three years old, with good success; above five hundred members having been added during his connection with it. The church gathered members from several neighbouring towns, where no Baptist organization then existed. In some of these he commenced regular preaching stations, and churches of the same faith have since been gathered. His labours were thus widely extended and very arduous. He mainly supported his family by his and their hard earnings and careful savings on his small farm; and was, moreover, enabled to educate his two younger sons for the ministry at Brown University. Against the earnest protestations of many of the church, he insisted on their accepting his resignation, when he had passed his threescore and ten years, more than half of which he had spent in their service. He also gave them a parsonage, and continued to nurse the church with fatherly care during the rest of his life. Without any great advantages for early culture, without fluency of speech or any of the graces of an orator, he had such native soundness and vigour of mind, coupled with good sense and indefatigable industry, that he was highly and deservedly esteemed, not only in his own communion, but by intelligent and learned ministers of other denominations. One of his sons (*Cyrus Giles*) was graduated at Brown University in 1816, and licensed to preach, and called to the Pastorship of the Baptist Church in Bedford, Mass.; but he declined the call on account of ill health, and came home, to his father's, to die. Dr. Chauncey Lee, of the Congregational Church in the same town, preached his Funeral Sermon in the pulpit of his bereaved brother, to their united congregations, in March, 1817. Another son, bearing his own name, was graduated in 1821, and is now the Rev. Dr. Babcock, well known as one of the most prominent ministers in the Church. Mr. Babcock, the father, died in November, 1842.

After making a public profession of religion, he began almost immediately to exhort, not only in private circles but in public meetings; and he was really exercising his gifts in preaching almost before he was aware of it. He was formally licensed to preach by the Baptist Church in Sandisfield, of which he was a member, in the spring of 1799; and, during that year, divided his labours in preaching between Sandisfield and some other places. He made repeated visits to Enfield, Conn., where a rich blessing seemed to attend his labours.

In the spring of 1800, Mr. Morse commenced preaching in Winsted, Conn., one half of the time; and he removed his family thither in the autumn following. He was ordained there in May, 1801; after which, he travelled in various parts of Connecticut, preaching in almost every town through which he passed. He remained at Winsted, supplying a small Society there, the greater part of the time, for two years and seven months; but, as the Society was unable to contribute much to his support, he gave part of his time, during the last year, to Winchester and Torrington.

In the autumn of 1802, the Baptist Church in Stratfield, Conn. invited him to visit them; and this led to a negotiation which resulted in his removal thither in June, 1803. Here he continued nine years and three months, during which time he was in the habit of preaching six times a week, except in the months of July and August. His salary here consisted of two hundred dollars a year, besides many valuable presents.

In 1807, he accepted an appointment from the Shaftsbury Baptist Association to take a missionary tour into Upper Canada. He left home on the 15th of August, and passed through the Genesee country to Niagara. He remained in the Province a little more than a month, during which time he attended fifty-four meetings, preached fifty-one sermons, baptized four persons, and gave fellowship to a church in Clinton, at the Thirty Mile Creek. The tour seems to have been one of great interest to him, though attended by considerable exposure and hardship.

In 1810, Mr. Morse was invited to take charge of the First Baptist Church in Suffield, Conn., their Pastor,—the Rev. John Hastings, being so much enfeebled by age and disease as to be inadequate to discharge any longer the duties of the place. This overture occasioned him great embarrassment and hesitation; but the result was that, after two years, he dissolved his relation with the Church at Stratfield, and took charge of that at Suffield.

In 1818, he was a member of the Convention which was held at Hartford for framing a Constitution for the State of Connecticut. In the object of this meeting, he, with the Baptist denomination generally, felt the deepest interest. In April, 1820, he went to Philadelphia, as a delegate from the Connecticut Baptist Missionary Board to the Baptist General Convention;—an occasion which brought him in contact with many excellent ministers, and supplied the material for many grateful recollections.

During his residence at Suffield, he was invited to take charge of several churches, particularly at Cheshire and Pittsfield, in Massachusetts, and Springfield, in New York; and he had sometimes entertained the idea of making a change; but, in 1828, he came to the resolution, in view of his

advancing years, and his pleasant relations with his people, to remain at Suffield during the rest of his life. Scarcely, however, had this resolution been taken, before his congregation became the scene of a violent commotion, in the issue of which he resigned his pastoral charge; and the next spring he united with the Baptist Church in Hartford.

After this, he preached in various places, and was disposed to remove to Ohio, but was prevented by not being able to dispose of his real estate in Suffield. He at length engaged to supply a very feeble church in Colebrook, Conn., for one year, and removed thither in October, 1831. At the close of that engagement, being still unable to dispose of his property at Suffield, he consented to remain at Colebrook for an indefinite period; and, in the autumn of 1832, became the Pastor of the Second Baptist Church in that town. Here he remained four years; but, during this period, he became conscious that he was the subject of a physical affection, against which his energies could not long hold out. A paralytic stroke came upon him, while he was addressing his congregation, and so shattered his mind that, though he afterwards partially regained his health, he was never able to comprehend the subject on which he was speaking, notwithstanding it had previously been entirely familiar to him. He removed back to Suffield in the year 1836, his faculties having by this time so far declined that he was incapable of performing any ministerial duties. Here he remained until his death, which occurred on the 10th of June, 1838, in the sixty-seventh year of his age. About seven weeks previous, he had been struck with apoplexy; but he so far recovered from this as to be able to converse with his family and friends, and to testify to the all-sustaining power of the Gospel which he had preached.

Mr. Morse was married on the 24th of August, 1795, to Rachel, eldest daughter of Amos and Lucy (Fargo) Chapel, of New Marlborough, Mass. They had eight children,—all sons.

FROM THE REV. RUFUS BABCOCK, D. D.

PATERSON, N. J., 25th March, 1858.

My dear Sir: My acquaintance with the late Rev. Asahel Morse began in my early childhood. My father's house, in North Colebrook, Conn., was the welcome home of his brother ministers of different denominations, several of whom you have embalmed in your volumes already published. Dr. Jonathan Edwards and Dr. Chauncey Lee were successively Pastors of the Congregational Church in the same town; and they, learned and noble men as they were, fully appreciated the strong and manly good sense and ardent devotedness to the cause of Christ of their less erudite Baptist brother, and visited him as frequently, and co-operated with him as cordially, as with those of their own communion. Beneath his humble roof were often gathered the wise and good of that early day; and my recollection, reaching back almost to the beginning of this century, brings up a long array of departed worthies, who, in their journeyings to preach the Gospel and perform other ecclesiastical services, found it convenient to turn in for a night and share the hospitalities of the Pastor of North Colebrook. The personal appearance of such men as Daniel Wildman, John Hastings, and many others of Connecticut, and an equal number from Rhode Island, Massachusetts, and New York, is indelibly impressed on my memory. Among them came the good Mr. Morse. I can-

not remember when I first saw him: his form, his smile, his voice were familiar to me from my earliest years. Some of these visiters seemed to belong only to my father, and talked with him almost exclusively. Others gave their attention to the adults of the family generally; but Mr. Morse belonged to us children just as much as to any of the rest. We felt that we could claim our share of him, and that claim was never repudiated. He talked with us about our school studies, and thus enhanced our interest in them; about our general reading, and was always leading us on to something higher and better; and he could enter into the spirit of our work and our sports, and seemed to be hearty in it all. In all this condescension there was nothing to impair in the least his dignity as a Christian minister. He was just about the last of my father's guests that rude and roguish boys would have thought of treating with indecorum or undue familiarity.

The music of his powerful voice is the first thing I remember concerning him in the pulpit. His robust frame, his erect position, the perfect self-possession with which, without a scrap of manuscript, he would pour forth his well matured and weighty thoughts by the hour, and the somewhat wider range of thought and illustration which he indulged in than we were accustomed to hear from others, next impressed themselves upon my memory. Near the close of a precious revival, in the end of the autumn of 1815, he exchanged with my father, and spent a week or more, visiting from one neighbourhood to another, and preaching day and night. On the Sabbath, he administered Baptism and the Lord's Supper. I was myself one of the candidates, and it is no marvel that I can never forget the circumstances. The day proved stormy—the cold sleet was falling fast as we gathered on the banks of the stream, raised our voices in a brief song of praise, and he bared that broad brow of his, and looked up to God in prayer. It seemed as if we almost saw the Heavens again opened, and witnessed another dove-like descent of the Holy Spirit. Taking the first candidate by the hand, with a generous assuring smile, he repeated the familiar lines of a hymn written by his much loved friend, John Leland:

> "Brethren, if your hearts be warm,
> "Ice and snow can do no harm;
> "If the Saviour you have prized,
> "Believe, arise, and be baptized."

His manner of administering the ordinance was at once inimitably simple, solemn and tender. It gave the impression of one utterly forgetful of self, and absorbed in the purpose of honouring his beloved and gracious Saviour. The outlines of his sermons on that day I could readily reproduce from memory, after an interval of nearly forty-three years. But I will only say that they were characteristic of the man and the times, developing much of Gospel truth and practical duty from some parts of the Levitical dispensation,—its furniture, even the carvings and ornaments of the tabernacle,—which, to common readers, would convey no such meaning. In this respect he followed Dr. John Gill, who, in Rabbinical lore, has had few, if any, superiors. The doctrinal system of this profound and learned, but somewhat ultra, Calvinist, was, I believe, substantially adopted by Mr. Morse; but Owen, Booth, Fuller, and McEwen were also among his favourite authors, and probably each of them may have had something to do in modifying his views.

After I was licensed to preach, he once or twice heard me, and I well remember a correction he suggested on some point of Theology, where he thought I might improve. Some young ministers regarded him as unduly severe, but nothing could be more genial and considerate than his manner towards me.

One who knew him better than I did, and in whose judgment and recollection I have entire confidence, writes thus concerning him:—"His characteristics were varied. Blunt and outspoken, never calculating with a conservative foresight, which a prudent regard for the feelings of others might demand, he ever fearlessly upheld what he believed to be truth, whether men would hear or forbear. Scarcely could he be regarded dogmatic, and still less disposed to maintain a point for the sake of argument. Truth with him admitted of no compromises—hence he might always have been regarded as a radical man. Warm in his attachments, he loved both to exercise hospitality and to receive it. Religion with him was a matter of deep-seated principle, and he had no sympathy with spasmodic piety. His temperament must have been of a sanguine character in early life, though in later years it assumed a lymphatic type. His physical courage was remarkable. If requisite, he would have suffered amputation or the rack without exhibiting a sign of pain; yet his eyes would moisten in his pulpit ministrations, especially in prayer.

"Always happy in the bosom of his family, he lived his boyhood over again in the favourite sports of his children. Every where he was a favourite with the young. Until his sixtieth year his vigour was unimpaired, and he would mount his horse, heavy as he was, with the ease of a boy. He was in a small way a practical farmer, and rather prided himself on being a superior mower."

Mr. Morse was a self made, but a well made, man. His acquisitions in some departments were both extensive and accurate. The study of History, ancient and modern, sacred and civil, was ever his delight; and his iron memory preserved and reproduced his acquisitions at pleasure. The same reliance on memory enabled him to dispense with notes in preaching. His sermons, as to the subject matter, and even the illustrations he intended to employ, were faithfully studied beforehand; but he could safely trust to the inspiration of the moment for the fitting language. His, therefore, was not, so far as the words were concerned, memoriter preaching. It was eminently instructive and suggestive also. He rarely exhausted any topic, but said just enough to excite the minds of his hearers to further and independent reflection.

Like his eccentric and highly gifted friend, John Leland, he took a deep interest in the politics of the day, though he never degraded the ministry by mingling in partisan conflicts. No wonder that he and most of the Baptist ministers of that period were opposed to the party called Federalists, from the apprehension they entertained that their influence would perpetuate the union of Church and State, so oppressive to all who were not of the "Standing" or established "Order." This will account for his action in the Convention for forming a Constitution in Connecticut, abolishing these odious religious distinctions. He also regretted the agitations on Antimasonry, considering them uncalled for and profitless.

His home life was quiet and agreeable. He was habitually an early riser, and loved invigorating exercise before breakfast. The press was not then as prolific as it is now; but whatever new and good books, suited to his tastes and his object, came in his way, he read immediately, without regard to system. But his recollections of what he had thus made his own were so systematized, mentally, as to be always at his command. Certain devotional volumes, as Buck's Treatise on Religious Experience, Booth's Reign of Grace, Bunyan's Allegorical Works, Cowper's, Hart's and Newton's Hymns, he greatly delighted in. He was quite fond of music, vocal and instrumental. Old Hundred and China were among his favourite Church tunes.

The malady which carried him to the grave, impaired all his faculties, mental and physical, several years before his decease; but those whose recollections of him reach back to his prime, very uniformly speak of him as not

only impressive but often truly eloquent in the pulpit. Feeling the power of his subject, he would make those who listened to him feel it too. Of the purity of his life and the unaffected goodness of his heart, no one who knew him could entertain a doubt. His name is fairly entitled to a place among the most excellent and influential ministers of that portion of the Church to which he belonged.

Yours fraternally,

RUFUS BABCOCK.

ELISHA SCOTT WILLIAMS.*

1799—1845.

Elisha Scott Williams, a son of the Rev. Eliphalet Williams, D. D., was born in East Hartford, Conn., October 7, 1757. His father was, for many years, Pastor of the Congregational Church in that place; and his grandfather, the Rev. Solomon Williams, of Lebanon, was among the most eminent Congregational ministers of New England. He was graduated at Yale College in 1775, at the early age of eighteen. Possessing naturally a somewhat adventurous spirit, and being deeply imbued with the love of his country, he entered the army in 1776, as Adjutant of a regiment of young men from his native State, many of whom were from within the range of his own acquaintance. He crossed the Delaware with Washington, and was in the battles of Trenton and Princeton. Having acquitted himself with much honour on the land, he went on board the privateer Hancock, of twenty-eight guns, in which, after some weeks' cruise, they encountered, somewhere on the coast of Bermuda, the British frigate Levant, of thirty guns, and, after a most desperate engagement, the latter blew up. In this action, Captain Hardy, the brave commander of the Hancock, was shot down by Mr. Williams' side. After this, he returned to his father's house in East Hartford; but in 1780 he went to live in Stockbridge, Mass., where he was engaged in some kind of business for about ten years. The same year he was married to Abigail Livermore of Waltham, Mass.

In the year 1790, he removed to the District of Maine, and took up his residence in the then newly settled town of Livermore, where his father-in-law, from whom the town was named, then lived. Here he was employed as a schoolmaster, and also held the office of Justice of the Peace. It was here too that his mind underwent a great, and as he believed, radical, change on the subject of religion. Hitherto he had felt no sympathy with the system of Christian doctrine to which he had been educated, which recognizes the merits of Christ as the only foundation of the sinner's hope. On a certain evening, he was led, from curiosity, to attend the preaching of a Baptist minister by the name of Smith,† in an adjacent town; and

* Bapt. Mem. 1845.—MS. from his family.

† Eliphalet Smith laboured as an Evangelist in Fayette and its vicinity as early as 1790, and was Pastor of that Church from 1792 to 1798; and united with the Rev. Oliver Billings in supplying it several years afterwards.

Mr. Billings, above referred to, was ordained as an Evangelist in 1800, and was the acting Pastor of the Church in Fayette for more than twenty years, and Senior Pastor till his death, which occurred on the 31st of July, 1842.

the discourse, being of a very searching and pungent character, only supplied Mr. Williams with fresh grounds for cavil and opposition. He was, however, drawn irresistibly to hear the same preacher the next evening, when he was thrown into a state of extreme agitation and anguish of spirit, under a conviction of his own sinfulness, from which he quickly passed, as he believed, to a state of reconciliation with God through the death of his Son. His views of the glory of Christ in the work of redemption were such as to fill him with surprise and rapture.

As he received his first religious impressions in connection with the preaching of a Baptist minister, he seems at once to have embraced the peculiar views of that denomination, and to have been identified with them from that period to the close of his life. His friends began almost immediately to urge him to enter the ministry; but, for some time, he resisted their importunity. He, however, consented to aid them in their more private religious meetings; and in this way his gifts were gradually developed, so that, after a few months, he consented to preach in public. His very first effort proved instrumental of the conversion of an individual, who became an eminently devoted and useful Christian. This greatly encouraged him to persevere. He was ordained as an Evangelist at the meeting of the Bowdoinham Association, in August, 1799, and shortly after commenced preaching, half of the time in Brunswick, and the other half in Topsham. In 1800, he became the Pastor of the Church in Brunswick, and continued in this relation about three years. During the whole period of his residence in Maine after he commenced preaching, he was actively engaged in planting and cherishing churches of his own denomination.

In the summer of 1803, he received a call from the First Baptist Church in Beverly to become their Pastor. This call he accepted; and the first sermon he preached there was from Acts x. 29—"Therefore came I unto you without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me." He remained Pastor of this church until the autumn of 1812. During his ministry here, there were two revivals of religion, which resulted in an addition to the church of a hundred and fifty-seven members.

In 1812, having been, by his own request, dismissed from his charge, he took up his residence in Boston, and acted in the capacity of a Minister at Large during the rest of his life. Here he became intimately associated with Dr. Baldwin, and other prominent clergymen, and rendered important aid in forming new churches, and assisting feeble ones, in Boston and its vicinity. Not only his active services, but his pecuniary means, were liberally expended in thus doing good.

After having been thus engaged in Boston for some twenty-five years, he returned, about the year 1837, to Beverly, to pass the evening of his days in the scene of his former labours. During the last year of his life, he suffered much from a disease incident to old age, and which, at last, wore out his life. He died on the 3d of February, 1845, in the eighty-eighth year of his age.

Mr. Williams' first wife died in Boston in July, 1817. By this marriage he had eleven children,—three sons and eight daughters. He married, about the year 1821, for a second wife, Rebecca Bridge, of Bos-

ton, who died in Beverly, in March, 1842, aged seventy-six. There were no children by the second marriage.

Mr. Williams' publications are a Serious and Familiar Dialogue concerning the Divine Ordinance of Baptism, by a Friend of Truth; and a Sermon in the Baptist Preacher.

FROM THE REV. IRAH CHASE, D. D.

Boston, April 10, 1858.

Dear Sir: My opportunities of knowing the Rev. Elisha Scott Williams were limited almost exclusively to meeting with him a few times on public occasions, and to incidental remarks from those to whom he was well known.

In personal appearance he was above the ordinary size,—tall, erect and well proportioned. His eyes were blue, and his countenance was somewhat florid. His whole aspect and demeanour made the impression that he firmly believed what he professed, and that he was habitually mindful of his high and holy calling. Not only in the pulpit, but out of it also, he was "simple, grave, sincere." His manners were those of a gentleman of the old school. If, in trying circumstances, he sometimes uttered a harsh or unkind word, he, with frankness, expressed his regret, and promptly made all needed reparation. His theological reading and the structure and habits of his mind led him rather to the cool and didactic manner, than to the glowing and impressive, in the ministrations of the pulpit. And yet there was ample evidence that his heart sympathized with deep religious feeling. He loved to trace and exhibit the experience of Christians. And he set a high value on a Pastor's free and familiar intercourse, especially with the more devout and lowly members of his flock, as contributing to his own spirituality, and to his ministerial usefulness.

Yours, dear Sir, with much esteem,
and with best wishes,
IRAH CHASE.

BENJAMIN TITCOMB.

1799—1848.

FROM THE REV. THOMAS B. RIPLEY.

Portland, October 2, 1857.

My dear Sir: In compliance with your request, I have gathered all the more important facts in connection with the life of the Rev. Benjamin Titcomb, within my reach, and herewith embody them in a narrative which I hope may suit your purpose. The material has been drawn from the most authentic sources.

Benjamin Titcomb was born in Falmouth, now Portland, Me., in July, 1761. Of the particulars of his early life, and especially of the time and circumstances of his conversion, I am not informed. But it is ascertained that both himself and his wife were, for some time, members of the First Congregational Church in Portland, and that they left that Church in consequence of a change in their views of religious truth, and associated themselves with others, who, about the same time, (early in

1796,) had hopefully embraced Christianity in its life and power. These individuals, from an examination of the Scriptures and other religious books, had been brought to conclusions respecting Christian truth and duty, which resulted in their separating themselves from the Ecclesiastical Societies then existing in Portland.

To this little company Benjamin Titcomb opened his doors, and their meetings were held for some time under his roof. For the first three months, not more than five or six constantly attended. The meetings, which were conducted by prayer and praise to God, and the reading of sermons, began, after a while, to grow formal—the result, it was thought, on inquiry, of thus reading printed discourses. The practice was, therefore, laid aside, and, instead of it, the reading of the Scriptures was introduced; and this was followed almost immediately by a revival of religious feeling. The number of attendants began now to increase, and soon the place of meeting was crowded. During this time, Mr. Titcomb was accustomed to address the people thus convened at his house, offering generally expository remarks upon the Scriptures. This was the commencement of his ministerial course.

In 1797, a school-house was hired for the place of meeting. Previously, however, to that, Mr. Titcomb had been baptized in North Yarmouth, by Dr. Thomas Green,* Pastor of the Baptist Church in that place. Several others began now to think very seriously, and with deep interest, on the subject of Christian Baptism. "What does the Bible teach on this subject?" was, I suppose, their inquiry. Ministers, residing at some distance, commenced visiting them; and, within the space of about a year and a half, eight or nine persons were baptized on a profession of their faith in Christ, and stood ready to be constituted a distinct church.

Mr. Titcomb received the approbation of the Church in North Yarmouth, of which he was a member, to enter upon the work of the ministry. He was ordained in that town, in 1801, at the Anniversary of the Bowdoinham Association. Some may read with interest the names of the ministers who took part in the services—The Rev. Dr. Baldwin, of Boston, led in the Introductory Prayer. The Sermon was preached by the Pastor of the Church. In the Prayer, accompanied by the laying on of the hands of the Presbytery, the Rev. Mr. Stinson,† of West Bowdoin, officiated. The Rev. Elisha Williams, of Brunswick, gave the Charge; the Rev. John Tripp, of Hebron, presented the Right Hand of Fellowship; and the Rev. Robert Low,‡ of New Gloucester, led in the Concluding Prayer.

In January, 1801, the brethren in Portland hired a large upper room in a brick store for their place of worship. In March following, those who

* Dr. Thomas Green was first a physician, but subsequently became a minister, and was ordained Pastor of the Church in North Yarmouth in January, 1797, where he continued, useful and beloved, until his death, which occurred on the 29th of May, 1814.

† William Stinson was ordained at Bowdoin, (Litchfield) in June, 1792, as Pastor of the church in that place, having previously been one of its members. His connection with that church continued till 1822.

‡ Robert Low was ordained Pastor of the Church in New Gloucester in 1800, and officiated in that church from 1800 to 1807, and from 1815 to 1820. He also discharged the duties of Pastor in Readfield from 1807 to 1815, and from 1832 to 1834. After supplying the Wayne Church, and others destitute of a stated ministry, from 1820, he became Pastor of Livermore (third) in 1824, and remained there till 1832. From 1834, he was nearly laid by on account of the infirmities of age.

had been baptized, adopted certain Articles of Faith, expressive of their views, and agreed to unite in Church relation. At their request, a Council from the neighbouring churches convened; who, having obtained satisfactory evidence of the mutual fellowship of these individuals, and having examined their Covenant and Articles of Belief, proceeded to constitute them a regular Church of Christ. Of this little flock Mr. Titcomb became the Pastor in September, 1801. Such was the origin of the Baptist Church in Portland.

Mr. Titcomb continued his labours with this church until 1804. In September of that year, he was dismissed to join the Baptist Church in Brunswick, Me., of which he then became Pastor, and continued such till 1827.

In regard to this long period, I am not able to present any very definite statements, except in relation to an interesting revival which occurred in Brunswick, in 1816. That was a gloomy year to the farmers of New England. In Maine, I well remember, frosts came every month, and the fruits of the earth were cut off. How dreary and strange an aspect did the fields present! The standing corn was black with frost, even in August. But the garden of the Lord flourished---the dews and the sunshine of Heaven were upon it. Revivals extensively prevailed. Multitudes were gathered into the fold of the Good Shepherd. Brunswick shared largely in the Heavenly visitation. And here occurred a memorable scene, on Monday morning, July 22d. Dr. Baldwin, of Boston, had spent the preceding day in Bath, and on his way to Yarmouth and Portland, where he was expected to take part in the services of two ordinations, he preached by appointment in Brunswick, in a hall frequently opened for religious meetings. Many individuals were deeply impressed by the truth, and awakened to anxious inquiry. Mr. Titcomb estimated that the number was more than fifty. No impassioned oratory wrought this wonderful result. It was not "the wind, great and strong," nor "the earthquake," nor "the fire;" but "the still small voice" was there. The preacher's manner was ordinarily, and I suppose also on that occasion, rather calm than vehement. He spoke the truth in love, seriously and earnestly, and the power of the Holy Spirit attended it. The revival went on. Among the number of those who obeyed the Gospel, was Mr. Titcomb's son Benjamin, who afterwards entered the ministry, but finished his course long before his father.*

* Benjamin Titcomb, Jr., was born in Standish, Me., December 4, 1787. He was fitted for College at Phillips' Academy, Exeter, and was graduated at Bowdoin College in 1806. He commenced the study of the Law with Judge Mellen of Portland, but abandoned it after two years, and for several succeeding years lived in Brunswick, and was occupied chiefly in the indulgence of his literary tastes. In 1816, during a revival in Brunswick, he became, hopefully, a subject of renewing grace. In April, 1817, he commenced preaching, and soon after accepted an invitation to labour with the Baptist Church at Freeport, Me. In September, 1821, he accepted a similar invitation from the Baptist Church in Charlestown, Mass. In January, 1822, he returned to Brunswick to receive ordination as an Evangelist; but scarcely had he resumed his labours at Charlestown before his prospects of usefulness were clouded by the failure of his health. In the summer following, he took leave of his people, and went again to Brunswick to live with his father. But his apprehensions in regard to a speedy death were not realized. He continued, for several years, preaching occasionally in various places, and especially in Freeport, the scene of his early labours. In 1824 and 1825, he edited the Maine Baptist Herald, a weekly religious newspaper published in Brunswick. In November, 1828, he was attacked with a lung fever, which run into a pulmonary consumption, that, in about four months, terminated his life. He died, in the tranquillity of a joyful hope, on the 29th of March, 1829.

Respecting this revival—Mr. Titcomb, in a letter dated April 17, 1817,—addressed, I suppose, to Dr. Baldwin,—states that the whole number added to the church by Baptism, since October, 1815, was a hundred and fifty-two. He adds that the revival was preceded by an uncommon attention to meetings, which, for more than twelve months before, had been held in all parts of the town. The church likewise was much stirred up to prayer and supplication. Days were especially set apart for fasting and prayer, and were attended with an unusual blessing. The ordinance of Baptism was of remarkable religious benefit to those who witnessed it, as were also the exhortations of converts. Persons of all ages, from eighty years down to nine, shared in the blessing.

To this church Mr. Titcomb sustained the pastoral relation about twenty-two years. In 1829, a new church was formed in Brunswick, called the Village Church, of which the same year he became Pastor, and so continued, until 1836, at which time his pastorate ceased; and thenceforward till his death, which occurred, September 30, 1848, his pulpit labours were occasional only, and, I believe, ceased entirely, some years before his decease.

Of his wife, who long shared with him the anxieties and cares of ministerial life, it is fitting that some mention should be made. She was born in Saco, Me., May 22, 1768, and was a daughter of the Rev. John Fairfield,* of that town. She was married to Mr. Titcomb in 1786; and, from that time till her death, July 24, 1838, a period of fifty-two years, they were fellow-helpers on the journey of life. She was of the number of those who were organized as the First Baptist Church in Portland, just thirty-seven years before her death.

In his latter years, Mr. Titcomb was wont to speak of death with a smile. A Christian friend, who had called at his house,—looking at the portrait of Mrs. Titcomb, inquired,—"Is she living?" "Oh, no," replied the aged man, "she has gone home long ago;" and, with a smile, added,—"My Master will send for me soon, and I am all ready." His death seemed no less pleasant than his anticipations of it had been. He appeared perfectly sensible in the last conflict, and said,—"This is death—I shall soon be discharged." He survived almost all his early contemporaries, and reached the great age of eighty-seven.

Mr. Titcomb was the father of thirteen children,—six sons and seven daughters, nine of whom survived him.

For the substance of what I am about to state in respect to Mr. Titcomb's personal appearance and habits, I am indebted chiefly to two of his surviving daughters.

His person was rather above the ordinary height of men. In his countenance there were peculiar and striking lineaments which, once seen, would not soon be forgotten. His hair, which inclined to curl, was of a chestnut colour. From early life, the crown of his head was bald, giving a marked conspicuousness to his forehead. His eyes were bright, and of a clear blue colour. His complexion was florid, his frame muscular, his

* John Fairfield was a native of Boston; was graduated at Harvard College in 1757; was ordained Pastor of the Congregational Church in Saco, October 27, 1762, was dismissed in July, 1799, and died in 1819.

temperament sanguine and nervous. In walking, his step was firm and elastic, his head tending somewhat forward, and his pace rapid. His dress was plain and scrupulously neat: his manners were dignified and somewhat reserved.

As may be said of almost every man who reaches fourscore, he was an early riser. He loved retired life, yet did he heartily enjoy the social circle; enlivening the conversation by occasionally relating such anecdotes as he had stored in his retentive memory.

He loved music; and to him praise was a delightful part of worship; whether public, in which he always joined, or private, when he led in the service with a clear musical voice. "One of my earliest recollections of him," writes his daughter, Sarah, "is, as he walked about the room,—his hands clasped behind him,—singing hymns."

A kind and faithful husband, he was deeply afflicted by the death of his wife, with whom he took sweet counsel for more than half a century. His love to his children also was very strong. When his eldest son, Benjamin, died, the father felt the stroke severely. His strong frame shook, and he was removed from the bedside, entirely overcome. When he recovered, he said,—"I went down into the dark valley with him."

As a Preacher, his style was plain, simple and concise. The Bible was his daily study. He was never known to decline any religious service on the plea of not being prepared. He invited a young minister, who was at his house, to preach on the Sabbath; but the reply was,—"I am not prepared." "Not prepared," said the Elder; "a soldier should always have his armour on."

Hoping that these notices of one of our most useful and venerated ministers may suit your purpose, I am respectfully,

Your brother,

THOMAS B. RIPLEY.

FROM THE REV. R. W. CUSHMAN.

Boston, March 18, 1858.

My dear Sir: The request contained in your note received yesterday, is one with which it gives me pleasure to comply,—not only because it furnishes me with an occasion to express my gratification with the laudable work in which you are engaged, but because the contribution you have asked from me recalls the memory of one whom, though I am not a "Churchman," I love to think of as my godfather. It was as one of the lambs of his flock that I learned to love and revere him; and, for a series of years, had the benefit of his shepherd care.

Father Titcomb was then—at least to the eye of my youth—an old man. I remember him as of a somewhat tall and well-developed frame, though not portly. His face was rather sharp, and of oval contour, with prominent aquiline nose. His brow was high; his head quite bald; what hair he had was worn quite short. His voice was not loud, but it was musical, and of manly tone.

I believe he was considered, by people who did not know him intimately, as distant and unsocial; and perhaps this notion was not wholly without foundation. His early life had been passed amid the trials of a pioneer Baptist ministry—himself a convert from the Pedobaptist faith, who had sundered dear ties, and sacrificed worldly interests, to preach a faith at that time every-

where spoken against. But those who knew him best were strongly attached to him, and could testify to the warmth of his heart. This must certainly have been true of his own people.

In all my intercourse with them,—and it was very extensive,—I do not remember ever to have heard among them a word adapted to chill my own youthful love and reverence for him.

As a Preacher, he was not what people would now call interesting: no gesticulation, unimpassioned, monotonous. He spoke without seeming to be sensible of the presence of the people, and wholly absorbed with the thought of what he was saying. But it was evident from his whole manner that he had a deep sense of the presence of God, and of his own responsibility. He seemed, however, to regard the simple utterance of the truth as all that became him. He seemed to look on himself as the mere vehicle—the *statue* for the emission of the Divine oracle.

He was a doctrinal and expository, rather than a hortatory, preacher. His belief was that Christ had a people, to be saved by the word *spoken* through human lips, but made *efficacious* solely by the Spirit; and he seemed to regard anything beyond its simplest enunciation as a human admixture. This idea, as we know, was very much a characteristic of the Baptist ministry of by-gone days. But, as the people of those days were imbued with deep convictions, strong prejudices, and peculiar notions, in reference to Divine truth and the preaching of it, there was the less need of the adjuncts of eloquence, which are now deemed so necessary in a preacher. Father Titcomb's ministry, notwithstanding these deficiencies, was a successful one. I remember to have heard him say, in a devotional meeting in the awakening of 1816, that it was the *nineteenth* "reformation" in which he had laboured.

Of the later years of his life I have little knowledge. The last time I saw him was in the summer of 1842. He was then very aged; yet remarkably active. The powers of his mind had yielded somewhat to the weight of years; but his heart had certainly grown young. He was much more social and affable; and all his thoughts were of the home to which he was approaching. It was at his own hospitable board, on an Associational occasion, that I last remember him. He was surrounded by the patriarchs, Case, Kendall,* and others with whom he had been a fellow-labourer in their early years, in Church planting and culture in the wilds of Maine. The conversation turned from the past—so natural for old warriors—to the future. Father Titcomb became so filled with joy at the thought of what was before him, that his face became radiant with his emotion. He dropped his knife and fork on his plate, and clapped his hands, and exclaimed: "I shall behold the land that is very far off; and mine eyes shall see the King in his beauty!"

Very respectfully and fraternally yours,

R. W. CUSHMAN.

* Henry Kendall was born in Sanford, Me., July 3, 1774; became hopefully pious at nineteen; was licensed to preach in 1801; was ordained at Mount Vernon, Me., in 1805; and the same year became Pastor of the Church in Litchfield. Here he remained labouring acceptably and usefully until 1818, when he removed to Topsham, and took charge of the church in that place. In 1828, he resigned this charge, after which he devoted himself to missionary labour, and was, for some time, employed as an agent of the Maine Domestic Missionary Society.

JOSHUA BRADLEY.*

1799—1855.

Joshua Bradley, the youngest son of his parents, was born in Randolph, Mass., July 5, 1773. The ancestors of his family are traceable to an emigration from England of five brothers, in the year 1636. One of these brothers settled in Boston, another in New Haven, and the other three are believed to have settled farther South. The father of Joshua was Hopestill Bradley, a descendant of the Boston branch. He was a soldier in the Revolutionary War, and was wounded in the battle of Bunker Hill. He died at the house of his son, Hope Bradley, in Randolph, Vt., in 1813, aged one hundred years.

The parents of Joshua Bradley were poor, but were professedly religious, and members of a Congregational church; and he was taught by them to repeat a form of prayer every night, and required to recite a portion of the Catechism every Sabbath. He was accustomed also, at the close of every day, to go through a certain form of self-examination; and if he found that he had done anything that appeared to him sinful, he would satisfy his conscience by repeating his prayer a second time. At the age of fourteen, he was apprenticed to a Mr. Thayer, a shoemaker in his native town, till he was twenty-one. In the summer of 1790, he was awakened to an awful conviction of his sinfulness by a dream in which the scenes of the final judgment were made to pass most vividly before him. After struggling for some time under the burden of guilt and fearful apprehension, he became, on the 8th of October following, suddenly enraptured by a view of the glory of the Saviour, and overwhelmed by a sense of forgiving mercy. Shortly after this, he joined the Baptist Church in Randolph, then under the care of the Rev. Mr. Briggs. It began now to be impressed upon his mind that it was his duty to preach the Gospel; but, as his circumstances seemed altogether adverse to it, he endeavoured to dismiss the idea as a temptation of the adversary; but it would still return upon him with irresistible power; and the more, as he saw that his efforts to awaken the attention of his youthful companions and others around him to the concerns of their souls were manifestly attended with the Divine blessing. At length he made an arrangement with Mr. T., to whom he was apprenticed, to go to school four weeks, that he might learn to read the Bible—for until then he was unable to read a verse in it, without spelling each word. This only quickened his ambition to proceed in a literary course; and, being much encouraged by his teacher, Mr. Benjamin Turner,—who had then (1791) just graduated at Harvard College, he resolved to enter upon a course of study with a view to a liberal education. Obtaining a Latin Grammar, he hung it up before his shoe-bench, studying as he worked, and reciting to Mr. Turner as he had opportunity. As soon as the period of his apprenticeship had expired, he devoted himself vigorously to his preparation for College, studying about twelve hours daily, besides making a pair of shoes each day to pay for his board. He entered the

*MS. Autobiog.—MS. from Rev. Dr. Babcock.

Academy of the Rev. William Williams, at Wrentham, in 1795, and two years after became a member of the Junior class in Brown University. Too poor to pay the full price for his board, he sat at the second table for the first year, at a very reduced rate, and taught a school during his vacations, to enable him to pay his College bills. Jeremiah Chaplin (afterwards the Rev. Dr. Chaplin, first President of Waterville College) was the only other Baptist student in the College at that time. They held a prayer meeting in their room every Saturday evening, and on the Sabbath between meetings. They read together Edwards on Redemption, Hopkins' Body of Divinity, and other similar works. They also established and conducted a Young People's prayer meeting in Providence, on Wednesday evenings, at which they exhorted, expounded the Scriptures, &c. They both graduated on the 4th of September, 1799. The theme of Bradley's Oration was "The impossibility of exterminating Christianity from the earth." He says "The clergy seemed pleased, and I was invited to visit some of them."

Immediately after his graduation, he was licensed to preach by the church in his native town. For six months, he divided his time, as a supply, between the Baptist Church in Attleborough, Mass., and a new Society in Pawtucket, R. I.—the latter, encouraged by the attendance on his ministrations, erected their first meeting-house, which was soon filled. Having completed this engagement, he travelled some weeks in New Hampshire and Maine. He was invited to become a colleague with Dr. Stillman of Boston, and with the Rev. Isaac Backus of Middleboro'; but he finally accepted an invitation to share with the venerable Gardiner Thurston the pastoral care of the Second Baptist Church in Newport, R. I. He was ordained on the 13th of May, 1801,—Dr. Gano, and the Rev. Messrs. Luther Baker, John Pitman, and Joel Briggs taking part in the service. A cheering revival immediately commenced, and continued for six years, during which two hundred and forty-seven were added to the church. It extended also to neighbouring churches, both in Rhode Island and Massachusetts. Beside his abundant labours at home and in the vicinity, he was accustomed to travel and preach about six weeks in each year, wherever the Providence of God seemed to open the way; and much good often resulted. In this way, during his six years' settlement in Newport, he visited nine States, attended many Associations, and became extensively acquainted with ministers and churches. In 1807, finding himself wearied out by his manifold labours, he resigned his charge, and removed to Mansfield, Conn., dividing his ministrations between that place, and the neighbouring town of Tolland. In both places his labours were highly acceptable—in Tolland a Baptist church was soon formed, and in Mansfield a Baptist meeting-house was built and filled. The Baptist Church in Middletown now earnestly requested his services; and he accordingly went thither, first occupying the Court House as a place for preaching, but, as that was soon filled, they erected a convenient house for public worship. In 1809, by the solicitation of various persons, especially of some young men who were candidates for the ministry, he opened an Academy in Wallingford, Conn., and the next year a fine, commodious edifice was built, where he generally had about one hundred pupils from several different

States. While conducting this Academy, he preached in North Haven, where he formed a Baptist church, and also officiated Saturday evenings at New Haven, in Masonic Hall, which he himself hired for the purpose. Here he was subjected to a severe trial in being prosecuted for the alleged crime of forgery. He was charged by certain parties with having forged the name of Dr. Welch of Mansfield, and falsely pretending to be a regularly ordained minister—the case came to trial before the Court, in August, 1812, and he was triumphantly acquitted. A narrative of the whole affair was subsequently published and widely circulated.

Several families, who had sat under Mr. Bradley's ministry at Newport, having removed to Windsor, Vt., sent an earnest request to him to come and preach to them. He, accordingly, removed thither, in October, 1813, and commenced preaching in the Court House. As this was soon overflowing, larger accommodations were called for, and a commodious brick church edifice was erected. Here he continued about four years, and was occupied at the same time in teaching a school in his own house, chiefly for those who were looking forward to the ministry. In 1817, he started for Ohio, with a view to establish a literary institution in that State; but circumstances prevented him from carrying out his purpose. The Baptist Church in Albany, which had been for some time in a divided state, invited him to become their Pastor; and his acceptance of their invitation was the means of restoring them to harmony. As their small meeting-house soon became inadequate to their accommodation, he suggested that the theatre should be purchased, and transformed into a place of worship; and this was accordingly done, at an expense of ten thousand dollars. It was dedicated on the 18th of January, 1819, the Sermon on the occasion being preached by President Nott, which secured a large collection in aid of the enterprise.

In November following, Mr. Bradley was induced to accept an invitation from Middlebury, N. Y., to take charge of a new Seminary, and also of a Baptist church, in that village. A revival soon commenced, in connection with his labours, the influence of which was widely and benignly felt. He remained here until 1824, when, on account of Mrs. Bradley's infirm health, he resigned the place, both as teacher and preacher, and travelled, preaching as he had opportunity, in the Northwestern part of New York. In Ellisburgh, Jefferson County, he established a Seminary,—obtaining an incorporation, and six thousand dollars for its endowment. Here also he was successful as a Pastor. While in the State of New York, he and his pupils were instrumental in establishing six new churches in as many years.

In 1826, he was invited to visit Pittsburg, Pa.; and, finding the Baptist church there much distracted, he commenced a school for his support. He divided his labours on the Sabbath between Pittsburg and Alleghany City, and his influence in resuscitating the Baptist interest in that neighbourhood soon became perceptible. His school was large, consisting of a hundred and sixty pupils; and a considerable revival of religion attended his ministry. In 1827, he was earnestly solicited by the Rev. John M. Peck * to

* John Mason Peck, the only child of Asa and Hannah Peck, was born in Litchfield, (South Farms,) Conn., October 31, 1789. His father was a lineal descendant, in the fourth

go to Illinois, to take charge of a new Seminary at Rock Spring,—which subsequently grew into Shurtleff College at Upper Alton. The fact that it was to be a Manual Labour Institution was the circumstance which especially attracted Mr. Bradley to it, and led him, without much hesitation, to consent to become its Principal. He reached St. Louis in June, 1827; and, as the Seminary buildings were not completed, he preached there and at Edwardsville, Ill., during the summer; and a large number were gathered into the church through his instrumentality. In the autumn, Rock Spring Seminary was opened; and within one year it numbered a hundred and thirty pupils. To secure the better medical aid for his wife, he left the Institution, after having been connected with it about a year, and fixed himself for a season in Louisville, Ky., where he preached, and taught a Young Ladies' School. In 1829, he removed to Middletown, O., where he

generation, of Deacon Paul Peck, who came from England in the Defiance, in 1634, and accompanied the Rev. Thomas Hooker to Hartford, and was an officer in his church till his (Mr. Peck's) death, which occurred on the 23d of December, 1695, at the age of eighty-seven. John M. enjoyed no other advantages of early education than those which were furnished by the Common School; but he made the best of them, and, when he reached manhood, he spent his winters in teaching a school, and his summers in labouring on a farm. On the 8th of May, 1809, he was married to Sarah Paine; and about this time they both joined the Congregational church in his native place. Two years later, he removed to Greene County, N. Y., and there, after much consideration, joined a Baptist church, by which, the next year, he was licensed to preach. He was ordained in Catskill, N. Y., on the 9th of June, 1813. The year following he became Pastor of the Baptist Church in Amenia, Dutchess County, N. Y.; and, while there, studied the Greek Testament, under Daniel H. Barnes, in Poughkeepsie, twenty-five miles distant. The next year, (1815,) he became acquainted with Luther Rice, who was instrumental in giving a fresh impulse to his missionary zeal. By his advice, Mr. Peck repaired, early in 1816, to Philadelphia, and entered the Theological School of Dr. Staughton, where he pursued his studies with great vigour and success for one year. In May, 1817, he was set apart as a Missionary of the Baptist General Convention, for the West; and he reached his destination (St. Louis) about the close of that year. For the next nine years he was engaged as an itinerant missionary, and a teacher of a select school, ranging through Missouri and Illinois, and residing in St. Louis, then in St. Charles, Mo., and ultimately fixing his home at Rock Spring, St. Clair County, Ill. In 1826, he visited New England and New York, soliciting aid for the West, both to sustain missionaries and to assist in founding a Literary and Theological Institution for educating Common School teachers and Ministers of the Gospel. This object was secured, and the Rock Spring Seminary was built on ground given by Mr. Peck. In April, 1829, he commenced, as both editor and publisher, "The Pioneer,"—the first Baptist newspaper established in the Western States. This paper he continued for about a dozen years, at an annual expense to himself of some two hundred dollars. In March, 1830, he was obliged to accept the Principalship of the Seminary, which had failed, in some respects, to meet public expectation; but, after an experiment of some fifteen months, his health failed, and he found it necessary to return to more active life. In the summer of 1831, he spent three months with the Rev. Dr. Going, in planning the American Baptist Home Missionary Society. Early in 1832, he published a small but very useful volume, entitled "The Emigrant's Guide;" and, shortly after, commenced a monthly periodical, entitled "The Illinois Sunday School Banner." In 1834, he published the Gazetteer of Illinois. In 1835, Shurtleff College was founded at Upper Alton, Ill., to take the place, and carry out the designs, of the Rock Spring Seminary; and in this enterprise he was the principal agent. He travelled nearly six thousand miles, and collected twenty thousand dollars, to endow the institution. In watching over and helping forward these varied interests, and aiding in the establishment of a Theological Institution at Covington, Ky., he was occupied till 1843, which year, with the two following, he spent at Philadelphia, as Corresponding Secretary and Financial Agent of the American Baptist Publication Society. Returning then to his Western home, he resumed his labours in that field with renewed ardour. He was Pastor of several important churches in Missouri, Illinois, and Kentucky; was a large contributor to Reviews and Newspapers; wrote the Life of Daniel Boone for Sparks' American Biography; edited a second edition of "Annals of the West,"—a large octavo volume; compiled the Memoir of Father Clark, a Western preacher; and made important contributions to nearly all the Historical Societies of the Northwestern States and Territories. He died in great peace, at his home at Rock Spring, March 15, 1858. After about a month, his remains were, by the special desire of many of his friends, removed and interred in the Bellefontaine Cemetery, St. Louis. The degree of Doctor of Divinity was conferred upon him by Harvard College in 1852. His large and valuable collection of newspapers and pamphlets was destroyed by fire a few years before his death; but his immense manuscript collections were, by his will, placed in the hands of the Rev. Rufus Babcock, D. D., from whom the public are expecting, ere long, one or more volumes consisting of his Life and Remains. He was the father of ten children, six of whom survived him. He was undoubtedly one of the most remarkable self-made men of his day.

soon had several hundred pupils under his care. The next year, he attended the Baptist Convention in Lebanon, and awakened an interest in behalf of education, which resulted in the establishment of Granville College,—for the endowment of which he subsequently obtained about two thousand dollars. In visiting Indiana, where there were about three hundred Baptist churches, and no Seminary, he was invited to become Principal of a Seminary in Connersville, the capital town of Fayette County. He opened the Institution on the 4th of October, 1830, and soon had about a hundred and seventy pupils. He was invited to deliver an Oration, on the next Fourth of July, at Indianapolis, and was there instrumental in forming an Education Society. He there opened a School in the Baptist meeting-house, and had a hundred and twelve pupils from November till the following May. The next year, (1833,) Mrs. Bradley died; and her husband, while travelling and preaching in Kentucky, took the fever and ague, and suffered severely from it for some time. He then returned to Pittsburg, and again engaged there both in teaching and preaching. In 1835, he delivered an Address on Education before the Monongahela Association, which resulted in a partially successful effort to establish and endow a literary institution for Western Pennsylvania, and Western Virginia. Such a College was finally established by him in Harrison County, Va., since called Rector College, of which, at the instance of Mr. B., the Rev. Charles Wheeler * became President. During his agency for this College, he secured the purchase of a valuable site, and buildings for a Female College at Bottetourt Springs, Va., in May, 1843, and obtained a charter for it the following winter. In March, 1847, he visited Brownsville, Pa., and, by desire of the inhabitants, opened a Seminary in the Masonic Hall. The next year he visited the scene of his former labours in New York and Rhode Island, and preached several months for the Fourth Baptist Church in Newport. In 1849, he visited Lansingburg, N. Y., and was instrumental in forming an Education Society, of which he became General Agent. In September, 1850, by the desire of his son, Joshua T. Bradley,

* Charles Wheeler, a son of Samuel and Catharine (Adams) Wheeler, was born at Rowley, Mass., on the 8th of April, 1784. His father was graduated at Harvard College in 1771, and was licensed to preach in the Congregational Church. He (the son) became hopefully pious, about the year 1801, and joined the Congregational church in his native place, under the pastoral care of the Rev. Mr. Bramin; and he began to prepare for College under his instruction. While he was prosecuting his studies, he embraced the views of the Baptists, and transferred his relation to a neighbouring church of that communion. In due time he became a member of Brown University, and graduated in 1807. After leaving College, he was employed for some time in teaching a school, first in Wiscasset, Me.; afterwards in Salem, Mass.; and subsequently in Middleborough, where he was licensed to preach. In 1812, he supplied, for several months, the First Baptist Church in Boston. His mother having, about this time, removed to Pennsylvania, induced him to follow her; though he seems to have consented very reluctantly. He left Boston for Pittsburg, in June, 1813; having been married, in March preceding, to a daughter of the Rev. Samuel Nelson, of Middleborough; and shortly after opened a school in Washington, twenty-five miles West of Pittsburg, and at the same time commenced preaching to a large congregation in the Court House. In October, 1814, he was ordained, and a church constituted in Washington, of which he became the Pastor. Here he continued for twenty-six years, preaching not only to his own church, but frequently to several other churches in the neighbourhood. Meanwhile he also continued his connection with the school. In 1839, he was chosen President of Rector College, and about the same time visited New England to solicit aid in its behalf. He removed his family to Pruntytown, the seat of the College, in 1840, and exerted himself to the utmost to bring forward the infant institution. In his devotion to this object he overtasked both his physical and intellectual energies, and brought on a hemorrhage of the lungs, and subsequently an enlargement of the heart, which terminated in death, on the 11th of January, 1851. He was an accomplished scholar, an excellent teacher, and an able, earnest and successful minister.

Esq., of St. Louis, he accompanied him to St. Paul, Min., where he made his home till his death. From this point he made occasional excursions to Illinois, Iowa, and even to St. Louis, visiting old friends, and preaching and performing such services as his strength allowed.

Mr. Bradley died at St. Paul, on the 22d of November, 1855, in the eighty-fourth year of his age. He had for several weeks been confined to his bed, but, during his whole illness, exhibited the most unqualified resignation. Just before he expired, he gave utterance to his feelings in strains of the most intense and sublime rapture, declaring his full assurance that he was standing on the verge of Heaven. His life was one of incessant but diversified labour, and eminent usefulness. His remains were, by his own request, removed to Pittsburg, Pa., and deposited in the vault of his son-in-law, Asa P. Childs, near those of his beloved daughter, Mrs. Frances Childs.

Mr. Bradley was married, in the year 1799, or 1800, to Leah Thayer, of Massachusetts. She died at Indianapolis, Ind., on the 5th of July, 1833, aged fifty-one years. The next year, he married Mrs. Harriet M. Brown, who still (1859) survives. He had nine children by the first marriage, and two by the second. All his children are now deceased, except two—a son, *Joshua T.*, and a daughter, who is married to William B. Collard, of Wyoming, N. Y.

Besides several minor productions in pamphlet form, Mr. Bradley published two small volumes,—one on "Revivals," and another on "Free-Masonry."

FROM THE REV. RUFUS BABCOCK, D. D.

PATERSON, N. J., February 10, 1859.

My dear Sir: My earliest recollections of the Rev. Joshua Bradley are connected with the attendance of my brother, next older than myself, at the Academy taught by him at Wallingford, Conn., in the year 1810. More than once, in that and the following year, I accompanied this brother on his return to the Academy, after a visit at home, and this gave me an opportunity of seeing something of the Principal in his relations to both the instruction and the management of his school. The impression he then made upon me was too deep not to be enduring. He was between thirty-five and forty years of age. He was of medium height; of dark complexion; with a piercing black eye, and a rotund face, bearing the general aspect of fine health and spirits and great activity. In all his intercourse with his pupils, his manner seemed free and genial, but somewhat decided and exacting. He was just about the last man you would think of taking liberties with, and yet you might be assured of his kindness if you deserved it. You felt, both in and out of the school, that the religious man and the minister predominated over the mere officialties of the Preceptor. On one occasion I was present at the semi-annual exhibition of the Academy, and I was much impressed by his unusual capability and tact in getting up and managing to the best advantage such showy demonstrations of the capacities of all classes of his pupils. He was, in short, a very popular teacher, and within his own range a very good one.

In the autumn of 1811, my mother died suddenly; and, as my brother was sent for to attend her Funeral, his worthy Preceptor, Mr. Bradley, came with him. He preached the Funeral Sermon; and the text he selected,—"Blessed are the dead that die in the Lord," in connection with the occasion, gave fine scope to his sympathetic nature, while it made him, to the bereaved circle,

emphatically a minister of consolation. I well remember that, in the evening, after the Funeral, he interested me not a little by a somewhat detailed account of his own life; and I can recall much of his very language even to this day. "My earliest recollections," said he, "are of the battle of Bunker Hill. My mother held me up in her arms, and while she was thrown into a paroxysm, by the flashes and the roar of artillery, as she pressed me to her bosom, and then lifted me above her head, she cried,—'There, there, child, is your father, fighting for his country.'" Then he gave us an account of his apprenticeship, and the hardships he endured in connection with it. He related the impressive dream he had of the final judgment, which was the first step in that process of mind that issued in his conversion. He told us of his struggles to obtain an education, contrasting his early condition with the more favoured lot of my father's sons, who had all the requisite paternal aid. The years in which he so overtasked his energies at Newport, and the various persecutions he had endured in my native State, also passed under review. The story was told without the semblance of ostentation, and it was hardly possible that any one should have listened to some portions of it without being moved.

During my College course,—probably in 1819,—he visited Providence, and spent a week or two in that city and vicinity. I think he was still soliciting funds for defraying the expense that had been incurred by the purchasing and fitting up of the Albany theatre as a house of worship. He had still many old friends in that city; and so deeply were many of the College students interested in him, that they were sure to be present wherever they knew he was to preach. He was, probably, at that time, at the height of his popularity as a preacher.

Again in 1824, while I was Pastor of the Baptist Church in Poughkeepsie, he passed a Sabbath with me, preaching once, and insisting on once listening to "the son of his dear friend and brother," as he called my father. The next day I accompanied him some little distance out of town on his way, and I well remember with what a cordial and fatherly spirit he made various useful suggestions to me,—the result of his own ample experience. He had been a very active Freemason; and I had a little before declined an overture to be advanced in that fraternity; but he fully approved my course. In speaking of the delivery of his sermons, I remember his saying, with some degree of earnestness,—"If your heart prompts to tears, do not suppress them;" and this advice was quite in harmony with his own practice. After this, I met him casually several times, North, South, and West, but generally only in public convocations, where there was little opportunity of familiar intercourse. But I was kept tolerably well informed of his various efforts and sacrifices, especially in promoting the nascent educational enterprises of our Baptist communities. Occasionally, too, we corresponded. Once again, in the winter of 1847–48, I met him in Newport, R. I., where he was regularly officiating in a small destitute church. We passed considerable time together at the house of an intimate mutual friend. His heart seemed just as warm and genial as when I had first known him, nearly forty years before. We talked on various topics connected with the great progress of the Baptist cause during the nearly half century, in which he had been publicly identified with it. There was in his manner a delightful absence of all sourness or captiousness,—nothing to indicate that he had ever been ill-treated or slighted, or had not always been walking in sunshine. He seemed to dwell with great interest upon the past, as furnishing matter of gratitude to God, for having enabled him to do and to sacrifice so much for the promotion of a cause dearer to him than life. His sermons there were said to be (for I did not hear him preach, being engaged in another church at the hour of his service) highly charac-

teristic. They were not profound, or logically very coherent; but they were full of the marrow of the Gospel, abounded in touching incidents, and were delivered with all the fervour and unction of his youth. Such had been the whole course of his life as to utterly preclude large theological or biblical attainments. Himself, and his estimable classmate, Dr. Chaplin, were fitting complements of one perfect circle,—one having very fully what the other lacked, while both were eminently good and useful in their respective spheres. Probably, as an instructer, he might now be deemed lacking in the exactness, thoroughness, and broad compass of modern scholarship, both literary and scientific. But he could kindle many a fire which demanded more solid fuel for its continuance, but which would never have begun to burn, but for such appliances as he could furnish. I cannot but regard him, therefore, as one of the most self-denying, enterprising and useful men I have ever known.

Yours most fraternally,

RUFUS BABCOCK.

JOHN STERRY.

1800—1823.

FROM THE REV. FREDERIC DENISON.

NORWICH, Conn., February 22, 1859.

Dear Sir: The following sketch of John Sterry has been drawn from the books and papers that emanated from his pen, from letters and oral statements communicated to me by his children, from the records of the church over which he presided, and from recollections furnished by persons who knew him in his business relations, and were privileged to sit under his ministry. I am unable to furnish *personal* recollections of him, but, as I have often heard him described, and have been assured by many who were his cotemporaries to whom I have read the outline of my sketch, that I have fairly, though roughly, pictured his life, I trust you will accept with confidence what I have been able to gather.

JOHN STERRY was born in Providence, R. I., in 1766. His father, Roger Sterry, was an Englishman. His mother, Abby Holmes, was from Stonington, Conn. The family was every way worthy, though not favoured with wealth. On account of a connection, by marriage, with the family of Gov. Fenner, the children were favoured with unusual educational advantages. John improved his opportunities faithfully, and even studied in Brown University, though he did not take the full collegiate course. His gifts and scholarship, as evinced in his youth, and confirmed by the labours of his life, were far above mediocrity. He was a superior mathematician; as was also his brother, Consider Sterry: and both brothers distinguished themselves not only as mathematicians, but as mechanics and writers. When but a little past their majority, they jointly produced and published a large mathematical work. While this work was passing through the press, under the supervision of John, one of the compositors was taken sick. John immediately stepped into the compositor's place, and successfully handled the "stick." This was the beginning of his career as a printer.

About the year 1790, Mr. Sterry removed to Norwich, Conn., and soon established himself as a printer, book-binder, book-seller, paper-maker, author, and publisher. After a few years, he entered into business relations with Epaphras Porter: and the firm of Sterry and Porter became very widely and honourably known.

Mr. Sterry was married in 1792 to Rebecca Bromley of Preston, Conn. Though Rebecca was but sixteen at her marriage, she proved an excellent wife, fully adequate to all her important duties. Mr. Sterry had ten children,—six sons and four daughters, all respectable and useful. His eldest son is a worthy Deacon of a Baptist Church in Utica, N. Y.

Previous to Mr. Sterry's conversion, he, with his brother, Consider, wrote quite a large book in favour of the doctrine of Universal Salvation. Before completing the volume, John thought that some proof of the doctrine should be drawn from the Bible. But, in searching for it, he became convinced that his favourite position could not be sustained. He wished to drop the enterprise of publishing; but his brother urged it forward, especially in consideration of their having obtained a large number of subscribers for the work. John yielded very reluctantly, and went forward till the sheets were ready for binding. He then insisted that half the volumes should be set out to him, that he might do with them as he should choose. Immediately, upon the division, he took his portion of the sheets, and carrying them into the back yard, and piling them up, set fire to the whole, declaring that he could never be responsible for giving to the world what he did not believe to be true.

Mr. Sterry was converted after his removal to Norwich, through the instrumentality of a little band of Baptists, made up in part of Separatists, then maintaining themselves as a branch of the Rev. William Northup's Church in Kingston, R. I. Immediately upon his conversion, he united with this little company, among whom his gifts and graces were soon recognized and honoured. They selected him as their leader, and gave him liberty to "improve his gift" in preaching. Early in the year 1800, this little band took measures to become a regular and independent church; and on the 12th of July they were publicly recognized, by suitable advice and assistance from a council, as the First Baptist Church in the city of Norwich. As Mr. Sterry had already won the entire confidence of the church, and a large measure of popularity as a preacher, the church, in October following, called him to ordination. And, on the 25th of December, 1800, he was appropriately set apart to the work of the ministry. His Ordination Sermon was preached by the Rev. Silas Burrows, from Acts xx. 28.

As the church was at first very small and very poor, worshipping in private houses, a school-house, or a rope-walk, and sometimes, in warm weather, on account of the numbers that desired to attend, in a grove,—the meeting-house raised in 1801 not being finished till 1807; and as the religious usages of the more wealthy portion of the community, together with the ecclesiastical laws of Connecticut, were as yet quite unfavourable to the Baptists, Mr. Sterry's trials and toils were neither few nor light. A less independent, self-reliant, truth-loving, and persevering man would have been quite disheartened. And such was the poverty of the church, during

the whole period of his ministry, though greatly prospered under his labours, that in no year did they pay him a salary exceeding one hundred and fifty dollars. His circumstances, therefore, as well as his natural tastes, prompted him to continue his mechanical and literary pursuits through life. Nevertheless, he was the devoted Pastor of this church; and he also preached much in adjoining towns, and even in Rhode Island and Massachusetts. For a time he preached regularly, once a month, at Preston, during the early history of the Baptist Church in that place.

Several memorable revivals were enjoyed by the church under Mr. Sterry's ministry. The years 1816 and 1817 brought large numbers into it. Another happy season of refreshing was experienced in 1819. The whole number received to the church by Baptism, during the twenty-three years of his ministry, was one hundred and seventy-seven.

Mr. Sterry's originality of mind was evinced by at least two valuable inventions. He invented the art of marbling paper,—an art which has since been carried to great perfection, and spread over the civilized world. His patent was sold for a consideration to Epaphras Porter. He also discovered an improved method of bleaching cottons, and this he disposed of to Rhode Island manufacturers.

Mr. Sterry also distinguished himself as an author. As I have already intimated, while he was yet a very young man, he, with his brother Consider, had prepared a large mathematical work—it consisted of two parts, an Arithmetic and an Algebra, and was entitled "The American Youth." This octavo volume of three hundred and seventy-seven pages was put to press in 1790, and was not only highly commended by teachers and Professors in Colleges in this country, but was favourably noticed in Europe. In 1795, the brothers prepared and published an "Arithmetic for the use of Schools in the United States." Mr. Sterry was accustomed, yearly, for a while at least, to assist Mr. Nathan Daboll in the preparation of his celebrated Almanacs.

Soon after he entered the ministry, he rendered important aid to the Rev. William Northup in preparing and publishing a Hymn Book, entitled "Divine Songs,"—a Collection that, for a season, was widely used in our Baptist Churches. In June, 1804, Sterry and Porter (though Mr. Sterry was the prominent writer) edited and published a newspaper called "The True Republican,"—a very spirited, popular and useful sheet. Mr. Sterry was an able writer and editor. He was a democrat, of course, and was honest to the core. Though his paper provoked strong opposition from the Federalists of the day, he never treated his opponents otherwise than with respectful consideration. The favourite motto of his political papers was indicative of the man,—"Nothing extenuate, nor aught set down in malice." He contended for a protective tariff; a reform in the mode of conducting elections, so as to secure fairness; and especially for Religious Liberty and a new State Constitution. The last two great objects, for which he wrote vigorously and sacrificed freely, he lived to see happily secured in 1818. All his writings are clear, well-tempered, racy, and abounding in great and sound principles.

The last few years of Mr. Sterry's life were somewhat clouded,—first, on account of certain unhappy misunderstandings in his church, and secondly,

on account of reverses in his pecuniary affairs. He experienced a great loss of property from purchasing in Boston a large quantity of Italian silk, which he attempted to reel, but found it had been damaged by salt water. This loss was augmented and aggravated by the unskilfulness and deceit of an English silk manufacturer, whom he employed to construct machinery, and aid him in the process of reeling.

Mr. Sterry's naturally studious turn of mind and capability of mental abstraction may be illustrated by an amusing anecdote. One of his business tours to Boston he made on horseback. On his return, when he rode up to his house, he was met by his son, who informed him that he had somewhere exchanged horses. The fact of the exchange was as new to Mr. Sterry as it was to Robert, while the horse in hand was but half as valuable as his own.

Mr. Sterry was six feet in height, well formed, erect, with a pleasant and commanding countenance. His mental powers were suited to his physical,—strong, solid, well proportioned. As a speaker, he was plain, usually energetic, sometimes fervid. His preaching was logical and forcible, with less of the hortative than marked that of some of his brethren, and occasionally nobly eloquent. He was executive rather than diplomatic. In sound judgment and prudence he had few superiors. Hence he was often selected by his brethren in the ministry for duties and stations that were alike honourable and responsible.

In short, Mr. Sterry was an able and good man. He was laborious, faithful, true to great principles, unambitious of place and preferments, glorying only in the Cross of Christ. He was the true and beloved yokefellow of John G. Wightman, Roswell Burrows, Asa Wilcox, William Palmer, the worthy Miners, and all the veteran labourers in Eastern Connecticut. For the age in which he lived, he was a workman that needed not to be ashamed, as is sufficiently attested by his writings, found in his books and papers, and in the Circular and Corresponding Letters he prepared for the Groton Union Conference and the New London Baptist Association.

His wife survived him ten years. She died of consumption in October 1833, aged fifty-seven.

The disease that terminated Mr. Sterry's life, was an affection of the liver. He suffered severely but a few weeks. On the 5th of November, 1823, in his own house in Norwich town, and in the fifty-seventh year of his age, he departed triumphantly to his rest. His Funeral Sermon was preached to a mourning community, by the Rev. Wm. Palmer, from Matt. xxv. 21. His remains were tearfully buried in the Town Plot Cemetery, where

"The rude forefathers of the hamlet sleep."

Yours fraternally,

FREDERIC DENISON.

EZRA BUTLER.*

1800—1838.

Ezra Butler, the third son of Asaph and Jane (McAllister) Butler, was born in Lancaster, Mass., in September, 1763. His mother, who was of Scotch parentage, died when he was a mere boy; but, from what he had heard, as well as from what he remembered, of her, he supposed that she was a truly pious person, though not a professor of religion. His father lived to a somewhat advanced age, and in his later years not only made a public profession of his faith, but was apparently a devout Christian. The first six years of the son's life were spent in his native place, and in Warwick, Mass. After the death of his mother, his father's family was partially separated, and he lived for a few years with his eldest brother. This brother and his wife were both exemplary members of the Congregational Church; and their fidelity to his spiritual interests seems to have left an enduring impression upon his mind. His sister-in-law especially was careful to teach him forms of prayer, which he found of use many years after, when his own diffidence suggested their adoption, to some extent, in first commencing family devotions. *Joel Butler*, the brother referred to, joined the Baptists in 1780, and commenced preaching and was ordained at Woodstock in 1785. He moved from field to field, through the State of New York, Westwardly, and died at Geneva, Ind., September 13, 1822, in his seventy-first year. His eldest son (*Ora*) was also a Baptist minister in good repute.

At the age of about fourteen, Ezra Butler went to live with Dr. Stearns, of Claremont, N. H.; and, with the exception of a few months, remained there during the rest of his minority. The Doctor soon entrusted to him the management of his large farm, while he himself attended to the duties of his profession. At the age of sixteen he enlisted as a soldier in the Revolution, but, after having served about six months, returned to his place as manager of Dr. Stearns' farm. A few months after he had reached his majority, he, with his brother Asaph, about two years older than himself, left Weathersfield, Vt,—to which place his father had in the mean time removed,—to try their fortunes in the Valley of Onion River. The last twenty-five miles of their route they travelled on snow shoes, (the snow being about four feet deep,) transporting the few articles they took with them, on a hand-sled. They reached what is now Waterbury, their place of destination, on the 20th of March, 1785. The place was then entirely new, there being but one family in it, and not more than half a dozen dwellings for a distance of twenty-five miles, both above and below the town, on Onion River. All that portion of the State, for nearly sixty miles, extending from Lake Champlain almost to White River, was one dense forest, without roads, and, with the above exceptions, without inhabitants. Here Mr. Butler, being then in his twenty-second year, commenced a farm for himself, depending for success entirely on his own honest industry, and here he remained till he was summoned to his long home.

* Memoir by a Lady.—MS. from his son, Russell Butler, Esq.

Mr. Butler was married on the 13th of June, 1785, at Weathersfield, Vt., to Tryphena Diggins, formerly of Windsor, Conn.; though he did not move his family to Waterbury until September of the next year.

At the age of twenty-seven he became hopefully a subject of renewing grace. In his early years he had been more or less thoughtful in regard to his immortal interests, but, after his removal to Waterbury,—exiled as he was from the public means of grace,—his mind settled into a habit of utter indifference in regard to spiritual things. Being obliged to labour hard during the week, he was accustomed to spend part of the Sabbath in sleep; and, on a certain Sabbath, as he woke from sleep, he observed his wife reading a pamphlet, and asked her to read it aloud. As its title-page was gone, he never knew either its title, or the name of its author; but the subject was one which, in former years, had occasioned him great perplexity,—namely, how a man can be blameable for possessing an evil disposition which he did not create for himself; and hence he listened with earnest attention. After she had read aloud for some time, he stopped her with the simple exclamation,—"If this is true, we are *undone*." Though he said nothing more, he was thrown into the most intense agony of spirit, which continued until the Friday following, when he carried his wife to pass the night with a friend whose residence was four or five miles distant from his own. Being alone that night, he resolved that he would read the Bible, and endeavoured to settle the question intelligently whether his condition as a sinner was really such as the pamphlet to which he had listened had led him to apprehend. The following is his own account of the exercises of his mind at this period, given by a friend to whom he communicated it:—

"I performed my necessary labour as soon as possible, and then sat down with my Bible. I read the Epistle to the Romans—it all condemned me. It was plain that I was a sinner, utterly condemned before God, and must be lost. I felt as sure of this as if my sentence had actually been pronounced in my hearing. Sometimes the thought would enter my mind that God had mercy on sinners—He had mercy on Saul of Tarsus—He may have mercy on me. But no, I am more vile than any other sinner. Saul had not the light that I have—he did what he thought was right—I have done what I knew was wrong.

"I finally thought that I would fall down and once more bemoan my condition before God. I could not think of *praying*, but I resolved to utter my lamentations for the last time, and then never attempt to address God again. I had many times tried to pray, and had always done so standing,—except that I had sometimes prostrated myself on my face; but now I fell upon my knees and bemoaned my lost state. My mind was occupied upon myself. My own case was the engrossing consideration. After a time I lost sight of myself, and was wholly absorbed in contemplating the glory of God. Such glory and excellency as I beheld I had never conceived of. The room seemed filled with the manifestation of God's glory. The law of God then appeared to me exceedingly beautiful and excellent. After rising from my knees, and being, for some time, rapt in these contemplations, my mind reverted to my own state. And can I ever be permitted to behold this glory; or must I be banished from the presence of God, and be left to continue his enemy?—was my inward inquiry. Again I took up my Bible, and read over the same portions I had been reading in the early part of the evening; but I did not find the same things that I had then discovered; and I read on with all haste in order to find what had before made such an impression upon me. I came to the expression,—'Love is the fulfilling of the law.' Here I paused—I had read this portion of Scripture many times before, but I never before saw this expression—What does this mean? I pondered. Can this mean that love to the law is the fulfilling of the law? I see not but it does. And why should not the law be loved? What more worthy of love? And do I not love this law? Here some faint idea entered my mind that I must have passed the change called regeneration; but it was not distinct enough for me to fasten upon.

"I retired to my bed, but soon such discoveries were made to me of the glory of God that I could not rest. I felt as if surrounded with his visible presence and glory. I arose, rekindled the fire, and lighted a candle; and, filled with these overwhelming

views, I spent most of the night. Towards morning I slept a short time; but at the dawn of day I arose full of the same thoughts and feelings.

"Before night I brought my wife home, and, hastening to finish my usual labours, I sat down in the evening, and began to talk to her of the glory of God, as being every where visible, and exceeding every thing else. I talked on till, after some time, she said she could see nothing of this. In my astonishment I exclaimed,—'Why you are as blind as the chimney-back!' But it occurred to me instantly that, a few days ago, I was equally blind.

"That evening a Baptist minister, by the name of Call,* who resided at Woodstock, and whom I had formerly seen, being on a journey, called to spend the night with me. I never was so glad to see any man, before nor since. My first salutation expressed the state of my mind. He preached in the house of one of the inhabitants the next day, which was Sunday; and, after he had closed, I got up, and, with tears and sobs, tried to tell my neighbours how things appeared to me. They were struck with wonder. Every mouth was open, and all hands upraised in astonishment. After the Sabbath was passed, I was again left without any human being near, who could counsel me, or even enter into my feelings.

"'As yet' I observed, 'you seem, Sir, not to have had a manifestation of Jesus Christ as a Saviour—how and when did this take place?'

"True," he replied, "I had not; but during Monday morning I was greatly distressed to know what God would do with me. And now I think I exercised submission as I scarcely have at any other time. My anxiety was extreme to be permitted to enjoy the presence of God, and behold his glory—still I felt that He would do right, and I could acquiesce in his disposal of me. In an agony of feeling, I was walking to a neighbour's, and, while on my way, Jesus Christ was set before me as *the Saviour of sinners*. This was my first apprehension of the way of salvation. The Gospel plan was unfolded to my view, and I went on my way rejoicing in the application of the atonement to my soul, my views of the glory of God more enrapturing than ever. The views I then had of Christ as my Saviour I did not lose for many years, nor should I do right to say I have ever lost them. On arriving at my neighbour's, in a flood of tears I tried to tell him my feelings, but they were entirely beyond his comprehension."

As there was no church within forty miles of Mr. Butler's residence, he had no opportunity, for some time, of making a public profession of religion. Besides, his views were not at once settled in respect to Baptism; though the result of his reading and reflection on the subject was that he was brought into full sympathy with the Baptists. The next winter, about one year from the time of his former visit, Mr. Call again passed through Waterbury, and stopped long enough to preach a sermon and baptize Mr. Butler. During the service preparatory to the Baptism, his mind became greatly clouded, and he was led to fear that all his previous experiences had been delusion; but before the ordinance was actually administered, the cloud passed away, and he went down into the water full of peace and joy.

After this, Mr. Butler was ready to avail himself of every opportunity, whether in public or private, to help forward the cause of his Master. About the beginning of the year 1800, he was called to the ministry by the church in Bolton, of which he had been a member several years. As the population in the surrounding country increased, new churches were established; and when a Baptist church was organized in Waterbury, towards the close of the year 1800, he was chosen and ordained as its Pastor,—an office which he continued to hold thirty-two or three years.

Mr. Butler united, at different periods, various civil offices with that of a minister of the Gospel—indeed he had held some of these several years previous to his ordination. After the organization of the town in 1790, he was the first Town Clerk; and was not long after appointed Justice of

* Elder Call was an itinerant preacher or evangelist, who, though his family resided at Woodstock, travelled extensively in Vermont, and it is believed in other New England States also, in the exercise of his ministry.

the Peace; and, about 1797 or '98, was chosen Representative to the General Assembly, and was subsequently several times re-elected. In 1806, he was elected one of the Council of Censors, and about the same time,—perhaps a year or two earlier,—was appointed a Judge of the County Court,—his residence then being in Chittenden County, and the sessions held at Burlington. After the organization of Washington County,—his residence being within its limits,—he was appointed Chief Justice for Washington, as he had previously been for Chittenden, and was reappointed every year, with one or two exceptions, until 1825. He was, for many years previous to this date, elected by the State a member of the Legislative Council. He was a member of Congress two years,—from 1813 to 1815; and was Governor of the State of Vermont for an equal period,—from 1826 to 1828. His administration as Governor was distinguished chiefly by a vigorous and successful effort for the suppression of Lotteries, and by some essential improvements in the system of Common School education. The last public act he performed, was to officiate as Elector of President of the United States, in 1836; having been appointed by the other Electors to supply the place of an absent member of the Electoral College.

An extensive revival of religion occurred in Waterbury, during the time that he held the office of Governor, which resulted in considerable additions to the several churches, and in which his own family had a liberal share. Notwithstanding the cares and burdens incident to the high civil station which he held, he sympathized deeply in the religious movement, always cherishing an intense interest in the progress of Christ's Kingdom, and never losing sight of the fact that his highest office was that of a minister of Christ.

Governor Butler, during a considerable part of his life, was the subject of much bodily infirmity and suffering. For several years previous to his death, his decline was very perceptible, and he was able to go little from home. For four days immediately preceding that event, he had been confined to his room; and for the last day or two was evidently aware that he was approaching his end; but his extreme weakness, accompanied with a degree of drowsiness, rendered him incapable of much conversation. Every thing, however, indicated perfect composure of spirit; and these signs were confirmed into certainty by the higher testimony of a long course of Christian activity and devotion. He died on the morning of July 12, 1838, in the seventy-fifth year of his age.

Mrs. Butler, who had long lived an exemplary Christian life, died on the 9th of March, 1843, in her seventy-sixth year. They had eleven children, three of whom died very young; the eldest daughter died in 1821, aged thirty-three; and the remaining seven,—three sons and four daughters still (1859) survive, scattered in four different States, and occupying different positions of respectability and usefulness.

When the Rev. Dr. Cox and the Rev. Mr. Hoby, two distinguished Baptist ministers in England, came to this country, a few years since, as a deputation to the American Baptist Churches, the latter called on Governor Butler; and in the joint Report of their Travels, which they subsequently published, Mr. Hoby thus refers to the interview:—

"At Waterbury, I paid a visit to Governor Butler, who, you remember, though a Pastor in our denomination, had once the honour of being Governor of the State of Vermont. His eye is not so dimmed with age, but that you may clearly discern it was once expressive of the intelligence and energy equal to the responsibilities of such an office, however undesirable it may be to blend it with pastoral engagements. Forever let his name be honoured among those who steadfastly determined, and laboured with untiring zeal, to disencumber the State of the burden of a religious establishment, and religion of the manifold evils of State patronage. As he walked towards the town, he told me that, fifty years ago, he cleared the first spot in this cultivated district, which was then all wilderness—now his children's children are growing up around him, to inherit the land and the liberties they owe so literally to their fathers."

FROM THE REV. ALVAH SABIN.

GEORGIA PLAIN, Vt., October 24, 1857.

Dear Sir: The first time that I ever saw the Rev. Ezra Butler was at an Ecclesiastical Council convened at Morristown, Vt., about the year 1818. He was then, and, as he informed me, had been for some time, in very infirm health, his disease being an inveterate asthma. I well recollect my surprise at seeing him so far from home, when he was manifestly in so feeble a state. Some one asked him if he attempted to labour at all; and his answer was,—"Yes—not that my labours amount to any thing; but if I did not tire myself, I could not rest." He was of about the ordinary stature, but his shoulders were bowed, and his gait slow, and almost tottering. His complexion was dark; his hair black; his forehead prominent; his eyes deeply sunken, but black and piercing; and when engaged in debate, he would raise them and fix them on an opponent in a way that could not fail to convince him that he had a clear headed man to deal with. I noticed that he was evidently fond of debate, though he always treated his opponent with profound respect.

My next opportunity for gaining a personal knowledge of him was in October, 1826.—the year he was appointed Governor of the State of Vermont, and the Rev. Aaron Leland, another Baptist minister, was Lieutenant Governor. I was myself that year a Representative in the Legislature from my native town; and it so happened that, during my stay in Montpelier, I boarded in the same house with these two venerable men, and became quite intimate with Governor Butler. When he had got his annual speech printed, as was customary, before it was delivered, he asked me to go with him to his room; and, putting his speech into my hands,—"Now," said he, "do you sit down, and read that speech to me, and let me see how it appears." I did so; and when I had finished reading it, he simply remarked,—"Well, I am sure that little thing cost me more than it is worth." During the session, the members had a general caucus for the purpose of nominating a candidate for Governor the succeeding year; and some of his opponents advised his particular friends to suggest to him that he had better take himself out of the way, as he would thereby save himself the mortification of a defeat. After the meeting, he inquired what was done: and I stated, among other things, what some of the would be leaders in the political affairs of the State had graciously volunteered to advise in respect to himself. His reply was illustrative of his prodigious energy of will, and fearlessness of all opposing influences—"If every man in that house were opposed to my next election," said he, "I would have it, though it should cost me every cent I am worth on earth." Butler and Leland were often engaged in animated conversation: the former was lean and cool blooded; the latter was portly and corpulent. As they would walk the room together, talking earnestly, Leland would raise the latch, and jerk the door wide open; and, after a turn or two, Butler would walk softly and close the door: after a turn or two more, Leland would again go through the same process of raising the latch and flirting the door open; and Butler would soon

proceed to close it; and thus they would alternately open and close the door half a dozen times in one conversation,—neither observing what the other had done, but each indicating the temperature of his own blood.

The next year I was sent for to spend a week with the church in Waterbury. It was a time of some revival, and the Governor took a deep interest in the work. I shall not soon forget the tears of affection and joy that he shed on witnessing the Baptism of, I think, five of his children, and two or three of his grand-children, at the close of the week I was there.

At the early period when Governor Butler commenced his ministry, there were but few churches, and those were very poor and small; and no inconsiderable portion of the Baptists had scruples as to paying their preachers any thing for their services. Governor Butler told me that he would give me his whole history in connection with the matter of salary, in two anecdotes. They were the following:—

At one time, a certain brother N——, voluntarily, and from his own conviction of duty, brought him two bushels of wheat, which, of course, he did not hesitate to receive. The next year, the crops of the farmers being somewhat stinted, and Brother N——'s among the rest, he concluded, in order to help out the deficiency, to go and demand of his minister the wheat which he had *generously* given him the year before. He, accordingly, did go, and made the demand in person; alleging that, as the season was, Mr. Butler could better afford to return it than he could to do without it. Mr. B. remonstrated against the injustice, to say nothing of the indelicacy, of the demand; but his parishioner could neither be convinced nor shamed, and even shadowed forth a threat that if the wheat was not returned, he would bring the matter to the notice and adjudication of the church. Mr. B., for the sake of peace, finally yielded to the strange and unrighteous exaction, and the man went off with the same quantity of wheat which he had brought the year before.

The other case was this—A parishioner called on him to attend a Funeral at his house; and, after the service was over, and the Governor was about leaving for home, the man put into his hands one silver dollar; "and that," said he, "is the sum of all I ever received for preaching, though, for a great many years, I preached regularly to this church, and answered the calls that were made upon me far and near."

I regret that my acquaintance with Governor Butler does not enable me to go into the minute details of his character; but perhaps what I have written may give you some idea of its more prominent features.

With great respect,

I am your obedient servant,

ALVAH SABIN.

JEREMIAH VARDEMAN.

1800—1842.

FROM THE REV. JOHN MASON PECK, D. D.

ROCK SPRING, Ill., August 17, 1854.

Rev. and dear Brother: I will state briefly my opportunities of knowing the Rev. Jeremiah Vardeman, of whose life and character you ask me to furnish you some account. My personal acquaintance with him commenced in 1817, when I was journeying with my family from New England to Missouri, as a Missionary. My colleague, the Rev. James E. Welch, who had preceded me, was at his father's residence in the settlement of David's Fork, where I spent between two and three weeks, and heard Mr. Vardeman preach, and learned something of his character, habits, and influence among the people of his charge. I renewed my acquaintance with him, and heard him again, under most favourable circumstances, at Edwardsville, Ill., in October, 1830. He was then moving from Kentucky to Missouri, with a family of about twenty-five persons,—old and young, and travelling in Western frontier style, independent of taverns or hotels, and encamping out at night in the forest, or on the borders of the prairies. It was only at the urgent solicitation of his friends that he could be induced, under these circumstances, to attempt to preach. His discourse, entirely extempore, was both instructive and impressive, and rarely have I seen so attentive a congregation. I was with him for several weeks in 1834, during which we preached alternately through several counties in the interior of Missouri. Again in 1836, I lay sick in his house several days, shared and *felt* his kindness and hospitality, and witnessed the order and affection in his household, and the strong attachment of his servants, who revered and loved him as a father. The last visit I made to him was in 1838, when he was still active and successful in the ministry.

JEREMIAH VARDEMAN was the youngest of twelve children, and was descended from Swedish ancestors by his father, and from Welsh by his mother. Traits of character peculiar to each nation were conspicuous in him. He was born on the waters of New River, in what is now Wythe County, Va., on the 8th of July, 1775. Both his father and paternal grandfather were natives of Sweden. The latter, John Vardeman, Senior, migrated to America with his family in the early part of the eighteenth century, and joined the Protestant Episcopal Church in his adopted country, and was esteemed for his piety and moral worth. As reported by his descendants, he died at the extraordinary age of one hundred and twenty-five years.

His son, John Vardeman, Jr., was only seven years of age when he left his native country, but recollected many incidents that occurred in Sweden. While living in South Carolina, he married Elizabeth Morgan, who was a native of Wales, and soon after removed to Virginia, and settled in Bedford County, on the Eastern slope of the Blue Ridge, not far from the celebrated Peaks of Otter. Here they professed religion, and united with

the Baptists, at a period of violent persecution in the Old Dominion, and ever after maintained an exemplary Christian profession to extreme old age.

About 1767, John Vardeman, Jr. removed his young family to the settlement on New River, where Jeremiah was born. Two years after, the father pushed still farther into the Southwestern corner of Virginia. It was then a time of trouble with the Southern and Western Indians, and Mr. Vardeman and his neighbours made a fort at Shadrach White's residence, for their protection, in which the families lived. The men were engaged in scouting parties, and were obliged to be armed and to stand guard, while clearing and cultivating their fields.

In the autumn of 1779, Mr. Vardeman and family, with a company of emigrants, removed to the wilds of Kentucky, and settled near Crab Orchard in Lincoln County. Both the father and the sons were compelled to perform their part in the border wars for the defence of the families in Kentucky. The father was too far advanced in life to go on campaigns, as he had done in former years, but he could stand guard at the fort, and hunt game in the woods. His four eldest sons were frequently engaged in defence of the settlements and in scouting parties. The father ultimately removed to Missouri, and died there about 1827, aged a hundred and nine years.

Jeremiah, who was the youngest of his father's five sons, was old enough to take some part in the Indian wars before their close by Wayne's victory in 1794, and he actually served more than once as a scout. Reared from early childhood in the wilderness of Kentucky, and during troublous times, his opportunities for education were limited indeed. And the very little he obtained was more from his own personal efforts at home, and from assistance derived from the family, than from the advantages of a school. His acquisitions did not reach beyond reading, writing, and arithmetic. When he attained to manhood, and especially after he commenced speaking in public, he read just enough for profitable meditation. He acquired the habit of exercising deep and intense thought, while riding, walking, or labouring on a farm. His pious parents instructed their children in the Holy Scriptures, and daily offered up prayers for their salvation.

It was in the year 1792, when Jeremiah Vardeman was seventeen years of age, that a revival of religion commenced in the Baptist Church of Cedar Creek, in Lincoln County. The ministers who were co-labourers, and itinerated through that part of Kentucky, were John Bailey, Lewis Craig, William Marshall, Peyton Nowlin, and William Bledsoe. The meetings were not continuous or protracted, as in modern times. The regular periods for preaching in each settlement were monthly, when, on ordinary occasions, the meetings would be held on Saturday and Sabbath; in seasons of special revival, more frequently, with two or three social prayer meetings during each week, and occasional sermons on week days by some visiting preacher. During this revival, Jeremiah Vardeman, and his two brothers, Amaziah and Morgan, with many other persons in Lincoln County, professed to be converted, were baptized, and united with the Cedar Creek Church. Elder William Marshall had gathered this church, but, at the time of the revival, William Bledsoe was Pastor or monthly

supply. Subsequently, John Bailey, a leading preacher in this district, became a Universal Restorationist, and was deposed from the ministry among the Baptists. Bledsoe also apostatized, first to Universalism, and then to religious indifference, and to a reckless course of conduct.

Mr. Vardeman always protested that the preaching of these men had no effect in bringing him to serious reflection. He was under conviction of his sins for two or three months, during which the instruction and prayers of his father and mother, and his own reading of the Scriptures, made a powerful impression upon his mind.

As soon as he indulged the hope that he was reconciled to God, he felt a strong conviction that it was his duty to call sinners to repentance, and to engage at once in preaching the Gospel. But the ordinary objections rose in his mind,—his youth, his inexperience, his deficiency in knowledge, and the fear that he should dishonour the cause if he should make the attempt. And these objections so far prevailed with him that he came pretty much to abandon the idea. He remained in the church, maintained secret prayer, and paid due respect to his Christian obligations for about two years. He was a mere novice, and no one thought of calling on him to pray or to speak in public.

Some of his associates, of about his own age, made frequent attempts to draw him into circles of frivolity and worldliness: they repeated to him the words of Scripture, without regard to their connection and meaning,—"There is a time to dance;" which, of course, as they applied it, meant the period of youth. Young Vardeman's natural temperament induced in him a high relish for social pleasures and hilarity, and, by the urgent solicitations of his ungodly friends, he was drawn first partially, and then wholly, within the circle of their influence. The next downward step was in yielding to their entreaties, much against his own conscience, to attend, as a mere spectator, a dancing school that had been started in the settlement of Crab Orchard. He thought within himself that it should be only for a single time, and after that he would resume his former watchfulness and spirituality. Some very respectable persons were there; and they treated the young professor with marked attention. Amidst the whirl of excitement and gaiety, and against the convictions of his own conscience, he was finally persuaded to sign his name to the list of those who were to constitute the school.

Forty years after this false step was taken, I heard him narrate with pungent feelings of regret and abhorrence this error of his youth. He told me that, while putting his name to the subscription list, he felt like a criminal signing his own death warrant; but, by a desperate effort, he braved it out, and went through a regular course of lessons in dancing. Up to this time he had never attended a dancing school, or a country frolic. Educated, as he had been, under the constant supervision of religious parents, and habituated to the universally prevailing sentiment at that period that dancing and all kindred amusements were inconsistent with a Christian profession, it is not strange that he should regard his conduct as a forfeiture of Christian fellowship among his brethren, and suffer exclusion from the Church. His parents and two brothers were members of the same church, and were grievously afflicted by the conduct of Jere-

miah, who left the church without explanation or apology. He regarded himself as unworthy of the Christian name, and offered no apology for his folly and sin.

Possessing, as he did, unusual energy of character, he engaged with his whole soul in whatever he undertook. He even tried to persuade his brother Morgan to look on and see how well he could dance. This brother, who maintained steadfastly his Christian profession to old age, gave to a friend of mine a statement of the waywardness of his erring brother, and remarked, with deep feeling, that he would rather have followed him to the grave, and seen him buried as a Christian, than to have seen him in a dancing school.

While learning to dance, he became enamoured with the music of the violin, and purchased one. He had an ear and taste for music, and in a few weeks became a successful performer. For about three years, he spent much of his time in playing on that instrument, greatly to the grief of his parents and brothers.

During this period of worldiness and hilarity, he became attached to a young lady,—Elizabeth, daughter of Richard James, Esq. Her parents were both devout members of Cedar Creek Church, and regarded young Vardeman as a vain, light-minded fellow, who wasted his time in dancing and playing on the fiddle; and they were opposed to the match. The result was (a very common one in frontier settlements) an elopement to Pulaski County, and marriage.

His young wife, though religiously trained, had made no profession of religion, and inclined to the ways of her husband. Her excellent parents, though sorely grieved, had the good sense to perceive that further opposition was useless, forgave the delinquents, and within a few months followed the young couple to Pulaski County, and settled on Cumberland River. There Vardeman became the leader of the young people in every species of mirth and amusement—none could sing and play the violin so enchantingly,—none so jovial and frolicksome, as Jeremiah Vardeman; and his young wife, much to the grief of her parents, shared in all his gaiety. Thus passed nearly three years of his life. He was not, in the ordinary acceptation of the word, immoral; but, on the contrary, he abstained from profane language, was temperate, kind-hearted, generous, and honourable in his dealings with his fellow-men. But his duty to God was wholly neglected, and he lived after the course of this world. Yet he was far from being a happy man. He had his seasons of deep depression and bitter remorse, which always, sooner or later, overtake the gross backslider. Conviction of his sin and folly often drove him back to sinful pleasures for temporary relief. His religious friends, with a single exception, gave him up, under the impression that he was, humanly speaking, irreclaimable. That exception was his pious mother. She clung to him with a mother's love, strengthened by faith in the Divine promises, and in the power and grace of the Lord Jesus Christ. She was a woman of persevering prayer; and the more thoughtless and worldly he became, the more fervently she prayed. It seemed to others presumptuous, when she would say,—"I know Jerry will be reclaimed. God is faithful, and I feel assured He is a prayer-hearing God."

There was a plain, unlettered Baptist preacher in Pulaski County, by the name of Thomas Hansford,—a man of fervent zeal and devout manners, who was very successful in his labours, especially in awakening the consciences of his hearers. This man had made a profession of religion about the same time with Vardeman, and soon after commenced preaching the Gospel. Vardeman had much confidence in the sincerity and zeal of Hansford, and was not so hardened but that he would attend meetings with his wife. A revival was in progress under his ministrations. It was the beginning of the series of extraordinary religious excitements, that commenced simultaneously, and at various and quite distant places in Kentucky, and other States, at the close of the last, and the beginning of the present, century, and called THE GREAT REVIVAL.

On a certain Sabbath in 1799, Mr. Hansford had an appointment in a private house, (for seldom had a church there a house of worship,) about six miles from Mr. Vardeman's residence. It was no great feat, at that time, for a young, athletic man and his wife to ride or even walk that distance through the forest to hear the Gospel preached. Mr. Hansford was led to preach from II. Peter, ii. 22. "But it has happened unto them, according to the true proverb, the dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire." The preacher expounded the preceding verses, and applied the text in a most pungent and feeling manner to the consciences of those who had professed religion, and had apostatized. Vardeman was present in one room, and his wife in another. He was convinced suddenly and powerfully of the sin of backsliding; she was made conscious of her sin and guilt; while neither knew until afterwards that the other was affected. In relating this to me, in the year 1834, he remarked, while the big tears rolled down his cheeks,—"If Brother Hansford had poured coals of fire over my naked body, they would not have burned me worse than that sermon did." Both went home from the meeting under pungent distress. Vardeman could not labour, had no appetite, and spent most of his time for two or three days in the woods,—sometimes on his knees, and then prostrate on the ground, confessing and deploring his sins, and pleading with God for mercy. He compared himself to Jonah, who fled from his duty to Tarshish, and was cast overboard in the storm. The impressions he had received in regard to preaching the Gospel, when he first made a profession of religion, now rolled on his conscience with crushing force. He felt great distress for turning back from his Christian profession; but he was constrained to refer this sad delinquency to his refusal to follow Christ in preaching the Gospel. His feelings on the subject became more and more intense, until he at length said, both in his heart and with his lips,—"Lord, what wilt thou have me to do? I will do anything the Lord requires, though it be at the sacrifice of my life." As he was reading and meditating on Malachi, IV. 2,—"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall,"—he found some relief, and solemnly vowed to the Lord that he would break off from his sinful course, and devote himself to the preaching of the Gospel.

A prayer meeting had been appointed in the neighbourhood, at night, the same week; and the change in Mr. Vardeman and his wife had become known, and a rumour had gone forth that he would preach. Of this, however, he knew nothing, but went to the meeting, with his wife, in his working dress. It being in the midst of summer, he was clad, like other labouring men, in a shirt and pants, and was bare-footed. This was all well enough; for plain, frontier people never think of putting on finery to attend a neighbourhood meeting on a week day.

There was no preacher present, but the general interest that was felt in religion, and the rumour that Vardeman was to preach, had brought out the men, women, and children for several miles around. Some of the church members conducted the social meetings without much formality. They sang hymns, prayed and talked, as they were inclined, or as impressions moved them. Towards the close, one of Vardeman's neighbours, who knew the effect of the sermon and his struggle during the week, invited him to speak. He arose to explain the mistake, and fell into a strain of passionate exhortation. In narrating the circumstance, he told me that he never could remember what he said, how long he spoke, or whether he said any thing. All that he recollected was that the people were weeping and sobbing around him. The weather was hot, the room crowded, and the preternatural excitement and effort in speaking caused him to perspire profusely, until his light, thin garments were drenched.

The next Sabbath he was at meeting again, where a crowd of people had gathered. He was expected to speak, but waited for older persons to take the lead; after which, with deep emotion and the tears gushing from his eyes, he gave an exhortation, mingled with confessions of his own backslidings, and entreated his young associates to forsake the sinful amusements into which he had led them, and follow Christ. To his great surprise, young and old pressed forward to offer him their hands, and with audible voices exclaimed,—"Oh, Mr. Vardeman, pray for me;" and one said,—"Do pray for me, Mr. Vardeman, for I'm *a heap bigger* sinner than you ever was." Probably there were twenty or more standing around him, or urging their way through the crowd, and in various phraseology confessing their sins and begging him to pray for them. As Mr. Vardeman had never attempted to pray in public, this call took him wholly by surprise: but there was no time for reflection—he thought of his vow to the Lord when he obtained relief, and without hesitation fell on his knees, and with the crowded assembly around him dissolved in tears, and pleading for mercy, he attempted for the first time to pray in public; what he said, or whether there was any coherency in his language or thought, he was unable to recollect.

These social meetings were continued on each successive Sabbath, and two or three times during the week, with similar effects; though, before they closed, he gave an invitation to all who felt conscious of their sinfulness and need of the power and grace of Christ, and who desired the prayers of God's people, to come forward and give him their hands, and he would offer special prayer to God in their behalf. This practice became very common, especially in seasons of revival, with most religious denominations through this Valley. Large meetings were frequently held in the

open air, under the umbrageous forest, or in school-houses, dwelling-houses, or other shelters in bad weather. I have not been able to trace the practice beyond the social meeting described, of the people spontaneously moving forward and entreating the speaker to pray for them.

Connected as it was with his first effort to exhort sinners to forsake their sins and flee to Christ, he always observed the practice, when he saw those signs of seriousness and anxiety which he was so quick to discern. He was opposed to all artifice and all preternatural excitements and contrivances to work on the passions of the people, and cautiously guarded his congregations from mistaking willingness on their part to have the prayers of Christians, for submission to the terms of the Gospel.

It was not many days before his former associates in worldly pleasure gave evidence of a saving conversion to Christ; his own wife being one of the first. News of the revival, and of the change in the course of Mr. Vardeman, and of his preaching, as the people called it, reached Lincoln County; and his parents, brothers and friends urged him to visit them. His father and brothers were fearful that he would make a failure in attempting to speak in their presence. But he disappointed their fears, speaking with great freedom, and wanting neither words nor thoughts.

The church of which he had been a member restored him to fellowship, and gave him a license in the old Baptist form; a certificate, merely stating he had "a gift" of usefulness, and had liberty to use it, wherever Providence opened the door. He now gave out appointments, and preached several times in quick succession. All classes came out to hear him, and in a short time more than twenty of his former associates in Lincoln County, and members of the dancing school that had led him astray, became the humble and obedient disciples of Christ.

It would exceed the limits of this communication to give any thing like a complete narrative of Mr. Vardeman's ministerial labours and eventful life. At the time he commenced public speaking, he laboured on a rented farm to support his family, and had no expectation of or desire for the public career to which he was destined. He was poor in this world's goods, and expected to remain so, but resolutely determined to cast himself on Divine Providence, perform the necessary labour required for a subsistence, and devote all the time he could to preaching the Gospel. He was ordained about 1801, and soon found himself called to the Pastorate, or rather monthly supply, of four churches. Providence favoured him, and his brethren whom he served aided him, and in a few years he was enabled to devote himself to the Gospel ministry in a sphere of great usefulness. He met with annoyances from some of the parties or divisions that then existed among the Baptists in Kentucky; but he used pleasantly to say in reference to their altercations,—"I cannot come down from the walls to engage on the plains of Ono."

He purchased a small farm in Lincoln County, on which he resided, while his labours extended into several counties abroad. Early in 1810, he was called to the monthly Pastorate of David's Fork Church, in Fayette County, ten miles East of Lexington, where he resided until his removal to Missouri in 1830. At the same period, and for several years after, he attended monthly the churches of Lulbegrud and Grassy Lick in Mont-

gomery County, where, in three successive years, he administered Baptism to more than two hundred and fifty professed converts. The Church in Bryant's Station, but a few miles from his residence, claimed his services one fourth of the time for nineteen years, during which period more than three hundred were baptized in that church. His labours were not confined to these localities. The churches he regularly supplied, though very strongly attached to him, obtained temporary supplies and released him for weeks and even for months at a time, to labour in distant and more destitute places. He usually attended several Associations annually, which always included a Sabbath each, on which he was uniformly chosen one of the preachers. As early as 1804, we have the account of a tour for preaching he made to Lexington, Lewistown, (now Maysville,) and other places. In 1816, we find him in the city of Lexington, holding a series of meetings, and the Church at Bryant's Station holding a church meeting to examine converts. Next year, the First Baptist Church in Lexington appears on the Minutes of the Elkhorn Association with thirty-eight members.

In the winter of 1815–16, Mr. Vardeman made his first visit to Bardstown, in Nelson County, then the seat of Roman Catholic influence. I have had the particulars of this and subsequent visits to Bardstown, and vicinity, and the effects of his preaching there, from the late Col. Samuel McKay. The Catholic Priest, who resided there, was unwise enough to enter the lists against him, and lost several of his congregation. Vardeman disrelished controversy, but in bringing the whole armament of Gospel truth to bear with tremendous effect on error, no man that I ever knew was his superior. He visited that part of Kentucky three times, and with his accustomed success in winning souls to Christ.

The same year, 1816, he commenced a series of meetings in Louisville. The Hon. Judge Rowan, then at the head of the Kentucky Bar, but not a church member, was a warm personal friend of Mr. Vardeman, and regarded him as one of the greatest pulpit orators he had heard. There were but few professors of religion in Louisville, and but one house of worship, and that owned and occupied by the Methodists. This was obtained, and the influence of Mr. Rowan brought out a large congregation, and a class of persons not accustomed, on ordinary occasions, to attend worship. Col. McKay, who was present, says, (1842,) "His fame as a preacher brought out immense congregations, for several successive days, to whom he preached with great effect; and to these meetings the city of Louisville is indebted, in a great measure, for its flourishing churches. . . . Immediately a large Presbyterian church arose, then the First Baptist Church,—and so on."

In 1818, the churches he regularly served released him for eight months, and provided, in each case, a substitute. His first wife had died suddenly, and he became so depressed as to alarm his friends, who wisely thought that, if he could be enlisted in a series of revivals by itinerant labours, his despondency would pass away. During this period, he visited Bardstown again, and then made a long tour into the Southern part of Kentucky, and on the borders of Tennessee. The preceding year, he had laboured with other ministers in raising up a church called Providence, in Jessamine County,

of seventy members. Another series of meetings, in 1825, gave this church an addition of one hundred and twenty-five members. He raised up another church at Paris, the seat of Justice of Bourbon County; and at various periods attended the Churches at Boone's Creek, Cane Run, and Silas.

Early in the summer of 1820, Mr. Vardeman made a visit to Nashville, the capital of Tennessee. There were but three Baptists in the place, and they belonged to Mill Creek Church, four miles distant. At first, meetings were held in the Methodist Church, but soon removed to the Court House. He usually had one or two brethren to aid him in these protracted meetings. On this occasion, the meetings commenced with the aid of the Rev. Isaac Hodgen, another very successful itinerant. Of Mr. Vardeman's labours here, which were continued through several weeks, I have a very interesting sketch from the late Col. William Martin, who was present; but have room only to add that his usual success attended him, that a Baptist Church was organized in that city, and by the 20th of September of that year, it numbered about a hundred and fifty members, and had commenced the erection of a large house of worship.

It was in the winter of 1828 or 1829, that he was invited to hold a series of meetings in Cincinnati; and here also a rich blessing attended his labours. More than one hundred persons professed to be converted. His family had become large, and his servants, for whose welfare he appeared as anxious as a good man should be, could do far better in a new country; young ministers of promising talents and usefulness had been raised up; and the denomination had made such advances that he thought his labours might be spared in Kentucky. Age was creeping over him, and young children, by a third marriage, were gathering around his board. Kentuckians, by many hundreds annually, for a dozen years, had been moving Westward. So he sold his farm, then much too small for his large family, made a farewell excursion through Kentucky and Tennessee, and in October had pitched his habitation on the borders of a beautiful prairie in Rall's County, Mo. Here, in a short time, he had comfortable houses for his own family and dependants, and more than two hundred acres of rich land under cultivation. Nor was he neglectful of the moral wilderness around him. His labours in the ministry were abundant, and gratuitously bestowed. Several churches grew up under his immediate efforts, one of which was in Palmyra, the County seat of Marion County.

For some years he had been growing corpulent, and his accustomed weight was three hundred pounds; yet his muscular frame was well proportioned, and his personal appearance graceful and commanding. His voice was powerful, sonorous and clear, his enunciation distinct, and he could be heard in the open air to a great distance. He took an active part in bringing the Baptist denomination in Missouri into harmonious co-operation in benevolent efforts. In August, 1834, he presided in a Convention to organize a system of Domestic Missions in that State, at which time I spent several weeks in his company and assisted him in his labours.

Still the infirmities of age were creeping over him, and his giant frame and vigorous constitution showed signs of decay. Yet he allowed no relaxation in his ministerial labours. Nearly two years before his death,

he became unable to stand while preaching, but sat in an arm-chair, while he addressed the people with deep pathos. Only two weeks before his departure, in company with another minister, he visited Elk Lick, a Sulphur watering place, in the hope of deriving benefit from the water. The two ministers commenced preaching to the people, and, before they left, baptized several persons and constituted a church,—a thing which they had not contemplated. Notwithstanding his enfeebled condition, Mr. Vardeman baptized five,—the last service of that kind he ever performed. He had then baptized a greater number than any Baptist minister in the United States—the exact number cannot be ascertained; but it probably exceeded eight thousand.

On the Lord's day before his death, he attended the service conducted by another preacher in the church in his immediate neighbourhood. He was free from pain; his appetite was good; and his mind clear and calm. After the first sermon, he spoke with his usual impressiveness half an hour from Hebrews ii. 3. "How shall we escape if we neglect so great salvation?" The following week he grew worse; though neither himself nor his family apprehended his speedy dissolution. But, on Saturday morning, the 28th of May, 1842, he called his family around him, gave them some directions, bade them farewell, and sunk in death, like a child falling asleep,—all within fifteen minutes, in the sixty-seventh year of his age.

In regard to Mr. Vardeman's character, doctrine, and manner of preaching, I borrow the following paragraphs from a sketch written by my friend, the Rev. James E. Welch, now of Warren County, Mo., who was converted and baptized under Mr. Vardeman's ministry, and commenced preaching under his pastoral training, and is well known throughout the United States for his Agency of twenty years in the American Sunday School Union. He writes as follows:—

"The Rev. Jeremiah Vardeman was one of the most laborious preachers Kentucky ever had; for, although he lived on a farm, he was at home not more than half his time; but rode on horseback from neighbourhood to neighbourhood, from county to county, preaching almost every day and night. His manner of preaching was ready, and always without notes before him, and apparently extempore. His style was fervid, and his thoughts clear, yet simple and always directed to the heart rather than the mere intellect. His sermons were calculated to leave the impression upon an unprejudiced mind that he was more anxious to do good than to be thought a great preacher. And hence, if, at any time, he thought he could do more good, and awaken the conscience of the guilty sinner, he would break off from the regular discussion of his subject, and make a pathetic appeal to the ungodly to flee from the wrath to come. As a general thing, his preaching was better calculated to arouse the thoughtless, than to confirm the souls of the disciples. He seemed to labour as though God had sent him specially to preach the Gospel to the poor; and hence, the depravity of our nature, the helpless condition of the sinner without the immediate agency of the Holy Spirit to convince him of sin, and of righteousness, and of judgment; the necessity of repentance towards God and faith in our Lord Jesus Christ; the willingness of the exalted

Redeemer to save the vilest of the vile, who unreservedly cast themselves on his mercy, were the themes upon which he delighted to dwell.

"During seasons of special revival, his custom was to direct about one third of his discourse, warm and pointed, to professors present, and then turn to the unconverted, and in a hortatory manner pour upon them, in awful strains, as from Sinai itself, the terrors of the Divine law; and no minister I ever heard possessed equal power in exhortation. His manner was easy and popular, and no man could obtain larger congregations than he did, whether he preached in town or country. He was open, frank and sociable in his intercourse with men, both in and out of the church. He was unsuspicious, never harboured malice, and made not the least effort to control or govern others. When assailed himself amidst the party conflicts that prevailed in Kentucky, he seemed never to think, as most men do, of the most successful means of self-defence. On such occasions, his most intimate friends and brethren would advise him to keep quiet, and they would defend his character from assaults. He was not a man of war,—of controversy. Preaching the Gospel was his delight, and the employment best suited to his talents, and for which God specially designed him. In the pulpit he was at home. No man could preach longer, or louder, or with less apparent fatigue than he. He had a broad chest, a clear and sonorous voice, a free and expressive countenance. He was full of animation, fond of company, and, in moments of relaxation, abounded in anecdotes. These things made him one of the most agreeable companions, especially on a journey.

"In doctrine he was moderately Calvinistic. His views of the doctrine of atonement corresponded with those of Andrew Fuller in his 'Gospel worthy of all acceptation.' He delighted to defend the essential Divinity of the Son of God; God's sovereignty and man's free agency and accountableness; the vicarious atonement of Jesus Christ upon the Cross, with all the other leading doctrines held by the denomination to which he belonged.

"His success in the ministry of the Gospel was perhaps unequalled by that of any other man West of the Alleghany Mountains. This must be attributed, under God, to the sympathy of his own heart with the unconverted. 'Knowing the terrors of the Lord' himself, he felt deeply for poor sinners, already condemned. He threw his soul into his sermons, while he would plead with and for them, as though he could take no denial. This earnestness of manner was calculated to convince the sinner that the preacher felt, and felt deeply, for *him*. When he perceived that his preaching had interested the feelings of the unconverted, he was in the habit of proposing to pray with them. All that he would do was to make them the offer, that if they came forward for prayer, they might regard it as a privilege. He never urged them forward, nor, as in modern times, did he go through the congregation, persuading persons to occupy the 'anxious seats,' and by such means induce those under the influence of excited feelings, to make a profession of religion, and thus introduce into the church those whose zeal prompts them to 'run well for a time,' but passes away 'like the morning cloud and early dew.'"

Mr. Vardeman was married three times. The marriage and decease of his first wife I have already noticed. She was the mother of ten children,—four sons and six daughters. His second son, *Ambrose Dudley*, was born October 25, 1804, studied for the medical profession, joined the Church in his youth, and commenced the ministry of the Gospel, giving promise of extensive usefulness; but was smitten with fever, while his father was absent on a preaching tour, and died, after a few days' illness, in the twenty-fifth year of his age. Another of his sons has been in the ministry for some years, and is now Pastor of a Baptist Church in St. Charles County, Mo. Mr. Vardeman married for his second wife Miss Elizabeth Bryant, in 1821, who died, leaving one daughter, near the close of 1822. His third wife was Miss Lucy Bullock, daughter of Thomas Bullock, Esq., of Woodford County, Ky., to whom he was married in 1823. She still survives, a pious widow, and has charge of his numerous dependents. She was the mother of four children.

I have thus, my dear Sir, given you a pretty full outline of the life and character of one of the most prominent Baptist ministers by whose labours the Southwestern part of our country has been blessed. His name well deserves to be held in perpetual remembrance.

I am, with sincere regard,

Your friend and brother,

J. M. PECK.

JACOB WALKER.

1800—1846.

FROM THE REV. W. T. BRANTLY, D. D.

PHILADELPHIA, April 14, 1859.

My dear Sir: I am glad that you have asked me to supply a brief memorial of the Rev. Jacob Walker, a coloured Baptist minister of Georgia, for the forthcoming volume of your Pulpit Annals. The occasion enables me to offer a slight tribute to one who stands as the representative of a very large class of labourers in the vineyard of our Lord, in the Southern States. If extensive learning, or commanding eloquence, or uncommon endowments of any kind were conditions precedent to a place in the record of honoured names which you are collecting, Mr. Walker could offer no claim to such distinction. But if sincere and unaffected piety, shining in the humblest walks of life,—if an intense devotion to the cause of Christ, and an influence over his brethren, which was at once most powerful and salutary, joined to remarkable success in winning souls, justify the introduction of a name upon your roll, the subject of this letter is entitled to this honour.

My acquaintance with Mr. Walker commenced in 1840, when I became Pastor of the Baptist Church in Augusta, Ga. He was at that time the minister of what is known as the Springfield African Church in that city,

embracing a membership of about one thousand coloured persons. His appearance would have arrested attention in almost any company. He was then seventy years of age; but his frame was large, vigorous and erect, his countenance dignified and serious, and his whole mien such as to impress any one with the conviction that he was no common man. I very soon learned that he enjoyed the confidence of the entire community. Masters believed him to be a worthy Christian, and the servants who thronged his church listened to his instructions with the utmost attention and respect. He was licensed to preach in the year 1800; but it was not until about the year 1820 that he was ordained by the late Dr. Brantly, who was at that time a minister in the town. Though a native of Maryland, he became a resident of Augusta in 1798. By a long continued course of well doing, he had established a character for integrity and piety not inferior to that which is attained by our best men in the most conspicuous positions in society.

I cannot say that there was any thing in Mr. Walker's natural endowments of mind, which was extraordinary. His education, too, was limited to the ability of reading the Scriptures and plain English books. This is about the extent of the education of most of the coloured ministers of the South. Some of them—I might say many of them—are able to write as well as read. Mr. Walker had ample opportunity for improving his intellect; but he was contented to proceed with his work with the simple acquisition which I have mentioned. Though he was nominally a slave, his legal owners required no service of him for many years before his death. His whole time was devoted to the interests of his church; and he was by them supported as comfortably as he desired. The Communion service occurred four times during the year, and on these occasions there was an understanding that each member should bring a quarter of a dollar for the support of the Pastor. It was thought that there was no one in the church who could not, if disposed, contribute such an amount. I believe the full amount, *per caput*, was never realized, but they made very comfortable provision for his support.

The preaching of Mr. Walker was marked by no peculiar features. It was, like that of most coloured persons of piety, very largely experimental. He could speak of God's dealings with his own soul in such a way as to be interesting, encouraging, and instructive. These counsels, coming fresh and warm from his own heart, were always well received; and, though they did not embrace much variety of topic, the earnestness and sincerity with which they were presented relieved his preaching from what, under different circumstances, might have been an oppressive monotony. Tried by those rules of sermonizing, which the schools have prescribed, my friend's discourses would have been very obnoxious to criticism. There was rarely anything which could be called method in the arrangement of his thoughts, whilst his phraseology was both redundant and defective. His interpretations of Scripture, too, like those of most of his brethren, were often more fanciful than just; and he had perhaps the common fault of that class in whom the imagination has been but little tutored, of *spiritualizing* facts and expressions of the Scriptures—and thus gathering from them a meaning which they were never intended to convey. But, with all these faults,

his preaching commanded attention. His sympathies were easily stirred. What he delivered was more the product of the heart than of the head; and his words reached and quickened the emotions, where those of more gifted but less fervent speakers would have produced no impression. If the results of preaching form the best criterion by which to judge of its power, few men could claim a higher rank than he. The accessions to the church throughout his entire Pastorship were uniformly large. There were not many years in which he did not receive from forty to fifty persons, on the profession of their faith.

Perhaps it was as a Counsellor that Mr. Walker's services were most highly appreciated. In most of the Southern churches, the servants and masters are formed in the same membership. In these cases, the blacks have the benefit of the advice and direction of their brethren of superior intelligence; and the discipline is maintained as easily and as efficiently as in any of our Northern churches. But Mr. Walker's church was composed entirely of blacks. They received and dismissed members, and administered various forms of discipline, and managed the secular interests of the church, without responsibility to any human tribunal for their acts. It will readily be conjectured that in a large body of persons, very few of whom were even able to read, whilst all of them had the passions and infirmities incident to our nature, there must have been many occasions demanding great prudence on the part of the Pastor. An indiscreet leader could easily plunge such an ignorant and inflammable mass into discord and chaos. At these trying times,—and I know that they were not infrequent,—Mr. Walker's forbearance and patience, together with his foresight and weight of character, rendered his influence truly invaluable. More than once, when it seemed that a complex and difficult case of discipline, in which different parties were supported in their clashing views by numerous and violent adherents, must rend the church into fragments, the wise course of the Pastor controlled the storm, and restored peace to the troubled elements. At one time, some turbulent spirits in his congregation sought to eject him from his office. Though aware of their purpose, he treated them with uniform kindness. When one of his Deacons reproved him for his want of spirit in not resenting some indignity which was offered him, he very meekly replied,—"My brother, God will fight my battles for me." At another time, when it seemed that he must be crushed by his opponents, he observed,—"If God designs that I should be trodden down, I am willing to be trodden down."

Nominally Jacob Walker was a slave; but he was the Lord's freeman; and for all practical purposes he was *politically* free. For many years before his death, as I have already intimated, he was as much at liberty to devote himself to his charge as any other minister. Being informed that his congregation was, at one time, about to purchase his freedom, he thanked them for their intended kindness, but firmly declined the offer, remarking,—"I have a kind mistress, who has always been indulgent to me: should I become sick or helpless from old age, I have in her a friend who will never let me want."

The good man continued in the discharge of his duties as Pastor of the church for more than twenty-five years, growing constantly in the confi-

dence and love of his brethren. Whilst preaching one Sunday morning in the month of June, 1846, he was smitten with paralysis. He was repeating the words, "Knowing the terror of the Lord, we persuade men." On the word *terror* his voice faltered; he tried to pronounce it, failed, and soon fell in the pulpit. In the afternoon, the congregation assembled for prayer. I was present on the occasion. All were in tears. Audible sobs filled the house, as they wrestled with God for his recovery. But the time had come for the veteran to enter upon his reward. He lingered in perfect composure and resignation, until the 26th day of July, 1846, and then peacefully passed to his eternal rest.

This minister was esteemed in Augusta by all classes. He had the confidence alike of master and servant. His funeral *cortège* was one of the longest and most imposing ever seen in the city. A friend of mine counted eight hundred persons in the procession, besides those who rode in the carriages, which were kindly offered in large numbers by their owners. As evidence of regard for his memory, his interment was allowed within the city limits, a privilege which had been granted, since the creation of the cemetery, to only two individuals.

With great regard, your brother in Christ,

W. T. BRANTLY.

JOHN PECK.*

1800—1849.

John Peck was born September 11, 1780, in Stanford, then known as Great Nine Partners, in Dutchess County, N. Y. He was the fifth son and eighth child of John and Sarah (Northrup) Peck, and a lineal descendant in the sixth generation of William Peck, a merchant, and in the fifth generation of the Rev. Jeremiah Peck;† the former of whom emigrated

* Mr. Peck's Hist. Disc.—Mem. by Rev. Dr. G. W. Eaton.—Mem. of Mrs. S. Peck, and P. B. and L. M. Peck.—Hist. Bapt. Miss. Conv.—MS. from Hon. D. Peck.

† Jeremiah Peck was the eldest son of William and Elizabeth Peck, and was born in the city of London, about the year 1623. At the age of about fifteen, he migrated with his father to this country, arriving at Boston in the ship Hector, June 26, 1637. He went from Boston to New Haven with his father; but little is known of his early history except that he had a good education. He is said by Cotton Mather to have been a student at Harvard College; but his name does not appear in the catalogue of graduates. He married Johannah Kitchell, a daughter of Robert Kitchell, of Guilford, Conn., November 12, 1656. He was then, and for some time previous had been, teaching a school at Guilford, and continued to be thus engaged until 1660. He then removed from Guilford to New Haven, where he taught the Colony Grammar School until the autumn of 1661, when he commenced preaching, and soon after, removing from New Haven, settled as a Congregational minister at Saybrook, Conn. He was the owner of considerable real estate at Saybrook; and, while residing there in 1664, he, with seventy-eight others, principally from Connecticut and Long Island, purchased of the Indians a large tract of land, now embracing several towns in the State of New Jersey, on a part of which Elizabethtown is situated. He was probably ordained at Saybrook. He continued the minister at Saybrook until January, 1666, when, having sold and conveyed his real estate there to Robert Chapman and others, he removed to Guilford, and, in the autumn of 1666 or spring of 1667, with his father-in-law, Robert Kitchell, Rev. Abraham Pierson, and many others who were irreconcilably opposed to the union of the Connecticut and New Haven Colonies under the charter of Charles the Second, removed from Guilford to Newark, N. J. In 1674, he removed from Newark to Elizabethtown, where he resided until 1678. No evidence is found of his having been a settled minister in New Jersey. In 1670, and again in 1675, he was invited by the people of Woodbridge, N. J., to preach for them, but declined. In 1672,

from London to this country in 1637, being one of the company of the Rev. John Davenport, Theophilus Eaton and others, and one of the founders and first settlers of the New Haven Colony in the spring of 1638, and until his decease in 1694, a Deacon of the First Congregational Church in New Haven.

His father, though a moral and seriously disposed man, was not connected with any church, except that, for a short time, during middle life, he was in communion with the Methodists. He had only limited advantages for education, but superior natural ability, great energy of character, and much knowledge derived from observation and experience. He was in the army, during the French War, for several years previous to its close in 1763, when he removed with his family to the town of Hunter, Greene County, N. Y. Thence, in 1795, he removed to Shelburne, Chenango County, N.Y., arriving there in March of that year, where, and in the adjoining town of Norwich in the same county, he resided until his decease in 1819, being one of the pioneers in the settlement of that part of the State of New York.

His mother was a native of North Salem, Westchester County, N. Y., and a devout member of the Baptist Church. Her pious example and instructions, blended with uncommon native force of mind, and great prudence, cheerfulness, and affection, exerted a powerful influence in the formation of his character. She early taught him how to pray, and inspired him with a love of the Bible and an eager desire for knowledge, thus laying broad and deep the foundation of that intelligence and piety for which he was afterwards distinguished.

His early years he spent in assisting his father in felling the forest, and cultivating his land, in the frontier settlements in which he lived. On attaining his majority, he purchased a small farm, and, during his life, a portion of his time was devoted to moderate labour upon it, as well as to its general superintendence.

At the time of his father's removal to Chenango County, in 1795, he was in his fifteenth year. As the country in which he lived was then an almost unbroken wilderness, and as his father's occupation required the constant labour of his sons, his advantages for early education were not great. He had, however, an intense desire for intellectual improvement, and early resolved to supply, as far as possible, the defects of his education by the studies of mature life; and, on attaining his majority, he commenced, and for many years continued, with such aid as could be derived from appropriate books, a systematic course of self-education. Possessing, naturally, good common sense, a quick perception, and a retentive memory, a mind vigorous, well balanced, and of much reflective and analytical

he and several others purchased of the Indians a large tract of land then called Horse Neck, and since known as West Greenwich; and, removing there with his family from Elizabethtown, he became the first settled minister of that town, and continued his residence and ministry there until 1689. In that year he received the unanimous invitation of the people of Waterbury, Conn., to settle with them in the ministry; and, having accepted their call, removed thither, and was the first settled minister of the church in that town on its organization in 1691. He continued his official duties there until a short time before his decease, which occurred at Waterbury on the 7th of June, 1699, at the age of about seventy-seven years. His wife and all his children (six in number) survived him. His wife died at Waterbury in 1711. He appears to have been a man of considerable ability, energy, and enterprise; and, though largely interested in lands both in Connecticut and New Jersey, he was extensively useful both as a teacher and a minister.

power, his struggles with the disadvantages of his position were eminently successful in the acquirement of an unusual power of thought and argument, and the substantial knowledge requisite in the vocation of a Christian minister.

He became the subject of religious impressions, and it is believed of a spiritual renovation, in his early boyhood; but he did not make a public profession of his faith until he had reached his eighteenth year, when he was baptized (August 25, 1798) by the Rev. Peter P. Roots,* and admitted to the Baptist Church, then recently constituted at Norwich, N. Y. He commenced preaching occasionally as a licentiate in the year 1800, in Norwich and the adjoining town of Sherburne; but the next year he became so deeply impressed with a sense of his want of the requisite qualifications for the ministry that he suspended all his public labours in that capacity, and made arrangements for devoting his life to the pursuits of agriculture. He was soon made to feel, however, by some personal trials, and the expostulations of his Christian brethren, that he had forsaken the path of duty; and, with his characteristic firmness of purpose, he resolved, early in the year 1803, to devote himself fully to the work of the ministry. Shortly after this, he again commenced preaching, and, during the remainder of that year, officiated one half of the time in the Church at Norwich, and the other half in Sherburne, with much acceptance and success.

On the 20th of August, 1801, he was married to Sarah, daughter of Deacon Israel Ferris, of Norwich, and sister of the Rev. Jonathan Ferris.† In this lady he found a prudent and excellent wife, who was spared to be a sharer in his joys, and sorrows, and labours, for almost half a century. She died September 21, 1847, in the sixty-fourth year of her age.

About the first of January, 1804, Mr. Peck received a unanimous call from the First Baptist Church in Cazenovia, N. Y., to settle with them as their Pastor. This call he accepted, and in March following removed thither with his family and entered upon his stated labours. He was

* Peter Philanthropos Roots was a son of the Rev. Benajah Roots, who was graduated at the College of New Jersey in 1754, was settled as Pastor of the Congregational Church in Simsbury, Conn., August 10, 1757; was dismissed in 1772; was installed first Pastor of the Congregational Church in Rutland, Vt., in 1773; and died in 1787. He, (the son,) when he was eight years old, removed with his father to Rutland, where he spent his youthful days. In his nineteenth year, a revival of religion occurred under his father's ministry, of which he was hopefully a subject. He graduated at Dartmouth College in 1789, and was licensed as a Congregational minister in March, 1790. After continuing in this connection about two years, his views of Baptism underwent a change, which led him to connect himself with the Baptist denomination, in which he ever afterwards continued an earnest and faithful minister. He was baptized in Boston by Dr. Stillman, and united with the First Church in that town, in May, 1793. In September following, he was ordained as an Evangelist. Immediately after his ordination, he travelled by land to Savannah, Ga., and performed an extensive missionary tour in that region. For eighteen years he was employed as an itinerant preacher, during which time he preached in seventeen of the United States and in Canada. He died at Mendon, Monroe County, N. Y., December 26, 1828, in the sixty-fourth year of his age.

† Jonathan Ferris was born in Stanford, Dutchess County, N. Y., on the 25th of April, 1778. From a child he was a subject of serious impressions; and in 1796 he was baptized by the Rev. Elkanah Holmes, then a missionary among the Indians. On the 20th of May, 1803, he was licensed by the Church in Norwich "to improve his gift in preaching;" and on the 25th of August, 1808, was ordained to the work of the ministry in the Church in North Norwich. Here he continued labouring very successfully until October 25, 1817, when he resigned his charge, and removed to Milo, in Yates County, N. Y. He took the pastoral care of the Church in that place, and at Jerusalem, and continued in this charge till the close of his life. He was struck dead by lightning on the 17th of June, 1823, while watching the movement of a fearful thunder cloud.

ordained on the 11th of June, 1806; and his pastoral relation with that church continued until November, 1834.

In 1820, the church having now become numerous and strong, and there being an increasing demand for a church in Cazenovia village,—ninety of its members were amicably dismissed to form the new body. Mr. Peck continued his pastoral labours to both churches until 1822, when the new church called another Pastor, Mr. P. preferring to remain with the mother church.

In 1821, he performed an important service in behalf of the Hamilton Baptist Missionary Society, by a visit to Washington City, with a view to obtain aid from the Government of the United States in sustaining the Mission and School at the Oneida Station. But, though happily successful in accomplishing the object of his mission, he was grieved to find, on his return to his people, that a serious dissension had sprung up in his church, which had hitherto been the scene of entire and unbroken harmony. He was, however, enabled, by his prudent management and kindly and forbearing spirit, to quell the agitation, after a short time; and it was quickly succeeded by a shower of Divine influences which brought a goodly number into the church. In 1831, another revival, of much greater power, occurred, as the result of which he admitted, within a few months, seventy-nine new members, among whom were three of his own children. Every year, subsequently, until the dissolution of his pastoral relation in the autumn of 1834, the church enjoyed an uncommon measure of Divine influence, so that, in four years, a hundred and sixty-seven were added to it, a hundred and thirty-two of whom were received by Baptism.

Mr. Peck resigned his pastoral charge, with great reluctance and much to the regret of his people, that he might give his whole time to the service of the Baptist Missionary Convention. He had been appointed the General Agent of this Body as early as October, 1824, and had travelled very extensively in this capacity, soliciting co-operation and contributions. And his labours had been eminently successful. But from the beginning of 1835, he gave himself solely to this work, and all the energies of his mind and body were put in requisition to carry it forward. In this cause he laboured with a degree of success not disproportioned to his zeal and ability, for fifteen years.

In May, 1839, he received the appointment of General Agent of the Baptist Home Mission Society, which, after much deliberation and prayer, he concluded to accept. What he accomplished in connection with this Society may be seen from the following statement from his own pen, covering the period included between November, 1839 and February, 1847.

"I have been enabled, by the blessing of God, to travel twenty-six thousand eight hundred and forty miles, in eighteen of the United States; mostly in the Northern; have delivered one thousand four hundred and forty-one sermons and public addresses, and collected for the Home Mission Society, thirty-two thousand four hundred and seventy-eight dollars, twenty-seven cents; also for the New York State Convention, four thousand one hundred and fifty-eight dollars, seventeen cents; in all for Home Mission and Convention, thirty-six thousand six hundred and thirty six dollars, forty-four cents. For this amount I have the receipts of the Treasurers of those Societies.

"I have also, besides the special duties of my agency, been called, in various parts of the country, to the performance of missionary and pastoral labours, in visiting the sick and afflicted, settling difficulties and healing divisions among Churches and individual brethren, and assisting Pastors in revivals of religion. I think the Lord has

owned my imperfect labours for his glory and the good of Zion, in these departments of Christian effort."

Mr. Peck had naturally a vigorous constitution; but it was gradually undermined by his incessant ministerial labours "in season and out of season," and his consequent frequent exposures in a rigorous and somewhat variable climate. For some years prior to his death, he exhibited symptoms of a pulmonary disease, which, from extraordinary care, and an occasional resort in the winter months to a more Southern climate, was only very gradually developed. But, notwithstanding his bodily feebleness, his labours as a minister of the Gospel were unremitted until within a few days of his decease. Scarcely a Sabbath occurred during his long career in which he did not preach, besides holding frequent public services on other days of the week.

He arrived in the city of New York for the purpose of making his annual collections for the Home Mission Society, on the 9th of November, 1849, at which time his health seemed as good as usual. He became the guest of Mr. Griffith Thomas, who resided nearly opposite the American Baptist Home Mission Rooms in Broome Street. On the last Sabbath in November, he preached at the Mariners' Church, where, to gratify an old friend who was deaf, he exerted himself so much in speaking that he was apprehensive of serious injury. On the Saturday following, he complained of chills and faintness, but, by the speedy application of remedies, he soon obtained relief, and the next day (Sunday) preached with more than his accustomed vigour. He was engaged in the duties of his agency during the following week until Saturday the 8th, when he again complained of indisposition, but expected to be able to preach the next day. In this, however, he was disappointed; and from this time he gradually failed, though his case was not considered alarming until the following Thursday, when a change took place that seemed to indicate the near approach of death. He died on Saturday, the 15th, in the seventieth year of his age, having, during his illness, exhibited a spirit of most serene and unqualified trust in his Redeemer. Suitable Funeral services took place at the Oliver Street Baptist Church in New York, which were conducted by the Rev. Doctors Cone and Magoon, after which his remains were brought to his home at New Woodstock, (Cazenovia,) where an appropriate Funeral Discourse was preached by the Rev. Alfred Bennett, from Acts xiii. 36.

Mr. Peck was an associate editor of a religious periodical called "The Vehicle," and afterwards "The Western Baptist Magazine." This was commenced in May, 1814, and was continued for about twelve years. It was finally merged in the New York Baptist Register.

He published also "A Scriptural Catechism," intended as a Manual of Christian Doctrine, which was exhibited in scriptural answers to the questions propounded.

In 1837, in connection with the Rev. John Lawton, he published "An Historical Sketch of the Baptist Missionary Convention of the State of New York, embracing a Narrative of the origin and progress of the Baptist denomination in Central and Western New York, with Biographical notices of the Founders of the Convention, &c."

He published also, in 1845, Two Discourses, the former containing the History of the First Baptist Church in Cazenovia; the latter, the History of the Baptist Church in Cazenovia village.

Mr. Peck had six children,—four sons and two daughters. His second son died in infancy. *Darius*, his eldest son, was graduated at Hamilton College in 1825, adopted and pursued the legal profession, and now (1858) resides in Hudson, N. Y., where he has held several judicial stations, and is at this time County Judge of that County.

His third son, *Philetus B.*, was born in Cazenovia, November 29, 1809, and at the age of sixteen was placed at the Hamilton Academy, where he prosecuted his studies until the failure of his health compelled him to return home, and abandon the hope of a liberal education. After spending several years in agricultural pursuits, during which time he became a member of the church of which his father was Pastor, and at a later period was licensed to preach, he entered the Hamilton Literary and Theological Institution, now Madison University, in the spring of 1834, and, having gone through the regular course, graduated in August, 1838. In March, 1839, he was ordained to the work of the ministry at New Woodstock, (Cazenovia,) and about the same time accepted a call from the Baptist Church in Oswego, N. Y., and commenced his labours as their Pastor. After an uncommonly successful ministry, he died suddenly of dysentery on the 6th of October, 1847. He was distinguished for his benevolence, frankness, and decision; was an instructive and earnest Preacher, and an affectionate and devoted Pastor.

His youngest son and child, *Linus M.*, was born in Cazenovia, on the 3d of February, 1818. At the age of about fifteen, he became hopefully pious, during a revival in the church of which his father was Pastor, and was baptized and joined the church shortly after. He fitted for College partly at New Woodstock, and partly at Brockport; and joined the Sophomore class in Hamilton College in September, 1838. Having maintained a high rank as a scholar during the whole course, he was graduated in July, 1841, on which occasion he received a highly honourable appointment. After leaving College, he pursued the study of Law about a year and a half, and taught a year in the Hamilton Academy. On the 3d of August, 1844, he was licensed to preach the Gospel by the First Baptist Church in Cazenovia. In October following, he entered the Junior Theological class in the Hamilton Institution, where he took the regular course of two years. In the summer of 1845, he was appointed a Tutor in Hamilton College, but thought it his duty to decline the appointment, as it would prevent his immediate entrance on the duties of the ministry. After his graduation at the Theological Institution, he preached several months in Lebanon; but in July, 1847, he commenced preaching to the Hamilton Church, and continued his labours there, with great acceptance, until they were terminated by death. On the 16th of September, he went with his wife to New Woodstock, for the purpose of aiding in the care of his elder brother, Philetus, who had been attacked with a malignant dysentery, while visiting among his friends, and now lay ill at the residence of his brother-in-law, about two miles from Cazenovia village. On the day that Linus arrived, his mother was seized with the same disease, and the next

day was removed to her own house. Linus immediately took her place at his brother's bedside, while his father was occupied at home with the care of Mrs. Peck. His mother lingered until the 21st, and her Funeral was attended on the 22d. On the 23d Mrs. (Linus M.) Peck returned to Hamilton to resume the care of her father, (the Rev. Dr. Kendrick,) then in a very feeble state, and on the afternoon of the same day her husband was attacked with the same disease of which his mother had died. His symptoms became so alarming that Mrs. Peck was sent for, and on her arrival the next day at Cazenovia, she found him in an almost helpless and hopeless condition. He lingered in a state of entire resignation to the Divine will till the 4th of October, (1847,) when he sunk calmly into the arms of death. He possessed a vigorous and logical mind; was affectionate and confiding in his disposition; and was a zealous and laborious minister.

FROM PROFESSOR ANDREW TEN BROOK.

Utica, July 17, 1858.

Rev. and dear Sir: Yours, asking a letter giving my recollections of the late Rev. John Peck, has been received, and I hasten to obey. My opportunities of acquaintance with Mr. Peck extended from 1833 to the time of his death. The first half of this time was the entire period of my academic and theological studies, during which time I generally saw him several times a year at Hamilton, and in one of the vacations of each year, I almost always met him once at an Association which he attended as an Agent of the State Convention of New York Baptists, or the American Baptist Home Mission Society. I was accustomed to meet him on public occasions, and in private circles, after that time. I saw him once at his own house, in August of 1847, less than a month before that visitation which deprived him at once of a wife and two sons, the latter both among the brightest ornaments of the Christian ministry.

Mr. Peck was a little above the middle stature, slightly stooping, slender, of very thin features, with mild blue eyes, and a voice and entire manner which fully confirmed the impression made by his features. His voice, though weak, was clear, his enunciation was distinct and exceedingly deliberate, but strongly nasal, and with little variation in volume, tone, or time. Indeed, I never knew a man whose whole manner was so perfectly monotonous as his. Pleasantry in the social circle, warning or rebuke in public or private, encouragement to the penitent and consolation to the dying, were all alike, so far as manner and tone were concerned. His monotony, however, had its abundant compensations in the exhaustless variety of his brief but happy generalizations, and his apt, concrete illustrations. To these there seemed to be no end.

Some will wonder how such uniformity of tone and manner on all subjects, as I have attributed to Mr. Peck, is possible. Regarding this as connected with his most marked characteristic, which was a very rare and important one, I will attempt an analysis. With him every thing was incidental to his desire to soothe and console,—a fact which sometimes gave him the name of "the beloved disciple;" and so whatever else he did, being subsidiary to this, was without change of tone and manner. He could, for instance, reprove excessive forwardness in the young by some pleasant inquiries in regard to their age and advantages, and so leave upon them all the power of the most cutting rebuke, without one of its words or tones. An illustration will be found in the course which he has been known to take in instances in which men have refused to respond to his personal applications in behalf of the cause of Home Missions, alleging special objections to the Society. Finding that his plea was of no use,

and suspecting covetousness, he would yield their right to hold special objections to the Society which be represented, and then suggest to them that they would have the more to give to Foreign Missions, or the Bible, or some other, Society. Thus, step by step, before they were aware of it, he would make them confess similar objections to all *other* benevolent Societies. He would finally finish up his rebuke, which in the end had become too cutting to be unfelt, and yet too mild and innocent to be resented, by taking leave of his penitent with the same imperturbable mildness and gravity with which he had proceeded to make him confess his sin. Reproof from him had a wonderful effect, and he had a wonderful facility in giving it, simply because there was nothing in tone, manner, or words which could indicate what he was about, and this, too, deprived the sufferer of all that relief sometimes felt in showing, and even *feeling*, resentment. This characteristic made all subjects about equally easy for him to introduce, as he reached all ends by a slight modification of the same means.

Father Peck (for so he came to be called) could probably do the great part of his studying to better advantage riding about the country than in his study. Every fact which he observed was made to do service somewhere. His knowledge of the Bible, which he studied closely in its vernacular, current events which he gathered in his intercourse with the world and from the newspapers, and his own observations in social and public life, made up the exhaustless store, from which he always drew just the article and the quantity of it needed for each occasion. His generalizations were brief, shrewd and quaint; his illustrations copious and apt. Extended processes of abstract reasoning he never attempted, and if he had done so, he would have failed. He eschewed all questions of Philosophy and Philology. But truths which he could not prove abstractly, he could infallibly perceive, clearly state, and happily illustrate, and emotions which he could not analyze, he could delineate with great accuracy and effect. He was a man so made by nature, that no education could have made him what would have been called a great Philosopher, or a great Theologian, and no *want* of education could have made him less than a remarkable man. But although he was not what has ever been called a great man, few who knew his qualities will fail to rank them higher than those to which that epithet applies.

I have now given you a brief estimate of the character of Father Peck. His services to the cause of religion have been beyond calculation,—partly because they would at any time have been of great value, but especially on account of the great need, at the time of his early ministry, of such pioneer labour as he was able to perform. If this can aid you at all in the work which you are about to publish, and for which, I will add, the public will look with interest, you are at liberty to make such use of it as shall best serve your purpose.

Very truly and faithfully yours,

ANDREW TEN BROOK.

CHARLES ODINGSELL SCREVEN, D. D.*

1801—1830.

Charles Odingsell Screven was a son of General James Screven, a patriot of the Revolution, who was killed by a party of Indians and Tories, near Midway Meeting-House, Liberty County, Ga., in April, 1778. His more remote ancestor was William Screven, who came early to this country, settled in the District of Maine at a place called Piscataqua, (now Kittery,) and afterwards removed to South Carolina, and founded the First Baptist Church in Charleston.

The subject of this notice was born in 1774; and of course was left an orphan in early childhood. In February, 1786, when he was twelve years old, he was baptized by Dr. Furman in Charleston, and united with the Baptist Church in that place. He graduated at Brown University in 1795. He was heir to a handsome estate, and owned a plantation in Bryan County, called "the Retreat," opposite Sunbury, where he resided, temporarily, after his return from College. Having been licensed by the Charleston Church, he visited Sunbury in the latter part of the year 1801, and volunteered, with the unanimous consent of the people, to preach to them. His services gave much satisfaction, and a wish was expressed that they might be continued, to which he readily consented. At that time the state of morals in the place was exceedingly low, and there was no Baptist church there, nor a single individual belonging to the denomination.

His first ministrations here were attended by many discouraging circumstances; but it was not long before several coloured persons were hopefully converted through his instrumentality. He had been in the habit of delivering but one sermon each Sabbath, on account of the feeble state of his health; but the interest in his preaching gradually increased, so that a desire was expressed by several members of his congregation that they might have two sermons instead of one; and, notwithstanding his bodily debility, he acceded to their wish. On the 29th of May, 1804, he was ordained at Charleston, by Dr. Furman of that city, Mr. Botsford of Georgetown, and Mr. Clay of Savannah. About the same time, he was married to a Mrs. Jones, the mother of the Rev. Charles B. Jones, late of Savannah,—who died after about a year from their marriage, leaving one child who has since arrived at maturity and entered the ministry,—the Rev. James O. Screven. In 1813, he formed a second matrimonial connection with a Mrs. Holmes, (whose maiden name was Galphin,) by whom he had several children. Two sons and a daughter survived him.

Mr. Screven was not allowed to discharge his ministerial duties without much opposition. Something of what he had to encounter may be inferred from the following anecdote: While sitting with his wife beside the fire on a winter evening, a large stone was thrown at his head, which barely missed their infant, which he was holding in his arms. Handing the babe

* Campbell's Georg. Bapt.

to his wife, he instantly rose, and walking out into the piazza, called out to the miscreant in the dark,—"If I am the object, here I am." The wretch shrunk away into his hiding place, without offering any other insult, or attempting any other injury. Many, however, who at first were fierce opposers to his ministry, afterwards not only laid aside their opposition, but became active and exemplary members of his church. His labours, during most of his life, were confined to Liberty County, and the counties immediately contiguous.

In 1802, a painful disease began to develope itself in one of his eyes, which turned out to be a cancer, and rendered the whole of his subsequent life a scene of physical suffering. For many years, it was slow in its progress; and until 1821 he continued to prosecute his labours with little interruption. The last six years of his life were years of intense and almost uninterrupted pain.

In 1806, he was elected President of Mount Enon College, some fourteen miles Southwest of Augusta, where he seems to have resided and taught a year or two: it was rather an Academy than a College, but furnished instruction to a number of boys, some of whom afterwards became quite famous in the State; but he returned to Sunbury. In April, 1802, he delivered a Discourse on the Organization of the "Savannah Association" from Ephesians iv. 4, 6; a synopsis of which is preserved in Holcomb's Repository of that year.

He was honoured with the degree of Doctor of Divinity from Brown University in 1826.

Dr. Screven, during the latter part of his life, was often advised by his physicians and friends to give up preaching, and to visit other places with a view to seek a cure for his malady. He actually went once to Savannah, and once to Philadelphia, to avail himself of the best medical skill, but it was all to no purpose. At length, in the year 1830, he consented, by the earnest request of his friends, to visit New York; but he distinctly stated that he should leave home without the least expectation of ever returning. The evening before he left, he had a most affectionate interview with his coloured people who came to bid him farewell, and towards whom he cherished an affection almost parental. He suffered much on his way to Savannah, as well as on the voyage from Savannah to New York; but he evinced throughout the most cheerful submission. On his arrival at New York, he had three physicians to attend him, one of whom was regarded as particularly skilful in the terrible malady of which he was the subject. For a few days, the effect of the applications seemed favourable; but it was quickly found that the disease had lost none of its power, and that it was advancing rapidly towards a fatal issue. His last days were full of joyful hope and confidence in the Saviour. He died at New York, on the 2d of July, 1830, aged fifty-six years.

Dr. Screven's only publications, so far as I can ascertain, are a Sermon on Ephesians iv. 4, 5, 6; and a Charge at the Ordination of a minister, from I. Timothy iv. 16.

FROM THE REV. ADIEL SHERWOOD, D. D.

Cape Girardeau, Mo., May 18, 1855.

My dear Sir: I cheerfully respond to your request for some recollections of my friend, the Rev. Dr. Screven. The distance of our residence from each other—some two hundred miles—did not allow us to meet often: then the acute pain he suffered prevented his being much from home, though he was occasionally Moderator of the Association. I passed several days at his house in the fall of 1823, when we had a meeting of some interest, and he delivered the Charge at the Ordination of a minister.

He was tall and slender,—not so commanding in his appearance as some of less attainments and intellectual strength. Indications of goodness were the lineaments that would first arrest the beholder. The *pure in heart* shall see God: such a man a stranger would think stood before him, when he first cast his eyes upon Dr. Screven.

The prominent traits of his character, I should say, were Christian meekness and fraternal kindness. As might be expected from one in the higher walks of life, he was a man of great urbanity of manners: this was natural and without any affectation; for he made no show only by his mental power in the pulpit. If a benevolent heart was ever found in one of our fallen species,—a heart full of the "milk of human kindness,"—that heart was in the frail tenement of *Charles Odingsell Screven*.

In his pulpit performances, I should say that tenderness was the prevailing characteristic. One would be impressed with this sentiment in listening to his discourses—if he cannot persuade his people into the paths of virtue, he will *love* them into her peaceful ways. Of his hearers generally, three-fourths to five-sixths were coloured persons—such was the population in Liberty and the adjoining counties; yet the white portion of his congregations were of the most refined and literary class. By the coloured people particularly he was regarded with a respect that bordered on reverence. His labours among them were blessed to their moral and intellectual elevation. Hundreds, it is presumed, related to him their internal history, and were baptized on a profession of faith in the all-atoning Redeemer. When he was called up higher, Rev. J. S. Law was raised up to fill his place; but, like Elisha, he soon followed the elder teacher.

I hardly need say that his great solicitude for the salvation of the coloured people, and his labours among them, when he was able, day and night, awakened the admiration of all. All saw that his ruling passion was that of a true minister of the Gospel,—to save souls. The College gave him its highest titles, but in his humble efforts to bring sinners to God, for a third of a century, a monument has been erected that will stand when academical honours are forgotten, and the places of marble mausoleums are not to be found. He was a Baptist from principle—he thought that no article should find a place in our creed, except on Divine authority; yet he was no bigot—he loved good men of all denominations, and cheerfully co-operated with them in their efforts to do good. His house was the home of the pious, especially ministers, for weeks and months at a time.

Allow me to conclude this brief communication by an extract from a Charge which he delivered to a minister, and which may serve to illustrate somewhat the type of his own Christian and ministerial character. It is as follows:—"*Take heed*, my Brother, that *love* be in constant exercise. Our religion is a system of love and good will. It manifests not only the unspeakable love of God to a fallen world, but also tends to fill the hearts of men with holy affections towards their Creator and one another. The man whose heart is a

stranger to compassion, or cannot adopt the language of 'being affectionately desirous of you,' is a most unsuitable person to dispense that Gospel, every sentiment of which emanates from love. We are to carry our people, as Moses did the Israelites, in our bosom, as a nursing father, &c., to the Heavenly Canaan. The celestial flame of love must mingle with all our preparations, and burn on every acceptable sacrifice. Think not any immortal being, however lowly in rank, beneath your notice."

Respectfully yours,

ADIEL SHERWOOD.

HOSEA HOLCOMBE.*

1801—1841.

Hosea Holcombe, a son of Hosea and Phebe (Smith) Holcombe, was born in Union District, S. C., July 20, 1780. He was engaged in agricultural pursuits until the year 1800, when he made a profession of his faith in Christ, and united with the Padget's Creek Baptist Church, in the neighbourhood of the place in which he was born. On the 7th of January, 1801, he was married to Cassandra Jackson, daughter of William and Martha Jackson, and about the same time received license to preach the Gospel, from the church with which he was connected.

Mr. Holcombe continued to exercise his ministry in his native region, preaching, as opportunity presented, in different churches, until the year 1812, when he removed to North Carolina. Here, in the Counties of Lincoln and Mecklenburg, he laboured, in at least two or three different churches, for six years. During his residence here, he baptized the greater portion of the members of a Methodist church, together with their preacher; and both were thus introduced into a new connection. In the fall of 1818, he removed to Jefferson County, Ala., where he made his home during the residue of his life. Here, also, he had the care of a number of churches, among which were those of Canaan, Rufus Valley, Rock Creek, Elyton, and Rhewhamy. From 1831 to 1834, he baptized not less than five hundred persons. He died of bilious fever, after an illness of a single week, on the 31st of July, 1841, in the sixty-second year of his age. In the prospect of death, though he had the deepest sense of his own unworthiness, his confidence in the merits of Christ never faltered.

Mr. Holcomb was untiring in his labours during the whole period of his ministry. Besides having the care generally of from two to four churches, he travelled extensively, preaching in destitute regions as he had opportunity. Happily for him, he had a wife of kindred spirit with his own, who, while he was labouring among the churches, laboured at home, night and day,—spinning and weaving, in order to provide clothing for her children. He was a warm friend to the various objects of public benevolence, especially to the cause of Domestic and Foreign Missions, of Ministerial

* MS. from his son, Rev. W. H. Holcombe.

Education, and of Temperance; and his efforts in the promotion of each were as earnest as they were well directed.

Mr. Holcombe published a Collection of Sacred Hymns, 1815; a work on Baptism, entitled "A Reply to the Rev. Finis Ewing, of the Cumberland Presbyterian Society," 1832; A Refutation of the Rev. Joshua Lawrence's Patriotic Discourse, or Anti-mission Principles exposed, 1836; and The History of the Alabama Baptists, 1840.

Mr. Holcombe was the father of eleven children, to ten of whom he administered the ordinance of Baptism. Three of his sons became Ministers, and one a Deacon. Mrs. Holcombe survived her husband a few months over seven years.

FROM THE REV. WILLIAM CAREY CRANE.

PRESIDENT OF SEMPLE BROADDUS COLLEGE.

SEMPLE BROADDUS COLLEGE, Centre Hill, }
De Soto County, Miss., January 25, 1859. }

My dear Sir: My acquaintance with the Rev. Hosea Holcombe commenced at the Ockmulgee Church, Perry County, Ala., November, 1839. He was then President of the Alabama Baptist State Convention. He had previously been known to me, through the religious periodicals, as one of the most laborious, self-denying, intrepid and holy men, which our Southern Church then afforded. My intercourse with him at that Convention impressed me strongly with his singleness of purpose, and freedom from all disposition to self-aggrandizement. The next time we met was at Montgomery, in the same State, where we had a most pleasant interview, which served only to bind me yet closer to him, as a revered father in Israel, in whom there was no guile. He was then actively engaged, travelling in the sultry heat of summer, and corresponding extensively, in order to bring out as speedily as possible the "History of Alabama Baptists." We had another very agreeable meeting at the session of the State Convention at Greensborough, Ala., where his heart seemed to be overflowing with love and zeal for his Master's cause. This was his last attendance upon that Convention. He was its father, and had been its main support from its origin; and with him, mainly, originated those measures which issued in the present prosperous benevolent enterprises that form a crown of glory to the Baptists of Alabama. He had seen the evils resulting from the anti-missionary spirit, and he not only deplored them bitterly, but laboured with all his strength to counteract them. No man ever valued the true missionary spirit and an intelligent ministry more than he did; and hence, in his desire to promote these objects, he seemed utterly oblivious of all personal considerations. When the Alabama Convention met at Talladega, in 1841, it was with deep sorrow that we received the intelligence that he had bidden farewell to all our earthly assemblies. But we felt assured that he had exchanged the turmoils and struggles of earth for the serene triumphs of Heaven. The Convention passed unanimously Resolutions expressive of their high estimate of his life and labours.

As a Writer, he was simple, perspicuous and earnest. His "History of the Alabama Baptists" evinces great labour; and, though it makes no pretensions to classical diction, it is well arranged, and embraces a mass of important facts, covering the first settlement of the State, and the rise and progress of its Baptist Churches. His letters and essays, communicated to newspapers, bear strongly the marks of a mind intent on doing good. As a Preacher, he was far from being showy, but he presented the great truths of the Bible in a clear and impressive manner, and never left any of his hearers to doubt in regard

to his perfect sincerity. Of the early ministry in Alabama he stood in the front rank, as an able divine and effective preacher.

Of his Christian character the leading elements were humility, benevolence, and self-denying activity. None who knew him could doubt that it was his meat to do his Master's will. Wherever he recognised the image of Christ, thither his affections were strongly attracted.

With Christian regard,

Very sincerely yours,

WILLIAM CAREY CRANE.

JOHN KERR.

1801—1842.

FROM THE REV. JEREMIAH B. JETER, D.D.

RICHMOND, Va., September 19, 1848.

Dear Sir: The Rev. John Kerr, concerning whom you inquire, I reckoned among my intimate acquaintances, and it will cost me little effort to comply with your request in furnishing you with a brief sketch of his life and character, as, in consequence of having preached his Funeral Sermon, the facts are all familiar to me.

JOHN KERR was of Scottish descent, and was born in Caswell County, N. C., August 4, 1782, shortly after the British army, under Lord Cornwallis, had passed, like a desolating tornado through North Carolina and Virginia. His father is represented as having been a man of most amiable character, and his mother as a lady of great intelligence and energy; and both of them were, for many years, exemplary members of the Baptist Church. They were the parents of a numerous family.

The subject of this sketch was an active and promising boy, naturally volatile in his disposition, but not vicious. He was also a good scholar and a favourite with his teachers. Beyond this, little is known of the history of his boyhood.

At the early age of eighteen, he took charge of a common English school, near the residence of his uncle, General Azariah Graves, in the county in which he was born. The time of his conversion to God was now approaching. About the year 1800, there was, in the adjoining county of Orange, a Presbyterian congregation under the charge of the Rev. William Paisley, who, as late as 1843, was living at a very advanced age, and discharging with great fidelity the duties of his office. For a long season, great insensibility in respect to religion had prevailed in that church. A visiting minister from the State of Tennessee, preaching for them, took occasion to denounce religious excitement. The pious Pastor was deeply affected. He arose to counteract the deadening influence of the sermon by a warm and stirring exhortation. But his heart was too full for utterance. He stood in his pulpit, and, looking in solemn silence on his congregation, burst into tears. The effect was electrical. The excitement had now begun. God was in very deed in that place. A most impressive scene ensued. The mingling sounds of praise and of lamenta-

tion, as at the laying of the corner stone of the second temple, were heard throughout the congregation. This was the beginning of an extensive and glorious revival of religion.

Many persons, from various motives, were now attracted to the meetings at the Cross Roads. Among those who went to be amused was young John Kerr. God, having designs of mercy towards him, directed him to the hallowed place. As he approached it, his mind was solemnly impressed by the sighs and prayers, which, from every side, he heard ascending to Heaven. He was quickly seized with an overwhelming sense of guilt, and falling, like Saul of Tarsus, prostrate on the earth, he continued all night to implore the mercy of God.

Not conferring with flesh and blood, Mr. Kerr, though but a stripling, began immediately to recommend to others the Saviour whom he had found so precious to himself. For a year or two, he seems to have pursued an irregular and unauthorized, but popular, ministry. He was probably baptized on the 12th of August, 1801, and was forthwith duly licensed to preach the Gospel.

Determined to avail himself of every means in his power to render his ministry efficient and useful, the young evangelist travelled to South Carolina to see the excellent Marshall and listen to his preaching; and thence to Georgia, to form the acquaintance of the distinguished and venerable Mercer. Returning from the South, he visited Virginia, and became personally known to the lamented Semple, and other valuable ministers of that State. Wherever he went, his preaching produced a thrilling effect. His youthful appearance, the ardour and gracefulness of his manner, and the beauty of his diction, attracted universal attention. There are not a few who still remember his visit to Eastern Virginia, with lively emotion, after the lapse of almost half a century.

In April, 1805, Mr. Kerr was married to Mrs. Williams, an estimable and pious lady of Halifax County, Va. This union proved a great blessing to him. From this event until his death, he was a citizen of the Old Dominion. For several years, he pursued his ministry in Halifax and the adjoining counties, with great acceptance, but I know not with what success.

But an important event in the life of Mr. Kerr was now at hand. In 1811, he embarked on the stormy sea of politics, consenting to become a candidate for Congress. That he was influenced to this measure by considerations that, at the time, seemed to him sufficient to justify it, I have no doubt; but it may perhaps reasonably be questioned whether, surveying them as he now does, by the light of eternity, he does not perceive that he erred in his estimate of their importance, and that even his country had no right to call him away from the appropriate duties of his vocation. He was twice elected to Congress, and was a member of that Body during the War of 1812; and I have no doubt that he served his country, at that critical period, with a fervent and enlightened patriotism. At the close of his Congressional career, he continued to reside in Halifax, and to preach to the Churches at Arbor and at Mary Creek, until Providence removed him to another and more important field of labour.

During his abode in Halifax, an event of which I have several times heard Elder Kerr speak, took place. He was strongly tempted to abandon

the ministry, and to enter on the practice of the Law,—a profession for which he had a strong predilection. The necessities of a growing family seemed to him not only to justify but to demand the measure. One day he was riding home, perhaps from preaching, revolving in his mind the question of duty. The emoluments and honours of the legal profession were temptingly spread before his mind. His purpose was suddenly formed, and he rejoiced that the question of duty was at length decided. But his Master did not design to discharge him from the Gospel ministry. His horse took fright, he was thrown from his gig, and the bones of one leg were dreadfully fractured. For several weeks he lay in excruciating pain, and all hope of saving the limb had nearly vanished. One night he fell asleep and dreamed that the Saviour came to him, and, with benignant countenance, laying his hand gently on the wound, healed it. He awoke in an ecstacy. Calling his family around him, he declared that his limb was healed, and insisted that he should be permitted to rise and walk. In this, however, he was mistaken; but, from that moment, he never experienced the slightest pain in the fractured member, and it healed with an astonishing rapidity. The end of the affliction had been attained. All desire to enter the practice of the Law had vanished; and never had the work of preaching Christ to guilty men seemed to him so important, delightful and glorious.

In March, 1825, Elder Kerr removed to the city of Richmond, and became the Pastor of the First Baptist Church. This was the scene of his brightest and of his gloomiest days. Here he was called to bury the wife of his youth, the companion of his riper years, and the fond mother of his children. Here his fine pulpit talents were brought into active and successful operation. Crowds hung with delight on his ministry. In the years 1826 and 1827, the church enjoyed a precious revival, which resulted in the addition of more than two hundred members. During a series of meetings in 1831, a revival still more powerful and glorious ensued. In less than a year, more than five hundred members were added to the church; two hundred and seventeen of whom were white.

The church appeared now to have reached the highest point of prosperity. But troubles and divisions were at hand. Mr. Alexander Campbell, spending a winter in the city, as a member of the Convention for remodelling the State Constitution, was invited to occupy the pulpit. His peculiar views were then but partially developed; but the consequence of his occasional labours there was, that about seventy members of Mr. Kerr's church adopted Mr. C.'s system, and were subsequently excluded from communion. Throughout this trying season, the Pastor conducted with great firmness and moderation, and showed that his convictions of truth and duty were paramount to all other considerations.

During Mr. Kerr's residence in Richmond, he exerted an important influence on the Baptist denomination throughout the Commonwealth. He generally took an active, and frequently a controlling, part in the various schemes designed to promote the extension of the Redeemer's Kingdom. He succeeded the venerable Semple as Moderator of the General Association of Virginia, and for several years he presided over the Baptist Education Society, and I may add, few men ever presided with greater promptness, dignity, and urbanity.

At the close of 1832, he resigned his charge in Richmond; and though, at the earnest solicitation of his people, he consented to remain until they should obtain a successor, he performed but little service in the church afterwards.

Mr. Kerr was a man of noble person, strong constitution, and excellent health. It was fondly hoped that his life would be preserved many years, and that in a green old age he would stand forth as the representative of a departed generation. But Heaven decreed otherwise. For a considerable time previous to his death, he had been manifestly ripening for glory. In 1839, he wrote to a Christian friend thus:—

"I think I love Christianity more than ever I did. I see more harmony, and beauty, and glory in the Gospel than ever I have before seen;—the Christianity which Jesus taught and exemplified in his life;—the Christianity embodied in the two great commandments;—the Christianity which the angels published and sung at the birth of our beloved Saviour,—"Behold I bring you glad tidings of great joy which shall be to all people."

"Will it surprise you, my brother, to hear that I have turned reformer? Not a reformer that comes forth declaring and waging war upon the opinions and doctrines of all other men;—not a reformer who comes forth with new dogmas, new versions, new hymn books, new litanies and formulas, with all the habiliments of a new sect—a new party to add to the number of fiery combatants in the contests for pre-eminence and party fame. No! O my soul, come not thou into their secret! I am engaged, I trust, in the great work of getting and keeping my own heart right in the sight of God;—'keeping it with all diligence; for out of it are the issues of life.' I know, if I have not the spirit of Christ, I am none of his,—however orthodox my opinions may be,—however great my fame in the Church and in the world."

For some months previous to his death, he conversed much with his friends on the subject of his decease, assuring them that he had no more dread of dying than of undressing himself for a night's repose. His journey from the cradle to the tomb, occupying a little more than sixty years, closed peacefully on the 29th of September, 1842.

Mr. Kerr was naturally of a frank, generous and disinterested disposition. Incapable of artifice himself, he was not always guarded against it in others. His temperament, peculiarly ardent, sometimes perverted his judgment. His manners were uniformly bland, gentle and conciliating. In social intercourse he was highly gifted, never failing to impart an interest and a charm to conversation. He was dignified without ostentation, and cheerful without levity.

As a Christian, he imbibed in a high degree the spirit of his Master. His piety was not the dwarfish and stunted growth of sectarianism,—morose, censorious and persecuting; but the product of enlarged and liberal views,—cheerful, candid and conciliatory. Though he was firm to his convictions as a Baptist, he was remarkably free from bigotry, and was a lover of good men of every communion.

As a Preacher, he possessed commanding talents. A fine person, a sonorous voice, and a graceful manner at once prepossessed his hearers in

his favour. His apprehension was quick, his perception clear, and his imagination remarkably vivid. He did not enjoy in early life the advantages of a careful and thorough mental culture,—a defect which he never ceased to lament. He had, however, read much; thought closely on many subjects; and been a careful observer of men and things. Had his application been equal to his genius, the depth of his judgment to the brilliancy of his fancy, and his powers of ratiocination to his powers of description, he would have been a preacher of well-nigh unequalled talents. As it was, he was among the most popular preachers of his day in Virginia. For more than thirty years, he rarely, if ever, failed to be appointed, at Associations and other important meetings, to preach on occasions of the greatest interest. At such times, standing in the open air, and addressing large assemblies, he was on his favourite theatre. No matter how wearied and disorderly the congregation, he never failed to command silence, and to awaken deep interest. Under his stirring appeals, I have seen, I think I may say thousands, at one time, bathed in tears. His sermons were marked by striking excellencies and striking defects. They were rather interesting and impressive, than argumentative. But they were eminently adapted to be useful, especially with the great mass of hearers. Wherever he preached, especially in his latter days, a rich blessing seemed to attend his ministrations. Churches received from his earnest and pathetic appeals a fresh and mighty impulse. The cause of Missions, of Ministerial Education, and of Temperance, were each much indebted to his untiring and disinterested efforts. I cannot doubt that he will be found at last among those who have turned many to righteousness, and who shall shine as the stars forever and ever.

I am, very sincerely,

Your friend and brother,

J. B. JETER.

FROM THE REV. WILLIAM HOOPER, LL. D.

MURFREESBORO', N. C., June 1, 1858.

My dear Sir: I am called upon by your kind importunity for a sketch of my impressions of the late Rev. John Kerr of Virginia, as a pulpit speaker. My desire to be excused on the ground of my very transient acquaintance with him, and very limited opportunity of hearing him, has not been accepted by you. I therefore yield to your request, under the unpleasant conviction that the dim portrait I am about to draw will not be worthy of the subject, or of the permanent work into which it may be interwoven.

My first acquaintance with Mr. Kerr was formed during the summer of —— when I was invited to join him in a preaching tour through some of the churches lying in the Northern part of North Carolina. As we rode to the places appointed for meeting, it was easy to see that some extraordinary attraction was producing a confluence of the population to one spot. The inhabitants of the whole country, far and near, seemed to be in motion. This spectacle itself is sufficient to kindle the soul of any man who has in himself the elements of that ardent spirit which gives birth to high efforts of eloquence. As the preacher rides along amidst this vast moving mass, and sees the eagerness, the haste, the bustle, all to reach the spot where they may hang upon his lips with the silence of death, and listen to truths on which their eternal destiny depends, his mind catches inspiration, his intellect expands with the

noblest conceptions, and his heart warms and melts with Divine charity for those who are so anxiously looking to him for the bread of life.

Permit me here to transcribe some remarks from a public address which I delivered about this time,—remarks which, if I recollect, were suggested by the scenes of that preaching excursion:—

"The bulk of our population may be called an *unreading* people. They are too busy to read, and that is not the channel by which they have been in the habit of receiving knowledge and enjoying its acquisition. Their stock of knowledge, whatever it be, has been acquired through the *ear*. It has been caught spontaneously without study and without trouble—in the social group, talking over the news and the politics of the day; at the muster ground or tax gathering, from the speeches of political candidates; but, above all, at the great religious convocation from the mouth of a favourite preacher. In all these cases, it is the living voice, dropping from living, glowing lips, upon the greedy ear of the expectant multitude, that reaches, and controls, and fashions the popular mind, and guides the mighty momentum of the popular doings. This instrument of wielding the public will is seized and made fearful use of by selfish and ambitious men, who employ the popularity they thus acquire for their own personal advantage. The same instrument must be wrenched from their grasp by the people's real friends; the cannon must be taken from the enemy, and used in the people's cause. Our people are not fond of *reading*, but they are fond to excess of public *speaking*. Witness the avidity with which they throng to places where public speaking is to be heard, whether sacred or secular. Let an eloquent preacher pass through the country, and the whole population settle like a swarm of bees under the boughs of the trees where the scent of the honey is diffused. The family that have not time or patience to read a newspaper or a printed sermon, can spare time to sit for three or four successive days under the sound of the preacher's voice. . . . He was a wise man, and had a deep insight into human nature, who said: 'Let me make a nation's ballads, and I care not who may make its laws'—* such sway have national airs which strike the chord of national feeling, that those who wish to rule a nation's will, and wield a nation's strength, have not overlooked or neglected this powerful engine. Who does not know how the populace of Scotland may be wrought up to an ecstasy of patriotism by the strains of Burns, when Bruce or Wallace is the theme! If those strains make the heart even of an American, in another hemisphere, beat like the sound of a trumpet, what must be their effect upon the heart of a Scotsman! Who can wonder that an army should conquer and sweep their enemies before them, as a hurricane sweeps the trees of the forest, when ten thousand hearts are wrought up to a frenzy of patriotism by such strains as these?

And if *this* country is ruled by the popular will, and the popular will can be reached by eloquence, does it not at once appear how important the possession of eloquence is;—how studiously and ardently it ought to be cultivated, especially by the occupiers of the sacred desk. There are the demands for its highest efforts; there are the themes for its sublimest inspirations; there are the incentives to its greatest achievements, in the consequences both to the speaker and his hearers. There is a sublimity, a pathos, in high moral sentiment, when poured forth from the lips of an unsuspected orator, which has a

* This famous saying is attributed to Cardinal Mazarin. I remember that Mr. Burke, founding his theory on this admitted phenomenon, the amazing sway of popular ballads over a nation's feelings and movements, contends against the truth of the celebrated Horatian rule of criticism:

Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus.—A. P. 180.

He insists that no *visible* objects have near the same mastery over the human mind, as those that address themselves to the ear. Perhaps he cites, as a further instance, the magical power of military music over armies.—*See Burke on the Sublime and Beautiful.*

soul-subduing power; the hearers yield themselves to the inspiration of the moment; the breast feels proud of the magnanimous emotions which swell and influence it; while selfishness and venality, with all their ugly, dwarfish retinue of cunning arts, stand rebuked and abashed in the presence of awful virtue. They even forget their nature, for a time; become ashamed of their baseness and deformity, catch, in spite of themselves, the contagion of magnanimity, and, hurried along by the tide of general sympathy, join in the burst of acclamation, and strew laurels in the path of the conqueror. So have I seen a mass of rotten wood and rubbish, lifted by a freshet from its muddy bed, and floating on the swollen bosom of some majestic river. For a time it keeps its place, lifeless and motionless, near the shore — pushed back, as it were, into a corner by the very vehemence of the noble stream which rushes along in the middle. By and by it begins to partake of the general agitation; it ventures tremulously near the edge of the current, but, as if yet afraid to trust itself to the furious tide, it starts back, and wheels and wheels again, in reluctant eddies, until, coming at last within the central influence, away it dashes, like a race-horse, down the foaming flood, as if proud of its coerced velocity, and glorying in the might of the waters which bear it along. So does the mean and little soul yield itself to the resistless torrent of virtuous eloquence, surprised at its own unnatural elevation, proud in feeling itself capable of a momentary generosity." Such delightful and sublime emotions are always enjoyed, and such moral changes are always witnessed under extraordinary exhibitions of oratory, and they constitute so great a mental luxury, that no one would willingly miss them; no one but would make violent exertions to put himself under their dissolving influence. Door posts and floors give way before the irrepressible appetite of human masses, pressing to drink in the droppings of the honied tongue. Such scenes are always witnessed when some great worldly interest rouses the passions of men; and similar effects are seen when the great interests of the soul have seized with due force upon some man of fervid temperament and keen sensibility. Such scenes astonished Great Britain and America, a hundred years ago, when this sacred "fire glowed in the very marrow of the bones of Whitefield, making him the greatest of preachers, drawing twenty thousand people within the magic circle of his enchantments, and melting them down, one and all, Greek and barbarian, learned and unlearned, aged and young, philosopher and artisan, male and female, in the furnace of his consuming eloquence."* Such interesting spectacles so honourable to human nature — both to the vanquisher and the vanquished—were re-enacted in our father-land, when Irving and Chalmers shook its sacred edifices; and such spectacles are now going on in the metropolis of England, where a young man, of scarce twenty-four, without any advantages of fortune, birth, education, or position, is, by virtue of his tongue alone, attracting day by day, crowds which no house can hold, and thus this stripling, endowed with the single gift of sacred eloquence, is perhaps an object of notice and interest to more people than any other human being, wherever the English language is spoken.

John Kerr, of whom you ask for my recollections, had powers and produced effects, which warrant us in believing that, had he been blessed with equal preparation, and figured on as conspicuous a theatre, he might have taken his place among these Boanerges of the pulpit.

Forsitan et ejus nomen miscebitur istis.

A gentleman, himself now a powerful preacher, when I mentioned to him my high estimate of Mr. Kerr's eloquence, fully concurred with me, attributing to him flights such as he never heard approached by any other

* See a Sermon of the writer on "The ministry of Reconciliation," p. 28.

speaker; at the same time admitting his performances to have been very unequal, sometimes not rising above ordinary capacity. At the time mentioned above, he was in the full maturity of his powers, and in the full career of his popularity. He rode from one country church to another, carrying, as it were, the whole population in his train. His sermons were often protracted to three hours' length, yet the people continued to sit with unsated ears; and the same throng who heard him yesterday would ride miles to hear him to-day. Though invited to participate with him in the labours of the pulpit, I felt myself paralyzed in his presence. To speak first, followed by Mr. Kerr, would only provoke mortifying comparison; and to come after him, no preacher would feel any inclination, choosing rather to sit and mingle his tears with those of the congregation, than to reduce the glowing temperature of the house by his own lukewarm effusions. As fine a pulpit effort as I ever heard,—perhaps the most dissolving,—was that of Mr. Kerr's Funeral Sermon on Luther Rice, the missionary to India. News of the death of Mr. Rice in South Carolina reached the Baptist Convention, while in session, near Yanceyville in North Carolina. The deceased, from his missionary services in India, but still more from his labours at home in the mission cause, had exceedingly endeared himself to the Baptist public. The intelligence of his sudden and unexpected death was received with much emotion by the large body of ministers and people there assembled; and, after an interchange of condolence, and after resolutions expressive of their high appreciation of the dead, Mr. Kerr was appointed to preach his Funeral Sermon, before the Convention on Sunday. It was near the end of the week, and there was very little time for preparation—indeed, I doubt whether even that short time was made use of—so accustomed was Mr. Kerr to confide in the extemporaneous resources of his mind, and the momentary inspiration of the pulpit. He rose with that commanding dignity of presence, and that fine mixture of tenderness and seriousness, for which he was so remarkable, and announced his text: "The priest's lips should keep knowledge,—and they should learn the law at his mouth; for he is the messenger of the Lord of Hosts." I do not recollect the particular manner in which he treated his subject and do not suppose that if any one had been able to retain his calmness, and to judge the sermon by its reasoning, or by the deep, original thought it contained, he would have considered it anything extraordinary. But the truth is, that the man soon put his auditors in such a frame that all criticism was ashamed of itself, and nothing appeared appropriate to the time and place but to let the heart grow liquid under his ardent breath, and pour itself out like water. Such I acknowledge was the effect on myself. I wanted to do nothing but remain on my seat, and indulge without restraint the luxury of tears,—a fresh gush being drawn forth at each stroke of the magician's wand. It cannot be doubted that pathos was the *forte* of Mr. Kerr, and that the most favourable circumstances for rousing it in his own breast, and transmitting it to the breasts of his audience, were the circumstances which then surrounded him: a vast country audience of plain people, gathered from all distances into and around a country meeting-house! Then, if ever, the sacred speaker will feel the influence of a large sympathetic multitude, hanging with mute attention upon his lips, while the greatness of his theme and the heavenly authority of his office set him above the petty anxieties of self, and the ignoble fear of man. Place the same man in a city pulpit—surround him with frivolous ladies and gentlemen, or frigid, philosophic literati, and immediately Samson is shorn of his hair, and you hear on all sides expressions of disappointment and chagrin. This may account for the failure of Mr. Kerr's preaching at Charleston. I understood that, when he visited that city, no sensation was excited, no one talked of him as anything uncommon. His long sermons themselves,

which, in the country, are patiently heard, and even greedily devoured, where pulpit services are enjoyed only once a month,—these themselves would be intolerable to a city audience, however otherwise attractive they might be. It was to be lamented that Mr. Kerr was ever drawn off from his sacred business to expend his powers upon secular subjects. But such was his overwhelming popularity, that he was sometimes persuaded, in opposition to his taste and his better judgment, to lend himself to a political party, as their only *available* candidate. He told me he was in the Congress of 1812, which declared war against Great Britain, and he described that Congress as being like that Roman Senate which the Gauls found sitting when they entered Rome, and which they mistook for a council of gods!—so much did they seem to him above the Congresses of our day.

And now, dear Sir, I have done. How jejune is this tribute to the memory of the late John Kerr, I am painfully sensible. How much more worthy a portrait would have been drawn of him by a daily companion, or even by me, had my acquaintance with him been for a few years, instead of a few weeks. It is one of the infelicities of genius, that it sometimes finds no kindred spirit to fix and record its achievements; and especially doomed to this early oblivion are the airy syllables, the *επεα πτεροεντα* of the popular preacher.

I am, dear Sir,

With great respect and regard, yours,

W. HOOPER.

HORATIO GATES JONES, D. D.*

1801—1853.

Horatio Gates Jones, a son of the Rev. David Jones, was born in Eastown, Chester County, Pa., on the 11th of February, 1777. He passed his early youth at Southampton, where he attended a Latin School, and at Eastown, where he spent part of his time labouring on a farm, and thus acquired habits of industry and early rising, which continued with him through life. In 1796, he was placed at the Bordentown Academy, then under the direction of the Rev. (afterwards Dr.) Burgess Allison. During his connection with this Institution, the Rev. (afterwards Dr.) William Staughton became one of its teachers, and young Jones formed an acquaintance with him, which ripened into an intimate and enduring friendship. Having gone through his course of study at the Academy, he returned to the paternal roof, and resumed the business of farming. He mingled also somewhat in politics; and, being a fluent speaker, had acquired a prominent position before he had reached his majority.

But about this time his mind underwent an important change in reference to religious things, which gave a decisive complexion to his subsequent life. Believing himself to have been the subject of a spiritual renovation, he made a public profession of his faith on the 24th of June, 1798, the ordinance of Baptism being administered to him by the Rev. John Boggs, who was at that time his father's colleague in the ministry.

Not long after this, he began to exercise his gifts in the way of public exhortation; and, as his efforts proved highly acceptable, his thoughts were

* Bapt. Mem., 1854.—MS. from his son, H. G. Jones, Esq.

soon directed towards the ministry as his profession. Though he had every prospect of political preferment, if he would consent to remain in civil life, his convictions of duty overpowered all considerations of worldly interest, and brought him to the determination to spend his life in preaching the Gospel. The church of which he was a member, having requested him to preach before them with a view to granting him a license, he complied with their request, and preached also to some other churches in that part of the country. After having been thus engaged for about a year, he was duly licensed on the 26th of September, 1801. He now supplied destitute churches in Chester and Delaware Counties, Pa., and, during one of his visits to the Marcus Hook Church, he was informed that he was appointed to supply the Church in Salem, N. J., then vacant by the death of the Rev. Dr. Skillman.* On the 17th of June, 1801, he commenced his labours there, and, having proved acceptable to the people, received a call to become their Pastor, and was, accordingly, ordained on the 13th of February, 1802. His father, whose strong sense was somewhat qualified by a vein of eccentricity, gave him the Charge, and is said to have addressed him as follows—"My son, in your preaching, don't put the rack too high. Some ministers put the rack so high that the little lambs can't get a bit. Put the rack low, and then the old sheep can get the fodder, and the lambs too."

Mr. Jones entered upon his work with great zeal, and not only preached twice on the Sabbath,—which was all that he stipulated for at the time of his settlement,—but preached often at private dwellings and school-houses, up to the full measure of his ability. His labours were attended with a manifest blessing, and the church grew rapidly under his ministry. At the close of his first year, he wrote in his "Sermon Note book,"

> "Great and arduous, yet delightful is the labour,
> "Great, glorious and never failing is the assistance."

He continued in his charge at Salem till April, 1805, when he was obliged to retire from it on account of enfeebled health. He now removed to his farm on the banks of the River Schuylkill, about five miles above Philadelphia, in the township of Roxborough; and, without taking charge of any church, preached on the Sabbath, as his health permitted, and opportunity offered. Among other places at which he officiated was "Thomson's meeting-house," situated in Lower Merion, Montgomery

* Isaac Skillman was born in New Jersey in the year 1740, and was sent into the ministry by the First Baptist Church in New York. He studied first at the Rev. Isaac Eaton's school at Hopewell, N. J., and then entered the College of New Jersey, at which he was graduated in 1766. In 1773, he became the Pastor of the Second Baptist Church in Boston, as successor to the Rev. John Davis. He remained at Boston fourteen years, and in 1787 returned to New Jersey. On the 18th of September, 1790, he was called to the pastoral charge of the Baptist Church in Salem, N. J., and, having accepted the call, entered upon his duties in November following. He continued Pastor at Salem until the close of his life. He died very suddenly, on the 8th of June, 1799, in the fifty-ninth year of his age. He received the degree of Master of Arts from Rhode Island College in 1774, and the degree of Doctor of Divinity from the same institution in 1798. Dr. Benedict says,—"Dr. Skillman was a man of learning and abilities, but never very popular as a preacher." During his Pastorate at Salem, fifty-seven members were added by Baptism. When his death was known to the Philadelphia Baptist Association, which included the Salem Church, it was thus noticed by the Rev. Dr. Samuel Jones, in the Circular Letter for 1799:—"Dr. Skillman is no more. He has been removed, we trust, from his labours in the Church militant to that rest which remaineth for the people of God; and, though we feel and lament the loss we sustain by this heavy visitation, yet we desire to be resigned to the Divine will, in a comfortable assurance that our loss is his gain." Dr. Skillman is interred in the Baptist burying-ground at Salem.

County, and belonging to the Hon. Charles Thomson, Secretary to the Continental Congress. Mr. Thomson was a highly educated man, a thorough Greek scholar, and is well known as a translator of the Bible. Though he belonged to another communion, (Presbyterian,) he was a man of large views and catholic feelings, and his meeting-house was open to clergymen of different denominations. Mr. Thomson, having made Mr. Jones' acquaintance, gave him a cordial welcome, partly from Christian feeling, and partly from his regard to his father, whom he had known as a Chaplain in the Revolution.

Mr. Jones was occupied on his farm at Roxborough during the week, and when the Sabbath came, he was at his post in Merion. Here he laboured till 1808, without much apparent success; but, in May of that year, he was privileged to baptize his first convert. As there were no accommodations for the administration of the ordinance in the neighbourhood, he erected a dam with his own hands in a stream called Mill Creek, and the next day led into the water this person who was the first fruits of his labours. Other hopeful conversions took place, and other Baptisms succeeded, at intervals, until, on the 11th of September, 1808, the Lower Merion Baptist Church was constituted, with nineteen members,—Doctors Rogers and Staughton of Philadelphia, and Mr. Jones, officiating on the occasion.

The newly formed church had no place of worship of their own; but the Pastor, aided by his excellent friend, Mr. Thomson, set about procuring the erection of one; and in April, 1810, the building was completed, and dedicated to the service and worship of God. From that time, he statedly supplied the pulpit, unless prevented by illness, until within a few weeks of his death. His church was regularly attended by Episcopalians, Lutherans, and Presbyterians. He had the pleasure of seeing at the head of his pew, every Sunday, his venerable friend, Mr. Thomson, who, for the sake of example, attended church for a long time after he had become so deaf as to be incapable of hearing any thing that was said; and, after he had reached the age of ninety, and was unable to go out, he regularly sent an invitation to the Pastor to come and dine with him.

Notwithstanding Mr. Jones was a laborious minister, and devoted himself with great zeal to the interests of his flock, he had something to do with civil affairs, filling to the close of life some important posts of honour and usefulness, but never any of profit. For more than twenty years he was a Director of the Germantown Bank, and for nearly thirty, was Director and Controller of the public schools. Previous to the War of 1812, he was elected Chaplain of a regiment in Roxborough, and when war was declared, he rendered every service which his circumstances would permit in aid of his country's cause.

In 1814, when the Baptist Board of Missions was established at Philadelphia, Mr. Jones was present and assisted in its organization. He was elected one of the first Board of Managers, and served as Recording Secretary for many years. He was also a warm friend to the cause of education, especially the education of young men for the ministry. It was chiefly through his influence that the Philadelphia Baptist Association was induced to organize a manual labour school at Haddington, which finally

became Haddington College. So long as that institution existed, he was President of its Board of Trustees, and spared neither time nor money in the promotion of its interests. He was elected the first Chancellor of the University at Lewisburg; and they conferred upon him their first degree of Doctor of Divinity. He received the degree of Master of Arts from Brown University, in 1812.

In 1829, he was elected President of the Philadelphia Baptist Association, in its corporate capacity, and he held the place until the year 1853, a period of twenty-four years.

Dr. Jones continued in the active discharge of his various public duties until the year 1845, when his constitution received a shock from which it never fully recovered. He was making a morning call on the Pastor of the Church at Roxborough, where he resided, when he was suddenly stricken with paralysis, which, however, affected only one side, and happily did not reach the brain. This occasioned a temporary interruption of his Sunday labours at Merion; but, as soon as his health would any way admit, he resumed them, in connection with his other duties, with as much alacrity and diligence as ever.

In the autumn of 1848, while on a visit to his eldest son in Sullivan County, N. Y., intending, on his return, to preside at the Commencement of the University at Lewisburg, he received a blow from a horse, which was supposed to have put his life in serious jeopardy. During the severe illness which resulted from this casualty, he was the subject of a striking mental phenomenon. He had been accustomed, while at school in Bordentown in early life, to converse in Latin; and, though the practice had been discontinued for so many years, he spoke Latin now continually to his physician and attendants for several days.

The first visit of Dr. Jones to his church after this confinement awakened their deepest sensibilities. They gathered around him, while he was leaning on his staff with patriarchal simplicity and affection, to express their joy that they were once more permitted to see his face. Shortly after this, he attempted again to supply his pulpit, but quickly found that his strength was inadequate to so much labour, and tendered the resignation of his office as Pastor, which, however, the church refused to accept. He continued, after this, to preach occasionally, though he availed himself of the services of an assistant, and of occasional supplies.

In September, 1852, he had another attack of paralysis, which still further prostrated his physical energies; but he maintained habitually a spirit of unqualified submission to the Divine will. When the Association met in October, 1853, in the Tabernacle Church in Philadelphia, he was present for two days, but declined to take any part in the exercises, except to preside over the Corporation. On the first Sunday of November, he went, as usual, to Merion; and, as the Communion was to be administered, he was urged to have a supply; but he insisted on preaching himself. He preached with great fervour and energy, and then administered the ordinance with uncommon pathos. This proved to be his last public effort. On the following Thursday, (November 6th,) he had another stroke of paralysis, which left little doubt that his end was near. He said to a brother clergyman who asked him if he wished to recover,—"I would not

live alway. I do not murmur, for that would be wicked; but I wish to wait and abide the Lord's time." His last words were,—"My days are numbered. I am like the grass of the field which perisheth. I have had sore trials, but they will soon be over. Safe at last. Safe at last." He died on the morning of December 12, 1853, in the seventy-seventh year of his age, and the fifty-third of his ministry, and after having been the first and only Pastor of Lower Merion Church more than forty-five years. At his Funeral, which took place at Roxborough, an appropriate Sermon was preached by the Rev. Dr. A. D. Gillette, of New York; and another Commemorative Discourse was subsequently delivered to his bereaved flock, by the Rev. Thomas Winter, of Roxborough.

Dr. Jones was married on the 3d of September, 1801, to Esther, daughter of John and Eleanor Righter, of Roxborough. Mrs. Jones died on the 29th of December, 1808, having been the mother of four children. On the 9th of April, 1811, he was married to Deborah, daughter of Nathan and Sarah Levering, of Roxborough. By this marriage he had six children. The second Mrs. Jones died on the 9th of September, 1823. Two of his sons by the second marriage were graduated at the University of Pennsylvania, and admitted to the Philadelphia Bar. One of them has been a Judge of the Court of Common Pleas for the City and County of Philadelphia, and the other is now (1855) a practising lawyer, and Corresponding Secretary of the Historical Society of Pennsylvania.

The only work which Dr. Jones ever published was "A History of the Philadelphia Baptist Association," in the year 1823. He was also a co-editor of the "Latter Day Luminary,"—an early Baptist Missionary Magazine; and was a frequent contributor to several religious periodicals.

FROM THE REV. RUFUS BABCOCK, D. D.

Poughkeepsie, February 15, 1855.

My dear Sir: Though I had heard much and read something of Dr. Jones, and felt an almost reverential regard for him as the early Secretary of our Foreign Mission Board, the intimate friend of Doctors Staughton, Allison, Rogers, and other worthies who had already passed away, I had never personally met with him till he was very nearly threescore years old.

On my introduction to the Pastorship of a church in Philadelphia, which had been accustomed to regard him with peculiar deference, affection, and gratitude, for his counsels and labours in their behalf, it was very natural that I should be favourably introduced to him. There was one other reason—he was now President of a Board of Managers for educational purposes, especially the education of candidates for the ministry; and my connection with Waterville College as President, up to this period, he evidently thought might be made useful to the cause he had so much at heart. Our first interview was at the meeting of that Board, and, as he presided, and I was a merely invited guest, with nothing to do but look on, my point of observation was eminently favourable.

He came into the city, as was his custom, from his suburban residence, his Cincinnatus-like toils and cares, with a kind of Virginian simplicity, truly primitive. It reminded one of the manner in which Chief Justice Marshall, in the early years of his riding the circuits, used to appear. Yet, with this simplicity, there was a dignity which secured the most profound respect. His person, nearly six feet high, well made, erect, with rather florid countenance,

to which either sternness or playfulness was almost equally natural or becoming, aided this impression. So did his exact punctuality. Rarely was he ever a moment behind his appointments, or absent from them. Then, moreover, he had the most delicate sense of order. Every member should have his right without confusion or interruption. As presiding officer, he would seldom give any indication of his own preference, in any matter under debate, unless he formally put some one else in the chair. Without impatience he heard and weighed all that was said on both sides. All these things conspired to give him much influence with his brethren.

You would readily see, with his quick perceptions, his rather sanguine temperament, his earlier and more thorough acquaintance with men and things in that locality than those around him possessed, that it was next to impossible for him to avoid being regarded as an active partisan. The positive in his nature greatly predominated over the negative. In earlier life he had rather shunned than courted the position of a leader; but he was always an unfaltering coadjutor, and well knew how to ignore the trifling infelicities, slights, misconceptions, which often turn away adherents from an important cause. When, at length, pushed into the front rank, and obliged to hold the first place, he expected of men, worthy to be associated in a noble cause, that they would do this, and felt instinctive scorn for changelings. Such doubtless regarded him as inveterately pertinacious. He must indeed have a good reason for changing a position which he had deliberately taken; and he must have time and space enough for a safe and somewhat graceful evolution. A sudden somerset excited his utmost contempt. Yet let him see any course he had been pursuing to be wrong, and he would stop immediately; and, in time, you might be sure of the amplest and most cordial recantation and amends.

I saw much of him, subsequently, in his family. The respect and veneration which he there universally inspired hardly had a limit. He happily combined in this relation the dignity of a sage with the playful simplicity of a child. The little ones loved him as much as they feared him, and the measure of either was not small. Order reigned in his household. When I first visited it, he had been a widower for more than a dozen years, and remained so to the end of life. But there were few dwellings which seemed less to have suffered for the lack of competent housewifery; and that deficiency, in the outset at least, he must have personally met with consummate wisdom and prudence.

The way in which God was honoured and served in the morning and evening devotions of that family, was a rebuke to many a professedly Christian household. Nor was the indirect benefit of it trifling or evanescent. Long as his tongue could articulate, or his palsied limbs totter to the family room, he every morning read God's word, devoutly, and with intelligent earnestness, and then led his household in prayer. They, and even the transient guests, will never forget those seasons, when, with such touching appropriateness and pathos, he spread out the wants of all before a common Heavenly Father.

His double duty of supplying the part of both parents, to his daughters especially, may possibly have put him, towards the end of life, and when he could less easily bear the thought of change, in a somewhat false position towards them. Perhaps this was the only defect or imperfection noticeable in all his domestic relations. There was no danger that servants, or children, or more casual associates in the family circle, would ever trifle with him. Yet there was no grievous galling yoke imposed on any. How beautiful as well as how powerful was here the influence of holy love!

Such as he was as the head of the family, he was also, and in much the same manner and degree, as Pastor of the church. Few men were ever so

fully entitled to say "*my* church." While he probably never used this phraseology, the idea which Dr. Johnson has so forcibly expressed of the yearning affection of a good father, struggling to support a family so large that it overtasked his utmost powers—as being the fittest exponent of a true Pastor's feelings and efforts for his flock, was in him most fully illustrated. To be a good Father and a good Pastor was certainly the great aim of his life. The distinction which the Chief Apostle makes, when to the Corinthian Church he says "For though ye have ten thousand teachers, yet have ye not many fathers," was strikingly suggested in his case. He was one, where there certainly are "not many." How he bore all the members on his heart in sickness and health, in youth and age, in summer and winter, for nearly half a century, has left an ineffaceable impression. He must have *fed* them well, or they would not have been *led* so easily.

This naturally suggests the last point I shall advert to,—namely, his intellectual furniture and habits. In early youth, he had fine opportunities for grounding himself thoroughly in the Latin and Greek classics—these, especially the former, were favourites with him through life. Of modern languages he used the French with great facility, the German with less. On this vantage ground, he made available for himself and for the benefit of those to whom he ministered, the most important treasures to which his linguistic lore furnished the key. Though not deficient, for the age in which he was educated, in general scientific attainments, you could easily perceive that his inclination was for literature rather than science; and he expatiated chiefly in the former field.

Probably, in the earlier years of his ministry, he was a hard student, writing out his sermons nearly at full length, and so far committing them to memory as entirely to dispense with his manuscript in the pulpit. Of course this limited the range of his reading; and indeed till considerably after the middle of his course, his use of books conformed to the Latin rule, "Non multa, sed multum." A few choice authors well coursed, yielded him more profit than a mere cursory use of many would have done. Later in life, and when neither his necessities nor tastes so rigidly confined him to close study, he became a more miscellaneous reader, and relished a somewhat extensive range of general as well as theological literature.

He early formed an exalted estimate of what preaching should be, which made him somewhat impatient with the flippant superficialities in which many young men, and some who are older, are prone to indulge. A rigid adherent himself to the high points of Calvinism, he may have been sometimes unjust in his estimate of those whom he thought defective. Hence it was a principle with him conscientiously and laboriously to prepare himself for each Sabbath's ministrations.

His early failure of health, leading him, for its restoration, to the invigorating pursuits of husbandry, for several hours each day, when the weather was favourable, manifestly tended to more of mental independence, freedom, originality; and while he went from the field to the study, and from the study to the field, he enjoyed the opportunity of more thoroughly digesting and sifting the principles and opinions which books suggested. "Nullius addictus jurare in verba magistri," came to be his motto. While, with commendable conservatism, he gave due heed to what the wise and good, both ancients and moderns, have taught, he bowed with unquestioning deference only to the infallible Guide-Book. Such at least was his purpose and endeavour.

But we can get a better and more comprehensive view of the Man, the Pastor, the Student, the Preacher, if we follow him through a week's routine. Begin with Monday morning. Though he might plead some indulgence from the extra fatigue of yesterday, he is, as ever, early to rise. His first half-

hour is uniformly given to secret communion with God and his word. He then looks abroad over his well tilled acres, directs the labour on the farm or in the garden, and sometimes engages in it. The breakfast hour has now nearly arrived, and the entire household are assembled for prayers. After breakfast, he gratifies himself and the grandchildren, if any are in the family, with a few moments' relaxation, recounts to them any matters of interest in the services of the Sabbath, or in relation to other children he has lately seen, and gives himself for the forenoon to general reading or to writing letters. The afternoon he devotes to visiting the sick, the aged, the bereaved, or any having special claims to his attention.

Tuesday and Wednesday,—on one or both of which days he probably has calls to town, to meet with some Board or Committee, or to carry out some executive service devolved on him,—in other respects pass away in much the same manner.

But the middle of the week has now come, and, by this time, if not earlier, he has the theme of his principal and most elaborate sermon selected for the ensuing Sabbath.

The next morning, soon after breakfast, he is in his library, and gives several hours of continuous study to the topic selected for his discourse; and rarely will he leave the room till the outline of what he intends to say is strongly fixed in his mind. Then, whether in the field or the garden, or on the broad piazza of the family mansion, he revolves, analyzes, recasts the several parts of the proposed discourse, till he feels assured they cannot be arranged by him more satisfactorily. If new investigations of certain points have to be made, he has still time for them, and when all has assumed the place and form in his mind which please him, then, and not ordinarily till then, he commits the full outline to paper. Some scintillations and offshoots have been evolved in this process of mental elaboration, which probably will ripen into distinct themes for less elaborate afternoon and evening exercises. Sometimes, these last are slightly sketched by the pen; and, perhaps, as often they are only in his mind. Thus is the last half of the week filled up, varied, perhaps, oftener than otherwise, with Funerals, or Marriages, or the diversified duties of his Pastorate.

But, ordinarily, before the evening of Saturday, all is ready, and never does the man of God appear to more advantage in his family circle, than when the closing hours of the week find him with the happy consciousness of due preparation, and resting in anticipation of the time of public service. How tender, solemn, holy is the spirit he now breathes and diffuses! The bow is unbent, but in hand; the shafts are chosen and ready; and the arm is becoming more vigorous by the temporary relaxation now enjoyed.

The Sabbath dawns, and there is a rousing up to all its high engagements. No bustle, nor confusion, nor perturbation is manifest, as he goes forth on the long ride of six miles, which brings him to the House of God. From far and near, from city and country, from the poor man's cottage and the mansions of the opulent, the population gather on the margin of that noble grove of ancient oaks. Singly, in pairs, and by families, they find their way within the hallowed walls. That patriarchal man slowly ascends the sacred desk. He reads God's word, directs to sing his praise, and calls on all to bow before his mercy-seat. The voice of prayer is reverent, but yet natural, and seems to indicate the freedom of one who has often been encouraged to come very near, and ask with great assurance. Numerous as are the objects for which he is called to plead, none are forgotten, but all are suitably and adequately presented. The sermon follows. It is characterized by method without formality,—it has unity, power, and practicalness. While less elaborate, artificial, refined than some require, it leaves the impression that the preacher does not

regard it for its own sake, but only as the channel of important truth. He reads, perhaps, one half of what he utters, and the whole fills up nearly an hour in the delivery. His action is always impressive and appropriate, and not lacking in gracefulness. The afternoon and especially the evening services are not ordinarily in the church edifice, but in some school-house or hall, or more rarely in some grove or private dwelling. Here, with little or no use of written notes, he yet has a distinct plan, a definite point which he keeps constantly in view, and often takes brilliant flights, and deals in melting pathos, thus imparting to these exercises the deepest interest. In early and middle life, many of his sermons were reckoned eloquent, and his funeral orations and addresses have been much extolled. Eminently evangelical in all his themes, as well as in his treatment of them, there was no tedious monotony in his discourses, but rather great freshness and vivacity, until he was fully threescore and ten. In his last years, as might be expected, he became more dogmatic.

In him, as in his distinguished father, there was a vein of humour and even sarcasm, which discovered itself when he thought occasion required. He was full of genial warmth, but he kept his sportive wit for the fireside. It never lessened the effect of his public ministrations.

Few men of that day have written so much and so well, and published so little. It was not for want of importunity, but he seems to have taken an early dislike to seeing himself in print, and to have resolutely declined the numerous applications that were made for the productions of his pen.

His devotion to Merion Church, as its Founder, and only Pastor for nearly half a century, will be his noblest monument. Never can I forget the last time I saw him, in feeble health, too weak to preach, but resolute to make his accustomed Sabbath visit to his much loved flock; and when, at night, he reached his own dwelling, too much wearied to walk, or talk but with extreme difficulty, he slowly uttered words indicative of his undying interest in their welfare. "I shall worship with them while this faltering frame can be carried to the place where they assemble." Four months later, the very day of his decease, while his mind wandered, he said to the loved daughter who attended him,—"Come, come, let us go to Merion." Thus was the ruling passion strong in death. Take him all in all, not soon shall we look upon his like again.

Yours truly,

RUFUS BABCOCK.

SALMON MORTON.

1802—1822.

FROM O. N. WORDEN, ESQ.

LEWISBURG, Pa., July 17, 1858.

Dear Sir: The worthy servant of the Most High whose name is above written, was called home in the height of his usefulness, and although his new and sparse field of labour gave him a comparatively small circle of acquaintance, his memory is fondly cherished by very many who knew him.

SALMON MORTON, a son of Deacon Abner Morton, was born in Athol, Mass., May 11, 1767. At the age of sixteen, he was deeply impressed with the necessity of regeneration, but did not realize the evidence of that blessing until he had attained his majority. His experience is an interest-

ing display of Divine grace, and the first impulses of his renewed heart led him to pass from house to house among his neighbours, telling them the good news, and exhorting them to repentance. As he had not been formally licensed to preach, however, his efforts were deemed out of character, and he was so coldly received as to cause him to cease from all public religious labours. About 1797, he removed with his parents into Central New York, where he was again awakened to his duty by the labour of Elder Joel Butler, and was the first subject of the ordinance of Baptism in the new Church at Madison, in 1799, when he had reached his thirty-third year. Not long afterwards, an assembly had gathered to hear a sermon from Elder Stephen Parsons,* but he disappointed them. It was not then customary to meet for worship without engaging in it, and if no preacher appeared, other members improved their gifts. By some seeming accident, "Brother Morton" was desired to "try to lead the meeting." He ventured to read a chapter in the Bible, but had not finished it when his long imprisoned soul claimed its full liberty—he commenced speaking "sermon-wise," and proceeded with such freedom and effect as to astonish his hearers and greatly relieve his own mind. Thus introduced to the great work of his after-life, he was, by the advice of a Presbytery composed of brethren Bacon,† Butler, Hosmer,‡ Parsons, and Roots, ordained, in June, 1802. Shortly after, he was married to Polly, daughter of Deacon Jeremiah Richardson, of Newton, Mass. She proved a true helpmeet, and survived him, with six children, all of whom became members of the Baptist Church, and one of them a minister.

For eleven years, Salmon Morton was Pastor at Madison, and realized his full share of the sufferings and joys of that heroic band of pioneer Baptist preachers, who founded so many of the churches in Central and Western New York. In 1816, he became Pastor of the Church in Marcellus, Onondaga County, where he was succeeded, in 1818, by Jesse B. Worden, and then—without removing his family—devoted himself wholly to the more congenial and fruitful employment of itinerant or home mission labour. While thus engaged, his ardour overtasked his constitution, and death ensued, at Marcellus, 22d of January, 1822, in the fifty-fifth year of his age and the twenty-fourth of his ministry.

In person, Elder Morton was about five feet ten in height, stoutly built, with a large head, high forehead, pleasant blue eyes, and a cast of countenance indicating great energy and decision of character. His demeanour was grave and dignified, and excited in strangers perhaps more of veneration than love; but in conversation his eyes and face beamed with friendly and gentle feelings.

* Stephen Parsons, born in Connecticut, September 5, 1748, was licensed to preach by the Separatist Branch of the Congregationalists in 1788, and served a church of that denomination in Middletown, Conn., six years, but, in 1794, joined the Baptists. He laboured in Central New York from 1796 until his death, which was occasioned by falling from a beam in his barn, in the Black River country. He had reached his seventy-first year.

† James Bacon, originally, it is believed, a Separatist, from Connecticut, was for some time Pastor at Cazenovia, N. Y., and died after passing eighty years.

‡ Ashbel Hosmer was born in West Hartford, Conn., April 30, 1758. At the age of sixteen, he entered the American army in the War of the Revolution, and received a severe wound. At thirty years of age, while residing at Canaan, he was converted and baptized, and began to preach. In 1792, he was ordained at Wallingford. In 1795, he removed to Burlington, N. Y., and subsequently to Hamilton, where he died, April 2, 1812, in the midst of his prosperity, aged fifty-three years.

The character of his preaching was strongly doctrinal, and better adapted in some respects to feed the saint than to alarm the sinner; and yet he was searchingly, scripturally, evangelically practical as well as experimental. He was truly a "self-made man," but his good taste and complete mastery of a few of the best books enabled him to be correct and often elegant in his choice of language, and his quotations were frequent and apposite.

By the rural population among whom his strength was spent, he was considered the first of preachers. Of those better able to fix his rank by comparison, was the late Alexander McWhorter Beebe, LL. D., so long the able editor of the Utica "Baptist Register." In a series of his Reminiscences, Mr. Beebe referred to Salmon Morton as one whose natural oratory, displayed in the pulpit upon some subject which aroused the full powers of his soul, was hardly excelled by John M. Mason, the renowned preacher of New York. Mr. Beebe had often heard them both, and was a competent judge.

An obituary notice of the subject of this brief sketch, adds:—

"In point of intellect and scriptural knowledge, he had few equals; in nobleness of spirit, few superiors; and his zeal, in a day of persecution, would have brought him speedily to the martyr's stake. Though valiant in soul, he was often tender and humble as a child. Seldom did he preach without tears flowing, under a sense of the condition of the impenitent, or the infinite depths of Divine compassion. With all these excellences, the wisdom of the serpent was not always blended with the harmlessness of the dove. But, beyond all doubt, he now sweeps the heavenly lyre with a seraph's energy."

My personal recollections of Elder Morton are unimportant to your purpose. I only add a regret that his limited pecuniary means, by harassing him with too much bodily labour and family care, hindered the full accomplishment of all of which so fine a mind and so noble a heart were capable. But he tried to do his full duty; and Heaven asks no more.

Yours truly,

O. N. WORDEN.

JEREMIAH CHAPLIN, D. D.

1802—1841.

FROM THE REV. THOMAS J. CONANT, D. D.

PROFESSOR IN THE UNIVERSITY OF ROCHESTER.

Rochester, June 18, 1853.

Dear Sir: I send you, agreeably to your request, the following brief sketch of my venerable friend, the late Dr. Jeremiah Chaplin.

He was a son of Asa and Mary (Bailey) Chaplin, and was born in Rowley, (now Georgetown,) Mass., on the 2d of January, 1776.

He was serious and thoughtful on the subject of religion from very early childhood. His parents were strict in observing the duties of family religion, and cherished a sacred regard for the Sabbath and its ordinances.

The secular business of the week was invariably closed before Saturday evening, in order that it might be spent by the family as a season of preparation for the Sabbath. Under these favouring circumstances, he became the subject of deep religious impressions, and at the early age of ten years made a profession of religion, and became a member of the Baptist church in his native place.

He continued with his father, assisting in the labours of the farm, until he was nearly of age. But, in the mean time, his love of study, and his extraordinary proficiency in it, had marked him out for another sphere of life. Having qualified himself for admission to College, he entered Brown University, and was graduated in 1799, at the age of twenty-three, with the highest honours of the institution. After spending a year as Tutor in the University, he commenced his studies in Theology, and prosecuted them for some time, under the direction of the Rev. Dr. Baldwin, of Boston. His first pastoral charge was the Baptist Church in Danvers, Mass., where it is believed that he commenced his labours in the summer of 1802. This charge he retained (with the exception of a short absence) for a period of fourteen years, and, in connection with his pastoral duties, gave instruction to young men who were preparing for the ministry. His labours here were greatly blessed; and he became widely known and highly esteemed for his piety, learning, and sound judgment.

In the year 1817, he resigned his pastoral charge, and accepted an invitation to become the Principal of a School for theological instruction in Waterville, Me. In 1820, Waterville College was chartered. He was elected to the Presidency, and held the office thirteen years. Under his wise and efficient administration of its affairs, the College was provided with the necessary buildings, library, philosophical and chemical apparatus, and the foundation laid of permanent prosperity in the confidence and attachment of its numerous friends.

He received the degree of Doctor of Divinity from the College of South Carolina in 1819.

In 1833, he resigned the Presidency of the College, and returned to his labours as a Pastor, for which he had always felt a strong preference, and to which the remainder of his public life was devoted. After preaching for some time at Rowley, Mass., and also at Willington, Conn., he went to live at Hamilton, N. Y., where he spent the residue of his days. He died there, suddenly, of measles, on the 7th of May, 1841.

He was married to Maria O'Brien, of Newburyport, Mass., by whom he had ten children, two of whom died in infancy. Of the eight who are yet living, three are sons, all of whom have received a collegiate education. Two of them studied Theology, and one has been for many years a Professor in the Columbian College, D. C. Mrs. Chaplin still survives.

Dr. Chaplin published a small work, entitled "The Evening of Life; or Light and Comfort amidst the Shadows of Declining Years."

Dr. Chaplin was one of the most learned theologians of his time. His knowledge of the Holy Scriptures, which he studied in the original languages, was profound; while the views and the modes of reasoning of the most eminent theologians of every age were familiar to him, and always at his command. For the writings of Edwards, particularly, he had a

high regard. But he thought for himself; and while he held firmly to the received doctrines of the Calvinistic school in Theology, his manner of investigating and stating them was altogether original. Hence there was a freshness, an air of novelty, in his mode of exhibiting and defending the doctrines of the Bible, which held the attention unwearied, through long and elaborate discussions. Unhappily, he had not the advantages which grace of manner and finished oratory give to the public speaker, especially in the pulpit. Hence his life as a Pastor, and the rich fruits of his piety and learning, were expended among small churches in rural districts.

He was fond of illustrating scriptural truth by familiar imagery and similitudes. As a specimen of his manner, I give the following passage,—an incidental illustration of the words in John xiv. 9. "He that hath seen me, hath seen the Father; and how sayest thou then, show us the Father."

"To illustrate the meaning of this passage, let us suppose that you descend into one of the salt mines of Poland, some of which are said to be four or five hundred feet beneath the surface of the ground; that you converse with one of the inhabitants of this subterranean world,—one who was born there, and had never seen the light of the sun. You undertake to give him a description of fields, and mountains, and forests, and a variety of other objects to be seen on the surface of the earth. You attempt also to give him some idea of the heavens, the azure vault, and of the worlds of light with which it is bespangled and adorned. You speak particularly of the sun; of the splendour and majesty with which he marches through the expanse of heaven in a clear day. The man listens with deep attention, and at length exclaims,—'Show me that glorious sun, and I shall be satisfied!' Suppose now you point him to one of the lamps, which burn with a faint and feeble light in his dreary cavern, and say to him,—'Do you see that lamp?' 'I do,' he replies; 'but what of that?' 'Why,' say you, 'he that hath seen that lamp hath seen the sun; why, then do you say to me, show me the sun?' The application is easy. The similitude is, I acknowledge, imperfect; but that very imperfection is in favour of the doctrine I would establish. There is some proportion between the light of a lamp and that of the sun. Both are created, and both of course are finite. But if Jesus Christ be not truly and properly God, there is an infinite disproportion between Him and the Eternal Father. Hence, if it would be absurd to say that he that hath seen a lamp, hath seen the sun; much more absurd would it be to say, he that hath seen Christ hath seen the Father, unless He be truly and properly Divine."

Hoping that the above may answer the purpose for which it is designed, I am, my dear Sir,

Faithfully yours,

T. J. CONANT.

FROM THE HON. JAMES BROOKS.

WASHINGTON CITY, June 17, 1850.

Dear Sir: A letter from you, inquiring as to some of the leading characteristics of Dr. Chaplin, was sent to me some days ago, which, in the pressure of business, I have not been able to answer before.

Dr. Chaplin was President of Waterville College when I was a student there, but I did not see as much of him as many others, as my recitations never happened to be to him. The most I remember was the simple but severely logical character of his sermons, which were *studies* for youth, from their almost mathematical character, and the irresistible hold they made upon the reason, the judgment, if not upon the heart. It was impossible to hear him, Sabbath after Sabbath, and not to have every irreligious or infidel suspicion driven from the mind. His discourses were as clear, as cogent, as irresistibly convincing as problems in Euclid. He indulged in little or no ornament, but pursued one train of thought, without deviation, to the end. I attribute to him more than to any one else, the fixture in my own mind of religious truths, which no subsequent reading has ever been able to shake, and which have principally influenced my pen in treating of all political, legal or moral subjects, the basis of which was in the principles of the Bible.

Dr. Chaplin seemed to me to be a man of books, rather than a man of the world. His learning in belles-lettres, as well as in Divinity, was extensive. He was a highly finished classical scholar, and his knowledge of Greek, I have heard the students who recited to him speak of with admiration. Indeed his knowledge, and his remarkable simplicity of character and manner, inspired a respect among all the students, who, looking up to him as one not of them, yet always felt him to be one far above them, and whom it was fortunate they had to guide them.

The personal appearance of Dr. Chaplin was that of a thin, spare, tall man, of features somewhat sharp, with a penetrating eye, and he had rather a sepulchral voice, which, in his sermons or prayers, went out in cadences, that rose and fell with a singular effect upon the ear. His gestures were perpendicular with his right arm, keeping time to the changing cadences of his voice, without much reference to the subject matter of his discourse, and made as if it were a rhetorical duty to gesticulate, rather than because there was any use in it. Physical ornament or emphasis, indeed, he had but a very little idea of, trusting solely to his intellect and his logic. Nevertheless, I never heard a man speak with more satisfaction or instruction, though others have often given more pleasure. When, in the College Chapel, in the autumn, at morning prayer, we heard this sepulchral voice at break of day, we often felt as if it were a voice from the tombs, some pure abstraction, setting forth in the plainest words what was right, and warning us of what was wrong.

Yours respectfully,

JAMES BROOKS.

FROM THE REV. WILLIAM LAMSON, D. D.

PORTSMOUTH, N. H., July 14, 1855.

Dear Sir: Dr. Chaplin, concerning whom you inquire, is associated with my earliest recollections. His form, his gait, the expression of his countenance, the tones of his voice, the awful sanctity with which he seemed invested,—all these come before me with the most life-like freshness, as I now cast my thoughts back over a period of nearly forty years. He was at that time the beloved and revered Pastor of a small Church in Danvers, Mass.; and, at the same time, the teacher of a small class of theological students whom he received into his own family. It was in my earliest childhood,—when I could have but just commenced to attend upon public worship,—and yet it seems to me my recollections of that venerable man at that time are more distinct than of any other Pastor of my very early years. There are sentences which I then heard from his lips that no lapse of time nor changes of subsequent life have effaced from my memory. But a short time after the farthest period to

which my memory carries me, the question was agitated of his removal from the little church at Danvers to take charge of the Theological School, which has since grown into the College at Waterville, Me. Most distinctly do I remember the deep gloom, the cause of which I could not then comprehend, which rested on the community, when it became known that Mr. Chaplin had decided to leave. It was a sadness so intense that even a child could not but share in it. I remember the season with some such impressions as we have of a dark and cloudy day succeeding a day of bright sunshine.

For years after the good man had removed to Waterville, he was accustomed to make an annual visit to the people of his former charge, and though sometimes it would be limited to a day or two, yet in that brief period he would find time to make his way through the village, and call on each of the more aged members of the church, and especially on any who were sick and likely soon to die. I have never seen the man who awakened such feelings of reverence in my breast; who caused me to look upon him as I think I should look upon Peter or Paul,—as did this man, when making these hurried visits to his beloved friends and former parishioners. To be recognised by him in any way was a pleasure to be remembered for weeks. Once, when quite a lad, it was my privilege to occupy a seat in the corner of the chamber of a sick man upon whom he called. The man was sinking slowly but surely to the grave: but he was a good man, and was closing a life of uncommon devotion and Christian activity. The train of remark upon which Dr. Chaplin entered by that bedside, has come up to my recollection many times since, as uncommonly appropriate and felicitous. The theme was the higher employments upon which he supposed the redeemed were permitted to enter immediately after death. They might, he thought, be sent forth as ministering spirits on errands of mercy to those who were still toiling on earth. And, as his feelings warmed, his countenance lighted up with animation, and he drew a picture of what might be the employment of a redeemed soul in the spirit world, now sent to some kind and tempted believer, now to some sick and dying Christian, and then over oceans and continents to some lonely and disheartened missionary—a picture which made it indeed seem "far better to depart." The interview closed with prayer; and though the whole call had occupied but a few minutes,—what a train of elevated thought he had started in the mind of that dying Christian! It had been a cause of sadness to him that he was laid aside, and was about to be called away in the midst of uncompleted plans of usefulness, and that interests dear to his heart must apparently suffer by his removal. But there were here placed before him occupations and paths of usefulness to which death would introduce him, elevated incomparably above any which he had ever entered, or could hope to enter, while in the body. I have been in many a chamber of sickness and of death since that time, but never in one in which the death of the Christian was made to appear more glorious.

Years passed away, during which, with the exception of these brief visits of Dr. Chaplin to the people of his former charge, I never saw him. He was accustomed, at these visits, if practicable, to attend a prayer-meeting, or deliver a sermon in the evening. It was a rich treat to all, but especially to the old members of that Village Church, to hear again the tones of his peculiar but much loved voice, to look again upon the form of him who held such a large place in their affections, and to gather around him at the close of such a service with their inquiries and expressions of affection. All who remember the good man, will readily recall a peculiar expression of his small, quick eye, when lighted up by some striking thought, or when some lively emotion shone forth from it. It is to these little prayer-meetings, and to the greetings which succeeded them, that I look back for the most striking remembered instances of this peculiarity. It happened that one of these visits was made

during a season of special religious interest,—a revival more extensive than the church had ever before, or has ever since, enjoyed. Many of the children and of the grandchildren of those to whom he had formerly ministered had been converted. As one after another of these young converts was introduced to him, at the close of the prayer-meeting, I remember, as though it were but yesterday, with what a peculiar smile of affection he looked upon them, giving to each a word of counsel or of caution. The whole impression which the connection of Dr. Chaplin with that people has left on my mind is this,—that I have never known an instance in which a Pastor was regarded with such mingled reverence and affection by his people, nor in which these sentiments continued so fresh, years after a separation took place. Good Pastors succeeded him; but there was a place in the hearts of that people which no one could fill as he had filled it.

In process of time, myself and another lad, both members of the Village Church, had become fitted for College, and were revolving the, to us, momentous question, to which of the New England Colleges we should direct our steps. For months the question was looked at, and discussed by ourselves and our friends, but still undecided. Just at this time, and while the question was still open, Dr. Chaplin, in one of his journeys into Massachusetts, stopped, as he was accustomed to do, for the night, among his old friends, and attended the prayer-meeting. We were both introduced to him as boys who were fitted for College, and were still doubtful which College to choose. A few words from him there, and in the hearing of our friends, decided the question, and a few weeks afterwards we were both on our way to the then distant College in Waterville. We arrived, after several days travel, late one evening, homesick, weary, and filled with anxiety in prospect of an examination at the College premises. There was not an individual there whom we had ever seen but Dr. Chaplin—therefore we directed our steps at once to his door. We were cordially received, and soon lost both our home-sickness and our fears in the kind sympathy and interest which were manifested toward us. Here commenced a new acquaintance with Dr. Chaplin, upon which is founded my more mature and permanent judgment of his talents and character.

My opportunities of becoming acquainted with Dr. C. in College were chiefly these: he always conducted the Chapel services in the morning; the discipline of the College was chiefly committed to him; and in the earlier part of the time, while the Church at Waterville was destitute of a Pastor, he attended their weekly prayer-meetings, and frequently supplied the pulpit. The morning services of the Chapel consisted of reading a portion of Scripture and prayer. I remember them as impressive, deeply so. Nothing is more difficult than to conduct devotional services in such a place as a College Chapel, day after day, without their degenerating into the sameness and heartlessness of a mere form. But I remember nothing like this during the three years that I attended upon these services as conducted by Dr. Chaplin. An incident occurs to me in this connection which happily illustrates his familiarity with the Scriptures. The hour for Chapel service in the winter was so early that it was frequently difficult to see to read, especially if the morning was cloudy. During several days of dull weather in one of these winter terms, I was curious to know how the Doctor was able to read the Scriptures in a room in which you could hardly discern the countenance of a friend across it. But, morning after morning, he opened the Bible, and, naming the book and chapter, read as usual. At length, one morning, having nearly completed the chapter, he hesitated and remarked that it was too dark to see, and the remaining portion had escaped his memory. I had no doubt then that he had, for several mornings, been repeating from memory the chapters which he apparently read.

He pursued a systematic reading of the Scriptures in private, and, in commending this habit on one occasion to a young man, he said he had for many years found little or no need of a Concordance.

As a Disciplinarian, Dr. Chaplin was always firm, dignified, perhaps, at times, severe. If there was a fault in his government, it was in keeping the young men at too great a distance from him. But he entered upon his duties before the modern no-government principle had become so prevalent in the Family, the School, and the State; and he still clung to the now antiquated notion that children should obey their parents, and pupils obey their teachers. He always demanded the outward signs of respect and deference from his students. He thought it a matter of sufficient importance to be insisted on, that a student should raise his hat on passing him, and remove his hat while speaking to him. He never regarded it unimportant that the young men should be constantly reminded that officers and students were not exactly on a level. Still there were evidences enough of paternal affection and sympathy for the young men under his care; and he was ever ready to counsel and encourage them in any exigency. One great excellence of his government was its perfect freedom from all *management*. There were no tricks, no mere expedients in it. It was straight-forward, open, honest. If any motives were addressed to students in private, they were such as might be proclaimed in public without injury.

I regret my inability to speak more fully of Dr. Chaplin as a Preacher. There were none of the graces of oratory about him. Nature had not formed him to exhibit them, and he was far enough from aiming to do it. The tones of his voice were so peculiar that the ear that once heard them would recognise them, if heard the next time years afterwards, and in the most distant land. His gestures were few and by no means varied. And yet, though it has been my privilege to listen to some of the most able and some of the most popular preachers in my own denomination and in others, I have seldom heard the man who could more closely confine my attention. I never heard a sermon from him which did not interest me. There was the greatest evidence of sincerity; the sceptic could not for a moment doubt that he was uttering the honest convictions of his own heart. There was nothing like dullness in his pulpit services. Though the voice was so little varied as to be almost monotonous, and the gestures were so few and so much alike, yet there was somehow imparted to the whole service an air of animation. The style was chaste, simple, suited to the subject, and remarkable, I should think, for its purity. His discourses were often enlivened by striking illustrations, drawn most frequently from the commonest relations of life, and yet so presented as to fully sustain the dignity of the place and the subject. It is striking as showing the importance of this power of illustration in the preacher that now, at this distance of time, I can recall some illustrations used by him, while every other portion of the sermons of which they were a part is irrecoverably lost.

Very truly yours,

W. LAMSON.

THOMAS BROWN.*

1803—1831.

Thomas Brown, the only child of Thomas and Sarah Brown, was born in Newark, N. J., on the 1st of November, 1779. When he was two years old, his father, who was a respectable citizen and magistrate, died, leaving him sole heir to a considerable estate. Out of this, however, he was wronged through fraud or mismanagement; and in due time he was apprenticed by his mother to a Mr. Ayres, a member of the Presbyterian Church in Newark, to learn the shoemaker's trade. He became hopefully pious at the age of sixteen, and two years after united with the church of which Mr. Ayres was a member, then under the pastoral care of the Rev. Dr. McWhorter. Shortly after he attained to his majority, his views on the subject of Baptism underwent a change, and he became a member of the Baptist church in Newark. Here he found his church relations most agreeable and profitable, and he never ceased to cherish the remembrance of them with great satisfaction.

Mr. Brown was licensed to preach the Gospel by the church with which he thus became connected, on the 26th of March, 1803. He was, however, deeply sensible of his deficiency in respect to intellectual acquirements, and could not think of engaging permanently in his work until his stock of general knowledge at least was somewhat increased. Accordingly, he engaged in teaching a private school at Amboy,—at the same time occasionally exercising his ministerial gifts,—in the hope that he might thereby secure the means of resorting for a while to some literary institution. Here he improved every moment of leisure he could command in reading the best authors in different departments of literature, and especially in Theology. At this period, too, his mind was much exercised in reference to the cause of Foreign Missions; and he read with so much interest the periodical accounts of the Baptist Missions in India that his heart yearned to go and join Carey and his associates in carrying forward their great work; and, had the way been open, he would undoubtedly have become a foreign missionary. This was some ten years before any one in America was known to entertain the idea of devoting himself to Missions in the East.

After remaining a few months at Amboy, he entered the Academy at Pennepek, Pa., of which the Rev. Dr. Samuel Jones was Principal. Here he remained most of the time until 1805, when he was invited to take the pastoral charge of the Baptist Church at Salem, N. J. He accepted the invitation, though not without many misgivings, on the ground of what he deemed an inadequate preparation for the work of the ministry. Early in the year 1806, he was regularly ordained by the Rev. Dr. Staughton, the Rev. Henry Smalley, and the Rev. H. G. Jones, the last of whom had just before retired from the Pastorate of the same church.

Mr. Brown's connection with the Church at Salem continued nearly three years, and his labours were attended in no small degree with the Divine blessing. In 1808, he received a unanimous invitation from the Church

* Bapt. Mem. XIV.—Locke's Cent. Disc.—MS. from his son, Rev. J. F. Brown.

at Scotch Plains, N. J., one of the oldest and most respectable churches in the State, to succeed the Rev. William Van Horn* as its Pastor: he accepted the invitation, and removed thither in June of that year. With this church he remained twenty years; and they were years of usefulness and honour. His ministrations were eminently blessed not only to the enlargement and general efficiency of the church, but especially in awakening and cherishing a deep interest in the Foreign Missionary enterprise. No one hailed with livelier satisfaction than he the formation of the Triennial Convention; and for several years he was a member from New Jersey of its Board of Managers.

In the year 1828, he was invited to the Pastorate of the Church at Great Valley, Pa., under circumstances which left no alternative to his conscience but to accept it. Though the disruption of the tie which had bound him to his people was a severe trial both to him and to them, he yielded to his convictions of duty and made the sacrifice. At Great Valley his sphere of labour was somewhat enlarged, and he occupied it with unceasing industry, and to great advantage. The church was highly prosperous under his ministry, and knew how to appreciate both his character and his labours. After a Pastorate here of a little more than two years, he was struck by a disease which no medical skill could arrest, and which, after some weeks of suffering, terminated his life. He died on the 17th of January, 1831, in the fifty-second year of his age. His last hours were cheered by the most precious tokens of his Redeemer's presence. The upward pointing of his hand, and the exclamation,—"All is well, all is well," were among the indications that he was making a glorious change.

His Funeral Sermon was preached by the Rev. Dr. Dagg, then Pastor of the Fifth Baptist Church in Philadelphia, from II. Timothy iv. 6–8. His death was the occasion of general mourning in the several churches, of which he had successively had the charge.

Mr. Brown was married, on the 2d of February, 1809, to Mary K., daughter of John and Sophia Lewis, of Perth Amboy N. J., by whom he had eleven children, nine of whom, with their mother, survived him. Two of the sons graduated,—the one at the Columbian College, D. C., the other, at the University of Pennsylvania; and both are ministers of the Gospel. One occupies the pulpit at Scotch Plains, which his father left in 1828; the other, and the eldest of the children, is Pastor of the Seventh Day Baptist Church at Little Genesee, N. Y., and Associate Editor of the Sabbath Recorder, published in New York City. Another son is a graduate of a Medical institution, and practises Medicine in Philadelphia.

* William Van Horn, son of Peter Van Horn, was born in 1746, and ordained at Southampton, in Pennsylvania, where he continued thirteen years. In 1785, he settled at Scotch Plains, where he remained until 1807, when he resigned his charge, and set out with his family for the State of Ohio, with a view of settling on a plantation which he had purchased, near the town of Lebanon, between the Miami Rivers. Previous to his leaving New Jersey, he had been affected, for some time, with dropsical complaints, which, on his reaching Pittsburgh, confined him to his bed, and he died on the 31st of October, 1807, in the sixty-first year of his age; leaving a widow and seven children, six of whom were daughters, to pursue their lonely journey to the place of their destination. Mr. Van Horn received his education at Dr. Jones' Academy, at Pennepek, and in 1774 was honoured with the degree of Master of Arts from the College of Rhode Island. During the Revolutionary War, he was Chaplain to one of the Brigades of the State of Massachusetts. He was also a member for Bucks County, Pa., of the Convention which met in Philadelphia for the purpose of framing the first Civil Constitution of the State.

FROM THE REV. THOMAS WINTER.

ROXBOROUGH, PHILADELPHIA, March 20, 1858.

My dear Sir: My acquaintance with the Rev. Thomas Brown commenced in the spring of 1820, when I was a young man of twenty-two, and a few months after I arrived in this country. I was at that time supplying a small Baptist Church at Perth Amboy, where some of the members of Mr. Brown's church resided. In May of that year, I attended the meeting of the New York Baptist Association, at Piscataway, near New Brunswick; and among the ministers present I noticed one who appeared to me "pre-eminent above the rest,"—so calm, so dignified, so intelligent. He spoke but little; but when he did speak, it was the utterance of both mind and heart. My eye *rested* on him. I knew him not then, but determined that I *would* know him; and at the close of the meeting, an acquaintance commenced between us, which quickly ripened into a strong mutual affection that continued till the close of his life.

Mr. Brown was fully of medium size, dignified in his bearing, intellectual yet kind in the expression of his countenance, and remarkably courteous in his demeanour. He was a man of much mental culture, and of the most refined natural sensibilities. His most intimate friends and members of his church, while they loved him most sincerely, never, I believe, approached him but with unfeigned respect. He delighted in intellectual intercourse with his friends, and would often, by a single pithy or striking remark, illuminate a dark subject, or settle a difficult question.

His character was remarkably transparent and ingenuous. He abhorred duplicity. What he was he appeared to be; and as he appeared, so he was. He was without guile; and frank and open himself, he expected the same in others. When he preached, he preached what his own heart felt; and was almost always sure to make other hearts feel too. His chaste, sententious style; his sound, clear, deep tones, with their musical undulations; and his intimate knowledge of the glorious doctrines of the Gospel, which he knew how to bring out in their just proportions, made his sermons a rich intellectual and spiritual repast. When he was warmed with his subject, there was unusual impressiveness and meaning in the glance of his eye and the play of his features: nor less in what little of gesticulation he had. But it was when he prayed, I used to think, that his character was most justly and delightfully revealed. At the family altar especially, when surrounded by his beloved ones, it might with great truth be said that

"The prayer of the sire hath raised us to Heaven."

Allow me to relate two well authenticated anecdotes concerning him, which may serve to illustrate certain features of his character.

While he was Pastor at Scotch Plains, a stranger of respectable appearance was announced at the parsonage door. Mr. Brown went, and, with his characteristic blandness, invited him in; and, on learning that he was a Baptist minister, assured him of a welcome to the well known hospitality of the old stone mansion. It was Saturday afternoon, and, as the stranger had no engagement for the next day, Mr. Brown requested him to remain at his house; and the invitation was readily and gratefully accepted. Matters being thus far settled, the Pastor sat down to have a brotherly colloquy with his stranger guest. Mr. Brown was remarkably communicative where propriety allowed it; and he delighted to have his friends so too. He never wished to be "all tongue and no ear." But he found his visiter remarkably taciturn. He broached a number of different topics,—doctrinal, ethical, statistical, domestic and foreign. But on each and all the guest was provokingly silent and

apparently uninformed. He could not or he would not be brought out. He was all ear and no tongue. Mr. B. was finally driven to the conclusion that, though he might be a very good brother, he did not *know* much.

The arrangements for the services of the next day were now quietly settled in the Pastor's own mind. It certainly would not do for the stranger to preach in the morning. The congregation was usually large and very intelligent; and strangers might be there. He might occupy the pulpit in the afternoon, for the second service, after the half hour's intermission. All this was settled; and in due time the arrangements were kindly revealed to the stranger, who modestly consented to help his brother as best he could, if his help was desired.

The next morning came, and Mr. Brown preached—no doubt, as usual—to the great satisfaction of his people. He had to preach again at a station about four miles distant, at five o'clock; and the stranger was announced for the pulpit in the afternoon, after the usual intermission. There he was, accordingly; and the Pastor behind him, with no little anxiety respecting the issue. The man prayed, and Mr. Brown was exceedingly struck with his prayer—he could not forbear saying to himself,—"This man can certainly pray, if he cannot preach." In due time, he began his sermon; and, as the Pastor listened, he was astonished, confounded, mortified, delighted. The most precious truths of the Gospel were brought out in a style and manner which not only chained the attention, but deeply affected the hearts, of the people. At the close of the service, the stranger was urged to preach the five o'clock sermon also; to which he modestly consented. "And then," said Mr. B., with his loud, hearty laugh of irrepressible delight, "he went far ahead of his first sermon! I never was more astonished in all my life."

The other anecdote to which I referred is the following:—

When Mr. Brown was yet a young man, he went from Perth Amboy to fulfil a preaching appointment, in the neighbourhood of South Amboy, on the other side of the Raritan River. He had to cross it in a small ferry-boat worked by oars. The mouth of that river, in the channel, is sometimes very dangerous, and, for such craft, unnavigable; especially so, when the wind sets down the river, or the reverse, and meets the tide. On the occasion referred to, the wind was boisterous, and the waves were high. In the little boat were a number of young persons; and one in whom the voyager felt a special interest. There was also another, then a child, who, some years subsequently, became known to me, and from whom I received the account. Well the wind blew, and the waves tossed about at pleasure the tiny vessel. The danger seemed great, and the terror of the passengers was proportionally great. In the midst of the cry of distress, Mr. Brown broke out with his strong, musical voice, to the good old tune, I think, of Shirland:

"The God that rules on high,
"And thunders when He please,
"That rides upon the stormy sky,
"And manages the seas:
"This awful God is ours,
"Our Father and our Love, &c."

All were hushed, and there was a great calm in their feelings. And with the vigorous strokes of the oarsmen, the boat was safely brought to the welcome beach, and all gladly stepped on *terra firma*.

I am very fraternally yours,

THOMAS WINTER.

FROM THE REV. J. L. DAGG, D. D.

CUTHBERT, Ga., April 6, 1858.

Dear Sir: *The information which you received from my friend Dr. H——, needs but little correction. So far as concerns the great business of my life,—the preaching of the Gospel, my days were numbered in 1834, when I was silenced in the pulpit by a bronchial disease from which I have never recovered. Other parts of the mortal tenement have so far failed, that I have for two years past retired from all public employment, and am much inclined to number myself among the persons who have been. My want of connection with the things around me extends to books also. A weakness of sight renders me unable to read; and, although I had heard of the work in which you are engaged, my first information that you had intended to honour me with a notice, was received in your letter which arrived yesterday.

My acquaintance with the Rev. Thomas Brown commenced at a meeting of the Baptist Triennial Convention in 1823, at Washington City. He was then Pastor of the Baptist Church at Scotch Plains, N. J. About December, 1828, he removed to the Great Valley, Pa., where he closed his life, I think in less than two years. During this time, I was frequently in his company, and esteemed him an excellent man, and an able minister of Christ. He was much beloved as a Pastor, and was a favourite among the ministers with whom he associated. His aspect was grave and dignified; but in conversation he was pleasant, and sometimes facetious. In the pulpit he was solemn and impressive; and few men were heard with more attention. I can scarcely trust my memory to attempt a description of his person; but if you have no information more reliable, you may represent him,—a man rather above the medium stature, with a square built frame, not heavily clad with flesh; his complexion somewhat sallow; and his features regular, and expressive especially of benevolent emotion.

Hoping that your life may be long spared, to finish the work in which you are engaged, and render much other valuable service to the world,

I am, with very high regard, yours,

J. L. DAGG.

*The first paragraph of this letter requires explanation. One of my friends, who had also been an early friend of Dr. Dagg, had, by some means, got the impression that the Doctor had deceased, and of course had become a suitable subject for commemoration. I, accordingly, included his name in a printed list of my subjects, which I sent all over the country with a view to secure other important names which had not come within my knowledge. It was very soon intimated to me, and from different quarters, that I had prematurely included one name—that of Dr. Dagg; who, though he would well deserve to be commemorated when the proper time should come, was still living and able to perform good service in embalming the memories of others. Availing myself of this hint, I immediately wrote to him, acknowledging my awkward and somewhat ludicrous mistake, and asking him for a letter of personal recollections concerning the Rev. Thomas Brown. The manner in which he complied with the request shows that it was little to say of him, at that date, that he was *a living man*.

LUCIUS BOLLES, D. D.*

1803—1844.

Lucius Bolles was a descendant of Joseph Bolles, who emigrated from England to America in 1637–38, and settled at the mouth of the Saco, in Maine, in 1639. His son, *Thomas*, was induced, by the solicitation of Governor John Winthrop, of Connecticut, to remove from Maine to New London in 1667. Here, in 1678, his wife and two young children were murdered, but his son, *John*, then an infant, escaped, and, after he had reached maturity, became dissatisfied with the Congregational system, in which he had been educated, and adopted the views of the Baptists. He was baptized by John Rogers,† the founder of the "Rogerene" sect, and engaged very zealously, with both tongue and pen, in the theological disputations of that day. He died in his ninetieth year, in 1767,—having had fourteen children, thirteen of whom survived him. He was a man of vigorous mind and earnest character, and wrote and published several books and tracts, some of which show his intense devotion to the cause of religious liberty. His son, *Enoch*, though he walked in the footsteps of his father's faith, did not inherit his father's zeal in urging and spreading his peculiar views. He had ten sons, one of whom, *David*, was the father of the subject of this sketch. He was born in New London, on the 14th of January, 1743. He was married to Susannah Moore, of New London, on the 10th of January, 1765, and removed to Ashford, (now Eastford,) Conn., where he died on the 14th of February, 1807. Until he was more than fifty years old, he remained in active business, as farmer, tanner, harness-maker, &c. In October, 1797, when he was in his fiftieth year, he was ordained as an Evangelist, at the annual meeting of the old Stonington Baptist Association. From that time until his death,—a period of more than nine years, he laboured, most of the time, as an Evangelist, preaching the Gospel to destitute churches in the vicinity of Ashford. In June, 1801, he accepted the call of the First Baptist Church in Hartford, Conn., and for two years officiated as their Pastor. He was then dismissed at his own request, preferring to reside in the country, and preach without salary or any other reward than the satisfaction of working for his Divine Master. At his death he left four sons, one of whom, the late Judge David Bolles, of Ashford, was a lawyer, and three of whom, like their father, became Baptist preachers.

Lucius Bolles was admitted a member of Brown University in 1797, and was graduated, under the Presidency of Dr. Maxcy, in 1801. Though

* Dr. Sharp's Fun. Serm.—Bapt. Mem., V.—MS. from John A. Bolles, Esq.

† John Rogers was the son of James Rogers, who was a respectable Quaker, and died in 1688. It was a provision in his will—"there shall be no lawing among my children"—he required them to decide any difference by lot. His injunction, however, seems to have been disregarded. He married Elizabeth Griswold, of Lyme, but she obtained a divorce, and subsequently married Peter Pratt. His son John, was the father of twenty children. This fanatical family worked on the Sabbath, and sometimes disturbed the worship of others, and drew upon themselves various penalties. On one occasion, John Rogers sent in a wig as a contribution for the support of a wigged ministry; but he repented it afterwards. John, the second, died in 1721, aged seventy-three, and was buried on the Mamacock farm, on the River Thames. He published A Midnight Cry, from the Temple of God, to the Ten Virgins Slumbering and Sleeping, Awake, Awake, Arise, &c.; also an Epistle to the Churches of Christ called Quakers.

he had had the benefit of a religious education, his mind seems never to have taken a decided religious direction until after he had become a member of College. It was during a visit at Hartford, in one of his college vacations, that he became deeply sensible of the importance of religion, and was led, as he believed, to a cordial acceptance of the Gospel offer. Before his return to Providence, he was baptized by the Rev. Stephen S. Nelson, then Pastor of the First Baptist Church in that city, and received into their connection. From this time his purpose was definitely formed to devote himself to the Christian ministry.

After being admitted to the degree of Bachelor of Arts, he placed himself, as a theological student, under the care of the venerable Dr. Stillman, of Boston. Here he continued for about three years; enjoying not only the benefit of Dr. Stillman's instructions, but the greatest intimacy with him, and frequent opportunities of accompanying him on his pastoral visits and hearing his admirable counsels to the sick and dying. During a part of this time, Mr. Bolles himself was a preacher, and often officiated in Dr. Stillman's pulpit, and other pulpits in the neighbourhood.

At this period, a few Baptists, residing in Salem, but members of churches in other towns, thought it their duty to associate for public worship, and form a distinct religious Society. Mr. Bolles, having occasionally preached to them with great acceptance, was invited, in November, 1804, to supply them in the capacity of a Pastor, until there should be a church regularly organized. Having taken a few weeks to consider this invitation, he signified his acceptance of it. The church was constituted almost immediately after, and, on the 9th of January, 1805, Mr. Bolles was solemnly set apart to the pastoral office, the sermon being preached by Dr. Stillman, and the Right Hand of Fellowship given by the Rev. Elisha Williams, of Beverly.

In the year 1824, the degree of Doctor of Divinity was conferred upon him by Union College.

He continued sole Pastor of the Church in Salem twenty-two years; and had an uncommonly happy and successful ministry. The accessions to the communion of his church were large and frequent. The number added during the first twenty years of his ministry was five hundred and twelve.

In 1824, Dr. Bolles first became connected with the Baptist General Convention for Foreign Missions, as one of its Executive officers. He was first elected Assistant Corresponding Secretary of the Board, then located at Washington City, and associated with the "Eastern Committee," who were charged with the general superintendence of the Burman Mission. When the Board was transferred to Boston, in 1826, he was chosen Corresponding Secretary.

Dr. Bolles had, on various occasions, manifested a deep interest in the missionary cause during nearly the whole period of his ministry. When about to attend an annual meeting of the Domestic Missionary Society at Boston as early as 1806, he records in a private memorandum that he "could no longer refrain from asking something of his people for that object, although they had been so often called upon to defray their numerous expenses as a new Society." In the autumn of 1811, he was visited by the Rev. William Johns, a missionary of the English Baptist Mission-

ary Society, then on his way to India, and assisted him to the extent of his ability, in obtaining pecuniary contributions in aid of the Serampore translations. In 1812, he was active in the formation of the Salem Bible and Translation Society. Shortly after this, he attended the ordination of Mr. Judson and his associates to their missionary work, and, from a conversation then held with Mr. Judson, seems to have received a fresh impulse in favour of the cause of Missions. It was not strange, therefore, when his heart had long been so much in the work, that he was disposed to regard with favour an appointment that was to identify him so directly with the missionary operations of his denomination; and, notwithstanding the severe trial involved in a separation from a people to whom he was devotedly attached, and who had the highest appreciation of his ministry, he still felt it his duty to break this tie, with a view to entering what seemed to him a more extended field of usefulness. Accordingly, he accepted the office of Corresponding Secretary, and continued to discharge its duties, greatly to the acceptance of his brethren in the ministry and of the denomination at large, during a period of more than sixteen years.

In the year 1841, Dr. Bolles made a missionary tour beyond the Alleghany Mountains; and, on his return, in the autumn of that year, the disease of which he ultimately died, first began to develope itself. He hoped, for some time, that he should be able to overcome it; but, at the end of a year, it had made such progress that he felt constrained to withdraw from all public engagements. The resolutions adopted by the Board, on the resignation of his office, showed their high appreciation of his long continued services, and their deep regret at being deprived of them.

Dr. Bolles lived more than a year after he retired from active labour. During the earlier part of the time, he suffered comparatively little pain, and was able to converse freely, and always in an edifying manner, with his friends who called upon him; but, as his disease advanced, and especially as it approached its fatal termination, his suffering became intense and almost uninterrupted. But his confidence in his Redeemer never forsook him; his interest in his cause never declined; and so long as he had breath to use, he used it in humble and devout supplication. He died convulsed with bodily pain, but full of faith and hope, January 5, 1844. His Funeral took place on the 8th, and a Sermon was preached on the occasion by the Rev. Dr. Sharp, which was printed.

Dr. Bolles published a Sermon at the Dedication of the New Brick Meeting House in Salem, Mass., 1806; a Sermon before the Salem Female Charitable Society, 1810; a Sermon delivered in Newburyport in the First Presbyterian Meeting House, at the Ordination of the Rev. Hosea Wheeler, to the pastoral care of the Baptist Church and Society in Newbury and Newburyport, 1818; The Importance of the Scriptures to a Teacher in Religion: A Discourse delivered in the Meeting House of the Second Baptist Church in Boston, before the Boston Baptist Association, 1822.

Dr. Bolles was married in 1805 to his cousin, Lydia Bolles, daughter of John and Lydia Bolles, of Hartford, Conn. One of his sons,—*Lucius Stillman*, ultimately became a minister of the Gospel. He was born at Salem, July 6, 1808; was graduated at Brown University in 1828; studied Medicine, first in Salem, and afterwards in Boston, and, during his residence

in the latter city, became the subject of a hopeful renovation, and, on the first Sabbath in July, 1831, was admitted a member of Dr. Sharp's church. On completing his medical course, he commenced the study of Hebrew, and the next fall became a member of the Theological Institution at Newton. When he had been there two years, he was obliged to leave on account of failing health. He was ordained Pastor of the Baptist Church in Lynn, Mass., November 20, 1833, and continued to discharge the duties of the place with much acceptance for nearly three years, when the return of ill health caused an interruption of his labours, and a separation from his people, in order that he might avail himself of a milder climate. He had quite a successful ministry, and baptized, at one time, with the assistance of his father, thirty persons. His last days were passed in his father's house in Boston, where he died on the 24th of July, 1837. He was married in December, 1833, to Sarah Noyes, a distant relative, who was at that time an inmate of the family of the Hon. Nicholas Brown, of Providence. He left two infant sons. Mrs. Bolles, the widow of Dr. Bolles, died in the early part of the summer of 1851. Dr. Sharp, on the first Sabbath of the year 1852, paid the following tribute to her memory :—

"There was one summoned from us, during the year just closed, whose father was loved and respected for his superior and consistent piety, his hospitality to strangers, his fervent zeal, his church-going punctuality, and his family religion.

"She, in early life, felt the power of the Gospel, and consecrated herself unreservedly to God. By a wise and gracious ordination of Providence, she became the wife of an eminently pious and devoted minister of Christ, who, having spent the evening of his days, directing and furthering the cause of Missions, died in the midst of us ; was brought into this house of worship, and was borne hence to his final resting place.

"As a Pastor's wife, she was an example in every thing that was lovely and excellent. In looking after the temporal and spiritual concerns of the members of her husband's congregation, and in conversing with the serious and the sick, as well as in encouraging meetings for devotion among females, she contributed essentially to her husband's success, during a Pastorate of twenty years. No one doubted her piety, her goodness, her usefulness. It was constant, untiring, for a long succession of years. But how mysterious are the ways of Providence ! By a disease pressing upon the brain, and affecting the nervous system, a settled melancholy rested upon her. Perhaps for seven years she did not smile ; and when her dying husband expressed a hope to meet her in Heaven,—"No," said she, "you will be there, but I shall be lost." It pleased God, however, in his good providence, some eighteen months ago, to modify her disease. Her spirits gradually revived. She dared to hope, and then to express it. She became herself again, and on the first Sabbath in January, 1851, she came into the city for the purpose of commemorating with us—for the first time in seven years—the dying love of our common Lord.

"From that period to the end of her days, which were very few,—she was spiritually minded, sociable and happy. The last day of her life was spent, as the chief part of her life had been, in Christian conversation, and in public religious services. At midnight, the cry was heard, 'Behold the

bridegroom cometh;' and she heard the cry in the triumph of Christian faith and hope."

Dr. Bolles' two brothers, who entered the ministry, were *Matthew* and *Augustus*.

Matthew Bolles, the eldest of the three, was born at Ashford, April 21, 1769. He was married to Anna Hibbard, daughter of Eliphaz and Jerusha (Pride) Hibbard, of Mansfield, Conn., September 15, 1793, and died at Hartford, of typhus fever, in his seventieth year, September 26, 1838. Like his father, David Bolles, he was engaged in his earlier manhood in active secular business, having married and become the father of a large family before he made a public profession of religion. He began to preach at Lyme (Pleasant Valley), Conn., in 1812, and was ordained and settled there in June, 1813. There he remained until late in 1816, his labours being blessed with a revival of religion, and the addition of many to the church of which he had the pastoral charge. From the beginning of 1817 until his death in 1838, he was successively Pastor of the Baptist Churches in Fairfield, (Fairfield Woods,) Conn., Milford, N. H., and Marblehead and West Bridgewater, Mass., and preached to the Church in New Britain, Conn., in which latter place he delivered his last discourse about ten days before he died. He was an eloquent and effective preacher, and was particularly gifted in prayer.

Augustus Bolles, the second of the three sons of David Bolles, who entered the ministry, was born at Ashford, December 28, 1776; began to preach in February, 1810; was ordained as Pastor of the Baptist Church in Tolland, Conn., in May, 1814; was settled in May, 1818, over the Baptist Church in what is now the town of Bloomfield, Conn.; removed, in 1825, after a long course of exhausting labour, which had greatly injured his health, to Hartford, Conn., where he lived several years, preaching only as a supply for destitute churches, and conducting, for about four years, "The Christian Secretary,"—a religious newspaper; removed to Indiana in 1837, and collected and organized a Baptist Church in the town of La Porte; began to preach at Colchester, Conn., in 1839, and continued to supply the church there for two years; and since that time has served various churches in that region as a supply, but has declined accepting a pastoral charge. He still (1859) survives in a green old age.

FROM THE REV. RUFUS BABCOCK, D. D.

Poughkeepsie, November 8, 1851.

My dear Sir: My first personal intercourse with Dr. Bolles was during the meeting of the Triennial Missionary Convention at New York, in April, 1826. He had been one of its original founders a dozen years before, and uniformly attended its sessions. In 1820, he had acted the part of a mediator, and saved the Body from threatened convulsion. I had heard much of his prudence, wisdom, discreetness, and was fully prepared to appreciate his worth and influence. It was the first time I had ever taken my seat in that Body—my youth and inexperience would have dictated entire silence on my part; but one of those contingencies that cannot be anticipated, occurred very early in the session, to occasion a necessity for a different course. My right to a seat was contested by some abstractionist, and a debate suddenly sprung up, which consumed some time, and incidentally drew out many of the older

and more experienced members. The question seemed about to be taken, with obvious probability of a decision adverse to my right to sit. Under a strong conviction that the merits of the question were not properly understood, I, with some fear and trembling, made my first speech, occupying perhaps fifteen minutes. Dr. Bolles sat not remote, but behind me, and kindly inquired of those near him "who was that young man?" His interest in me then commenced; he sought an introduction, and, before the close of the session, invited me to visit him at Salem. He was then contemplating the Secretariship of the Convention, which, a few months later, led to his resignation of the active duties of his Pastorship.

His management in bringing about my introduction to his pulpit, and to the favour of his flock, was perfectly characteristic. So shrewdly was it all conducted, that I had three or four times preached for him, and he had taken time to feel the pulse and learn the general sentiments of the church and congregation, before he even intimated to me what was his purpose. This course would have avoided the awkwardness of apology and explanation, had a retreat been necessary. Four or five of us were brought, in the same quiet and covert manner, before his flock, and the undeclared, but real, competition was both amusing and instructive. The evident desire of the cautious Doctor to retain the goodwill of all of us, and say nothing to either which would in the least commit himself, called forth our special admiration.

That incidental visit led on to another more formally procured, and to my settlement as Associate Pastor with the Doctor in the following August. Until the removal of my family, I was a boarder with him, thus enjoying peculiar facilities for gaining early, intimate and thorough acquaintance with the man, and his methods of fulfilling his pastoral duties. I had most satisfactory evidence that he earnestly desired my success. This won my confidence, and induced, on my part, a more docile and vigorous effort to learn of him than might have been otherwise so readily secured. Thus many of those scenes and incidents have been most indelibly impressed on my mind.

Early in that intercourse, at a little family gathering where both Pastors were invited, he occupied a half hour with some instructive reminiscences of his first Christian experience. Though interesting to all the circle of a dozen or more persons, I felt, at the time, assured they were principally intended for my benefit. After adverting very briefly and generally to his advantages as the son of religious parents, he frankly acknowledged how far and fearfully he had wandered from God. Youthful gaiety and folly, and particularly a disposition to look at even religious things from that point of view which would minister to his own and his young associates' love of ridicule and jocoseness, had become in a degree habitual with him. At the time he now referred to, he was a student in Brown University, and was spending a portion of his spring vacation in Hartford. It pleased God to awaken him thoroughly to a sense of his sinfulness. Day after day, so fully sensible was he made of his ill-desert, that he seemed walking on the crumbling verge of the everlasting abyss. One night, the venerable relative, (Deacon John Bolles,) with whom he was a guest, conducted the usual family devotions. And this service brought so fully before his mind his deep hypocrisy, on former similar occasions, in seeming to join in these devotions when he only sought to turn them into ridicule and merriment, that he hastened away to his chamber, as the family circle rose from prayer, anxious to hide his perturbation from their notice. But that chamber was no place of rest. Harrowing remorse drove slumber from his pillow. Deeper and more oppressive became the surrounding gloom, until a semi-frenzy took possession of his mind. He fancied that God, in righteous indignation for his long and aggravated career of wickedness, was about, that very night, to execute summary

judgment upon him. The form of that impending judgment seemed to flash before his eyes. Either the thunderbolt of wrath would rive that dwelling, or the earth would cleave and swallow it up *for his sake!* He thought of the danger of its other inmates, who, unconscious of what a viper they were sheltering, would inevitably be smitten down *on his account.* This he could not bear, and, quick as thought, he stealthily escaped from the house, so as not to involve these loved friends in his doom. He walked up and down the streets in anguish unutterable for nearly an hour. The chill damp air of midnight began to make itself felt upon his slightly clad frame, and suggested the necessity of his seeking a shelter.

Once and again he thought of regaining his deserted chamber. But no! the same reasons which drove him from it forbade his return. He would not be so base and ungrateful as to imperil those whose hospitality and abundant kindness he had always shared. What then should he do? There was the stable—he might enter that, and lie down in the manger, if God should please to spare him till the returning light; or if he there met the fearful doom which so justly impended over him, his kindred, at least, would not be involved. He turned his steps toward it, and, as he did so, revolving the fitness of the humble shed for his purpose, aloud he exclaimed, "the stable—the manger," and the words seemed to lead to a familiar and sacred association. Again he repeated, "the stable—the manger! Why Jesus was born in a stable, and cradled in a manger. His name was called Jesus, Saviour, because He should save his people from their sins. Oh! why then may He not save me?" His wild and despairing convictions yielded to this new turn of thought. His heart was melted. His eyes were suffused with tears. He fell down on his knees, less to supplicate the Divine mercy, than to pour forth his thanksgivings that such mercy in such a way had been made available for the chief of sinners. Hurriedly he returned to the dwelling from which so lately he was a self-exile, aroused its inmates, opened to them his whole heart, and they together joined in adoring thankfulness for God's unspeakable gift, for another brand plucked from the burning.

I have ever since regarded this case as a happy illustration of the readiness with which the sinner, when brought to the right state of mind, properly broken off from all self-righteousness, and duly humbled, may be led, by the slightest thread, to a believing appreciation of that Gospel plan of salvation, the objective facts and theory of which may have long been familiarly known, but inoperative.

Nor was this incident less characteristic of the individual in whose experience it occurred. The susceptibility it manifested of being readily led by the heart rather than the intellect; the transcendent power over his own nature of whatever strongly appealed to his gratitude, and melted its way down into the depths of his soul, was the index of the man and the minister through his whole course. That which had been paramount in his own experience of its efficacy, he chiefly relied on in his efforts for the spiritual benefit of others.

The other leading traits of his mind were in harmony with this. There was obvious in him much more of delicate refinement and gentleness than of massive strength; more of a disposition to draw his hearers with cords of love than to use the fire and the hammer to break the flinty rock in pieces. It should be stated, however, that the period of my intimate acquaintance with him was after a severe attack of disease had, in a great degree, broken down his youthful force, and rendered his ministrations much less energetic than they had been in his earlier years. During nearly eight years that I held the relation of Associate Pastor with him,—the active duties and emoluments being mine, and only the nominal relation his, I heard him preach but

once in our own pulpit. The sermon was certainly highly respectable, but of the character above indicated. It showed plainly enough how it had come to pass that his brethren in the ministry, many of them unpolished stones, had commonly spoken of him as cultivating the taste of his people almost to fastidiousness—"The velvet-eared congregation" was their frequent but not unfriendly designation.

He greatly excelled, I should think, in the quiet, prudent, forbearing administration of church discipline. Whenever a bad case occurred, where he was fully convinced of the unworthiness of a suspected party, if any of his principal brethren could not agree with him, he had such self-command that he preferred patiently to wait for fuller and more universally satisfactory developments. In one instance of this kind, in the earlier period of his Pastorate, which he and others related to me, his forbearance saved the church from schism, probably from ruin, while, eventually, the unworthiness of the party implicated became obvious to all, and he was unanimously put away.

His attention to the sick, the poor, the aged and infirm, won for him the highest regard, as a good Pastor, and made him in these respects an almost faultless model.

He feared and guarded against the influence of subordinate officers, or other leaders in the church, unduly assuming more than pertained to them, and thus forming parties. For this reason, probably, he declined having more than two Deacons in a large church; and these were such quiet, unassuming men, so engrossed with their own secular cares and toils, as to give them no opportunity to become leaders. To my intimation that more "helps" of this kind were really important, he replied that I had better confine my utterance of such a sentiment to his ears; and then very fully indicated the opinion above expressed. When the church, in his absence, doubled the number of their Deacons, he accommodated himself to the new order of things with great cheerfulness. It was one of his characteristics to make the best of things as they were, and not to worry at what was irreparable.

The circumstances under which he was introduced to Salem, the strong prejudices of the old "Standing Order" churches and ministers against the innovation of having a Baptist church and minister intrude into their circle; his decided and rapid success, and that kind of displacency which not unnaturally it awakened, together with the counteracting efforts of several of the ministers, necessarily aroused in his mind more of suspicion than would be reasonably tolerated in our altered circumstances. Still he was a lover of all good men, and ready to co-operate for worthy objects, when fully convinced of the purity and disinterestedness of his proposed coadjutors.

In his office of first Secretary of our Foreign Mission Society, I mean the first devoted entirely to this work, he evinced commendable prudence, economy, order, and regularity, but lacked, physically and mentally, some of the essential attributes of a leader in such an enterprise. The boldness, energy, and wide-reaching views, and the self-oblivious devotedness, so essential to arouse and sustain a great movement of the masses of our very democratic communities, were scarcely to be expected in one of his physical condition, or the habits of whose life had led to so much timid cautiousness. In his personal as well as his official relations, a circumspect and scheming economy engrossed much of the time and mental effort that were really required in a loftier and wider range. Yet he was prudently generous, wisely hospitable, and cautiously confiding.

In person he was somewhat below medium size. His manners were bland and conciliatory. He was a faithful husband, a judicious father, a wise counsellor, a resolute, persevering friend.

Before the existence of any of our Theological Schools, he had several candidates for the ministry residing with him, or pursuing their studies under his direction. Many excellences they would learn from his example; but his mind was not well fitted to guide the studies, or duly stimulate the mental activity, of such a class. He reflected much, but never read extensively. He wrote laboriously and slowly, and never but from necessity. Most of his sermons were but slightly sketched with the pen. Matthew Henry was his favourite commentator, and, though early in his ministry, he had inclined to the higher doctrinal sentiments of Dr. Gill, yet he ultimately acquiesced in the views of Fuller and Magee on the atonement and other kindred doctrines.

The fervency, elevation, and melting power of his piety, were never doubted, and these won for him the highest consideration. They were of course most appreciated by those most assimilated to his own habits and temperament. On so tempting a theme, and with abundant recollections crowding on my mind, I have, with some difficulty, confined myself within your prescribed limits, and can only offer the above as a truthful specimen of much more of a similar character, which is necessarily excluded.

Yours respectfully,

RUFUS BABCOCK.

NATHANIEL KENDRICK, D. D.*

1803—1848.

Nathaniel Kendrick was born in Hanover, N. H., on the 22d of April, 1777. His parents, Samuel and Anna Kendrick, who were among the first settlers of the town, were persons of excellent character, and both members of the Congregational Church. He was the eldest of nine children, and, in his earliest developments, gave indications of a mind of much more than ordinary vigour. He laboured on the farm till he was twenty years of age; and then, having obtained his father's consent that he should act for himself, he divided his time between teaching a school and attending an Academy, still, however, occasionally assisting his father in his agricultural labours.

About this time, a religious awakening occurred in the neighbourhood, in connection with a small Baptist church, which was without a Pastor or place of worship, and held its meetings in school-houses. This work became quite extensive, and resulted in the addition of more than forty new members to that church. Nathaniel Kendrick was a subject of this revival; but, as his education had been with the Congregationalists, he was not prepared at once to surrender the views of Baptism in which he had been educated. To assist him in forming a correct judgment on the subject, he procured, both from a Congregational and a Baptist minister, a statement of the reasons of their respective opinions; but, not satisfied with this, he resolved to examine every passage in the New Testament in which the subject is mentioned, and endeavour to arrive at an impartial result. After having prosecuted this investigation for about nine months,

* Wright's Hist. Shafts. Bapt. Assoc.—MS. from Rev. Dr. A. C. Kendrick.

he came to the conclusion that the Baptist theory was sustained by Scripture; and, accordingly, was himself baptized by immersion in April, 1798, being then twenty-one years of age.

During the four years immediately succeeding his baptism, his mind was not a little exercised on the question whether it was not his duty to devote himself to the ministry; but he shrunk from the responsibility which the sacred office involves. At length, however, he became satisfied that he was called, in the providence of God, to preach the Gospel,—though not until he had made what he deemed a suitable intellectual preparation. He first spent four months under the instruction of the Rev. Mr. Burroughs, the Congregational minister of Hanover, in studying some of those branches which usually form part of a College course; and then commenced his theological studies under the Rev. Dr. Burton, of Thetford, Vt., a well known divine and teacher of Theology in the Congregational Church. Here he remained for six months. His own church offered to give him a license to preach; but he preferred not then to receive it, and requested them to lay the matter before the Woodstock Baptist Association at its next session. They did so; but the Association referred it back to the church, which they regarded as being, in connection with the counsel of other churches, the appropriate jurisdiction. Meanwhile, he continued his studies, and spent three months with the Rev. Dr. Emmons, of Franklin, Mass., and after that, a year with the Rev. Dr. Baldwin, of Boston, whose church licensed him to preach in the spring of 1803, at the age of twenty-six.

Soon after he was licensed, he began to preach to the Baptist Society in Bellingham, Mass., and continued to supply them a year; and so acceptable were his services that they gave him a unanimous call to become their Pastor. This call, however, he declined, and subsequently accepted one from Lansingburg, N. Y., where he was ordained in August, 1805. The church to which he here ministered was very feeble, so that he was obliged to devote a portion of his time to teaching, in order to make out a competent support for his family. After remaining here five years, he settled, in 1810, at Middlebury, Vt., over another feeble church; and the next seven years he spent, dividing his labours between this church, and the churches at Monkton, Bridport, and New Haven, in that vicinity. Here, too, notwithstanding so many churches enjoyed his services, he was obliged to resort to teaching in order to eke out a scanty support. During his residence here, he suffered severe afflictions, among which was the death of his wife; and these, with the incessant labour incident to his charge, so wore upon his energies, that he thought it his duty to remove to some place that would not so severely task his powers of exertion and endurance. Receiving a call in the spring of 1817, from the Baptist Churches in Eaton, N. Y., to become their Pastor, he laid the case before the Church in Middlebury, requesting them to advise him in respect to his duty. Though at first they expressed a wish that he would remain, and manifested some disposition to render him more comfortable in his worldly circumstances, yet they took no decisive steps in the case; and the result was that he accepted the call of the Eaton Churches, and in July, 1817, removed, and took charge of them.

In 1822, he was elected Professor of Theology and Moral Philosophy in the Seminary then recently established at Hamilton, N. Y. ;—an institution in which he felt the deepest interest, and with which he was in a great measure identified during the rest of his life. He preached the first Annual Sermon before the New York Baptist Education Society, in 1818, at Sandisfield, and was early an active member of the Board of that Society, and of its Executive Committee ; as he was also its Corresponding Secretary and Collecting Agent, during many of his later years. In 1823, he was honoured with the degree of Doctor of Divinity, from Brown University. In 1825, he was chosen one of the Overseers of Hamilton College, and held the office until 1837. In 1824, he removed his residence to the village of Hamilton, though he continued to supply the Church at Eaton Village for several years afterwards. His great work, however, during the last twenty-five years of his life, was in sustaining and advancing the interests of the Institution at Hamilton, which has already done so much in elevating the standard of theological education among the Baptist ministers of this country. His own lack of early opportunities for high improvement served greatly to heighten his sense of the importance of the Institution ; and he ceased not to labour for it with untiring assiduity, until, by a distressing casualty, he was rendered incapable of any exertion.

In 1845, he had a severe fall, that injured his hip-joint, causing the bone to decay, and rendering him perfectly helpless. He lingered about three years, experiencing great bodily suffering, but large measures of the Divine favour, and died on the 11th of September, 1848, aged seventy-one years. His Funeral Sermon was preached by the Rev. Alfred Bennett, an old friend and fellow labourer, and his remains were deposited in the Cemetery of the Institution, which he had so long and so faithfully served.

Dr. Kendrick published two or three occasional sermons, one of which was on the death of his cousin, the Rev. Clark Kendrick, and of the Rev. T. Obed Warren. He was the author of various Reports and other similar documents.

In 1808, he was married to Eliza Choate, of Lansingburg, by whom he had three children. She died about seven years after her marriage. In 1818, he was married to Cordelia C. Covell, of Charlotte, Vt., who, after becoming the mother of three children, died in November, 1824. He married, for his third wife, on the 20th of November, 1828, Mrs. Mary Hascall, widow of Ralph Hascall, Esq., of Essex, who still (1858) survives.

FROM THE REV. A. C. KENDRICK, D. D.,
PROFESSOR IN THE UNIVERSITY OF ROCHESTER.

Rochester, February 15, 1858.

Rev. and dear Sir: I feel a pleasure in giving you, in compliance with your request, a slight sketch of my impressions and reminiscences of my late relative, the Rev. Nathaniel Kendrick. I was a member of his family during some of my earlier years, and my subsequent associations with him were unusually intimate. As the result of that acquaintance, I must say that I think it is rare to meet with one who united so many traits of high and positive excellence with so few faults; to whose great and acknowledged merits there were so few drawbacks. His character was developed and rounded

into remarkable symmetry. Its traits were very decided and positive, and yet scarcely any was disproportionately prominent. Modesty and self-respect, dignity and simplicity, justice and benevolence, economy and liberality, were among the traits in him so evenly balanced that it was hard to assign a preponderance to either. His naturally strong will and strong passions had been toned down by systematic discipline, until he exercised that mastery over his spirit which he who possesses is mighter than he who taketh a city. Rarely did any one hear from him an inconsiderate word; rarely witness an inconsiderate act. A little compression of the lips, a single glance of his mild blue eye, was often the only utterance which he gave to emotions which, in other men, would have burst forth in a torrent of impassioned speech. This thorough chastening of his spirit had gone through the whole man. Toward the close of those three years of protracted and terrible agony in which his life was finally consumed, he once said to me that he had not consciously experienced, during the entire period, a single emotion of impatience.

His personal appearance was unusually commanding. He was about six feet and three inches high, but so symmetrically formed that his unusual height scarcely attracted observation. When elected President of the Hamilton Literary and Theological Institution, he resolutely declined the appointment, remarking, with his usual blending of modesty and humour, that he knew no other ground for the choice than that of the election of Saul to be king of Israel, namely, that he was a head and shoulders taller than his brethren. His prominent and well defined nose, his mild, deep blue eye, his high and ample forehead, all indicated at once the strength, the calmness, and the nobleness of his mind. Reverence would probably be pronounced a leading phrenological feature, and this was largely developed in his character. A certain moral loftiness gave tone to every act—a certain dignity, which, while it arrogated nothing, yet secured involuntary respect and deference from all.

In his manners, he was strictly a Christian gentleman. He was thoroughly polite without affectation or the slightest pretension to conventional graces. His quick perception and keen sensibility taught him the essential proprieties of every position, while his thoughtful kindness made him studiously avoid giving unnecessary pain. The stern integrity of the Puritan was combined in him with an almost feminine delicacy of feeling and gentleness of manner.

His mind was powerful, but naturally slow in its action, partly from temperament, and partly from the want of that early culture which would have given quickness and elasticity to his mental movements. Of the lighter graces of literary culture he possessed scarcely a tinge, and but little appreciation of elegant literature. His style was wanting in rhetorical grace, yet it acquired dignity and sometimes even elegance from the weight and justness of his thoughts. His language, both in prayer and in his pulpit discourses, was ordinarily somewhat stereotyped, being marked by a frequent recurrence of scripture phrases, until he became thoroughly aroused by the contemplation of some weighty theme. His mind then threw itself completely out of its wonted formula of expression; his range of illustration widened; his words were selected with remarkable appropriateness and felicity; the limbs of the giant seemed unmanacled; and he trod the realm of intellect with an easy majesty which made one doubly regret that a mind so noble had not received the full benefit of a large and liberalizing culture. This imperfection of his mental discipline could only be compensated—and it was in a great degree compensated—by the richness of his moral development. With his amplitude and loftiness of moral feeling, he would often achieve triumphs which no mere power of intellect could have secured. I have sometimes seen this fact most strikingly exemplified. In the management of the Institution, instances would

of course occur in which a portion of the students came into collision with the authorities on some matter of right or privilege. The Faculty, having reached their decision, naturally put forward Dr. Kendrick to explain their views to the assembled students. In such cases it might sometimes happen that he would fail to seize the central and decisive reason which had determined the Faculty's action, and would present in its stead some minor consideration. The students would feel the insufficiency of the argument, and one who did not know him well, might be apprehensive for the result. But, if his reasonings were sometimes at fault, his heart was sure to be in its right place. If he wavered in his logical processes, his moral convictions were instinctive and unerring. Hence, if his formal argument failed to convince, he was sure to disarm all opposition, and to sweep away all objections by the lofty eloquence of his moral appeal.

As a Preacher, he was not strictly popular. In the opening he was slow and sometimes tedious; and when he warmed with his subject, his action was somewhat ungraceful, and his utterance vehement and unmodulated. Yet he was ever weighty and instructive; and sometimes, in his happier moods, his whole spirit and action seemed to melt down, and become solemnly, chastely and most impressively eloquent. He had the old New England love and habit of metaphysical analysis. He laid the foundations of his discourses deep in the laws of the human mind, confirming his positions by passages of Scripture, which, however, with the then prevalent looseness of Scripture interpretation, sometimes rather *seemed* to prove his point than really proved it. As he passed on, he usually fired with his theme; frequently spent the afternoon in carrying out the truths established and elucidated in the morning; and often poured himself forth in a stream of glowing, though not always chastened, eloquence. He clung tenaciously to the doctrines of the Gospel, and delighted in their full and frequent exhibition. Yet he was no mere expounder of dry doctrine. His doctrines were living truths,—living in his own heart and pressed livingly on the hearts of others. His Theology was thoroughly Calvinistic,—mainly of the Edwards type. Unconditional election, limited atonement, absolute moral depravity and inability, the sovereign and exclusive agency of the Spirit in regeneration, were cardinal principles in his scheme. He held, however, to those natural endowments of moral agency which lay on every sinner the obligation to repentance; though he was so far trammelled by his system as rarely to allow himself in a direct exhortation to impenitent men to repent and believe. His sermons were apt to be rather long, though he often quoted, with sportive approval, the remark of his old teacher, Dr. Emmons, that he who preached less than half an hour had better never have gone into the pulpit, and he who preached over an hour had better never come out.

Finally, Dr. Kendrick was an eminently safe and judicious counsellor. Indeed, if I were to attempt to characterize him by any single and pre-eminent quality, it would be that of *practical wisdom*. He was a wise man,—a wise man in daily life, in the Church, in public councils, every where. If his mind did not move rapidly, it moved safely and surely. He unravelled slowly the intricacies of the most complicated question; withheld the expression of his opinion until most others had spoken; and then surveyed the whole ground, and summed up the argument with a justness and impartiality which rarely left much room for dissenting opinions. He rode no hobbies; he had no private ends to carry either of selfishness or self-will. His views tended indeed to conservatism; he was tenacious of settled opinions, and yielded slowly to innovation; still, if Young America carried the point against him, he submitted gracefully, and lent himself with conscientious magnanimity to carry out the policy which he had conscientiously opposed.

As I close this brief sketch, it is with the renewed and vivid conviction that, when he died, a great man fell in Israel, and a man whose admirably balanced character raised him far above the merely intellectually great. I might add much else. I might dwell for instance upon that quiet but playful humour which often enlivened his conversation, and especially upon the felicity with which he would introduce some appropriate anecdote or shrewd saying, particularly of the older Ministers of New England. But I must close, simply regretting that my letter has degenerated from the familiar and racy sketch which you desired into a dry schedule of characteristics. I have not the story-telling faculty, and the evenness of Dr. Kendrick's character, and his entire freedom from eccentricities render him, perhaps, rather an unfavourable subject for the anecdotical propensity.

I am, dear Sir,

Very truly yours,

A. C. KENDRICK.

JOSEPH CLAY.*

1804—1811.

Joseph Clay was born at Savannah, Ga., August 16th, 1764. His father, the Hon. Joseph Clay, a Revolutionary Patriot and Soldier, Judge of the County Court, and an exemplary Christian, died at Savannah in December, 1804, aged sixty-three. He (the son) was graduated at Princeton College in 1784, with the highest honour in his class. Returning to Georgia, he entered upon the study of the Law, and, having been admitted to the Bar, very soon became eminent in his profession. He continued in practice until the year 1795. The year following, he was appointed District Judge of the United States for the District of Georgia, and presided in that Court until 1801, when he resigned the office.

In 1803, he first made a public profession of his faith, and, though he had been brought up under Episcopal influence, he joined the Baptist Church at Savannah, under the pastoral care of the Rev. Mr. (afterwards Dr.) Holcombe. That church soon called him to the ministry, and in 1804 he was ordained in their fellowship, as Assistant Pastor, by Messrs. Furman, Cook, and Holcombe. In the autumn of 1806, he made a visit to New England, and preached in many of the large towns to great acceptance. The First Baptist Church in Boston, of which Dr. Stillman was then Pastor, having been desirous, for some time, on account of his age and infirmities, of settling an Associate Pastor, unanimously invited Mr. Clay to that office, with an understanding that, in the event of the Doctor's death, he should succeed to the sole charge of the church. In December following, he signified his acceptance of the invitation so far as to consent to come and spend a year with them, after which he should be at liberty to remain or withdraw, as he might think best. This was a most gratifying circumstance to Dr. Stillman, who had often said to his people,—"When you are provided for, I can die in peace." With his own hand, a few days

* Benedict's Hist. Bapt., I.—Winchell's Hist. Disc.—Campbell's Georg. Bapt.

before his death, he had written a letter to Mr. Clay, informing him that the church had agreed to his proposal. After his death, the church renewed their invitation to Mr. Clay to become their sole Pastor: he accepted it, and arrived in Boston on the 16th of June following. His installation took place on the third Wednesday in August, 1807. Mr. Clay himself preached on the occasion, and the Sermon was published.

The newly inducted Pastor now commenced his labours under circumstances that seemed most auspicious of a happy and useful ministry. The high reputation which he had acquired at the Bar and on the Bench, as well as his fine intellectual endowments and varied accomplishments, attracted many, especially of the more cultivated class; and his manifest devotion to his work, as well as his excellent pastoral qualities, endeared him particularly to the members of his own flock. He continued his ministrations with this people until the beginning of November, 1808, when, agreeably to the arrangement previously made, he left them, and sailed for Savannah, with the expectation, however, of returning to resume his labours among them in the spring. But as his health, soon after this, began seriously to decline, he addressed a letter to the church, proposing to them to look out for another Pastor; and this was soon followed by another, requesting a dismission from his pastoral charge. On the 27th of October, 1809, this latter request was complied with. As part of his family were in Boston, Mrs. Clay came thither with the remainder, on a visit, having left him not more unwell than he had been for a considerable time previous. After her departure, however, his complaints assumed a more decided character; and, as he was unwilling, in those circumstances, to remain separated from his family, he soon embarked for Boston, and arrived there in December, 1810. Though his friends, for a little time, did not entirely give up the hope of his recovery, it soon became apparent that his disease was beyond the reach of medical skill, and was rapidly approaching a fatal termination. He died on the 11th of January, 1811, in the forty-seventh year of his age. He left behind him a widow and several children, one of whom, his eldest daughter, had a little before his death married into the family of the Hon. William Gray, formerly Lieutenant Governor of Massachusetts.

The Rev. Joseph C. Styles, of New Haven, a nephew of Mr. Clay, writes me thus concerning him:—

"I have but one recollection of my uncle as a minister. It speaks out the broad, beaming benevolence, which eminently marked his character and countenance. Long confined from indisposition, it had been decided that I should not go to church—I was then an Academy student in Morristown, boarding in Dr. Richards' family—I did go, however, on that Sabbath, but arrived late. The church was filled; the doors and vestibule largely occupied. Standing in the rear of all, I espied my uncle in the pulpit, and only remember this—his outspread arms; his eye fixed upon us who were standing without: his whole face illumined with Christian kindness; and his voice and gestures welcoming us all into the bosom of the House of God, and to all its richest blessings. I felt a thrill I had never experienced before. All seemed to share the same influence."

FROM THE HON. JOHN MACPHERSON BERRIEN,

ATTORNEY GENERAL OF THE UNITED STATES.

Rockingham, Ga., August 27, 1855.

Rev. and dear Sir: I had every means of knowing Mr. Clay which the difference in our ages permitted. He was the intimate friend of my father, and the result of that intimacy was that, while I was yet at Princeton College, I was entered as a student in his office, to meet the provisions of a then existing rule of Court. On my return to Georgia, Mr. Clay was on the Bench of the United States District Court, and had retired to his plantation in Bryan County, where I joined him, and was, for a considerable time, an inmate in his family mansion, studying my profession, and subjected to weekly examinations. I knew him, therefore, as my legal preceptor, and was in daily intercourse with him in the domestic circle.

At that time, Mr. Clay was fond of his gun, and indulged in field sports, in which he excelled. His garden occupied much of his attention, and he often laboured in it personally. It was so much an object of his care, that I considered it an evidence of his favourable opinion to be charged with its superintendence, during his occasional absences from home. He was a man of fine personal appearance,—above the medium height, with a countenance strikingly intellectual, and expressive of great benevolence. He had an eye of singular beauty. You saw at a glance the intellectual fire which imparted its brilliancy, and could read, in its mild and gentle lustre, the expansive benevolence in which that expression had its source. He had deep sensibility, and that too was manifested there, with an occasional twinkling of the eye, which indicated extreme sensitiveness to the ludicrous. That feeling was controlled, in after life, when I knew him, but, from the testimony of his cotemporaries, and of my father particularly, I know it was indulged in his earlier years, and was accompanied by a wit at once playful and refined, which made him the charm of the social circle in which he moved.

Mr. Clay was an eloquent man. I believe I have elsewhere mentioned the effect of his oratory at the Bar, but a brief reference to it may be permitted here. I have listened, during half a century, to the most distinguished orators of our time, and he is the only man under the power of whose eloquence I have seen a whole audience, composed of men of very different casts of character, without a solitary exception, which I could discover, melted into tears. I judge of eloquence from its effect,—from the universality of its effect; and I have always supposed this to have been the highest exemplification of the art, which it has been my fortune to witness.

From his earliest years Mr. Clay commanded the respect and affection of his associates. In the Cliosophic Society at Princeton College, of which we were both members, even in my day, although he had then been many years absent from its Hall, he was reverenced and beloved, as one of its brightest and most cherished ornaments, not merely for his genius, which had won for the Society the highest honours of the Institution, but on its records were impressed the evidence of those traits of character, which excited the admiration and love of those who succeeded him.

At the Bar, Mr. Clay was in the front rank of his profession; while, on the Bench, his administration of the public justice won for him the confidence of the Bar, and of the community at large. His retirement from it was matter of universal regret. He was a member of the Convention of 1798, which framed the present Constitution of Georgia. The original draught was from his own pen, but, in its passage through the Convention, it was subjected to modifications, which did not increase its value.

Mr. Clay's mind was now more deeply impressed with a sense of his religious duties, and his meditations on this subject resulted in his connection with the Baptist Church. I heard him preach, whenever I had an opportunity of doing so, and always with interest. His presence was admirably adapted to the pulpit. He had a commanding figure. His countenance was expressive of humility, resulting from a thorough conviction of the guilt and sinfulness of our fallen nature; of an earnest, anxious solicitude for the welfare of the immortal beings committed to his care; but with these feelings was mingled a deep sense of the magnitude and importance of his high office, as the messenger of God to man. I saw him, on one occasion, administer a rebuke. A man came into the church after the sermon had commenced. He had his hat on, which he continued to wear after he had seated himself in a pew, gazing recklessly around him, and obviously unmindful of the solemn services which were being celebrated. Mr. Clay paused for a moment—he looked steadily and silently at the intruder—then raising his eyes to Heaven, he uttered a short, ejaculatory prayer for his forgiveness, and turning to him again, administered a rebuke so mild, so gentle, so benevolent, yet so authoritative and overpowering, as electrified the congregation, and left an impress, I am quite sure, never to be effaced, on the mind of him to whom it was addressed.

This is what occurs to me in answer to your letter. I shall be glad if it meets your wishes.

I am, dear Sir,

Respectfully and truly yours,

JOHN MACPHERSON BERRIEN.

JOHN CLARK.

1804—1833.

FROM JOHN RUSSELL, ESQ.

BLUFFDALE, Greene Co., Ill., June 8, 1858.

Rev. and dear Sir: You ask me for a short biographical sketch of the Rev. John Clark, who laboured in the ministry in Missouri and Illinois, during a few of the closing years of the last century, and thirty-three of the present. Mr. Clark was somewhat eccentric, and you need not be told that much is often said and written of that class of clergymen, which will hardly bear a close investigation. These "embellishments" may be characteristic of the individual, and if, as in the case of Mr. Clark, he laboured on the frontiers, be true to the language and mode of life in border settlements; but, though they give interest and piquancy to a volume, and render it popular, they are illy adapted to a work like yours. I have, therefore, taken unwearied pains to make the account which I shall give you, not only authentic, but severely so.

Since the spring of 1819, I have resided within the field of his labours,—St. Louis County, Mo., and Illinois. I have relied for the dates and facts of his early history solely upon the memorandum drawn up by himself about two years, I think, before his decease. For the rest I am indebted

to the verbal information of a gentleman upon whom I can safely depend, and to my own personal knowledge.

JOHN CLARK was born a century ago this very year, for the date of his birth is November 29, 1758. He was a native of the small and obscure parish of Petty, in the near vicinity of Inverness, Scotland. His father was a farmer of considerable means, owning the farm that he cultivated. His mother was a decidedly pious woman, a member of the Kirk of Scotland. The parents of John took much pains in having their children, of whom they had several, well educated. At seven years of age the subject of this sketch could read the Bible and other English books with ease. He was now put to the study of the Latin Grammar, with the intention of giving him a classical education. He read some of the introductory books, preparatory to entering upon the study of Virgil, but his father, learning that his repugnance to the study of Latin and Greek was invincible, permitted him to abandon them, and sent him to another school, where he acquired a knowledge of Geometry, Trigonometry, Navigation, and other branches of the Mathematics. In after life, Mr. Clark frequently bewailed his folly in not having made himself a classical scholar.

An uncle of his, having migrated to America, and acquired a large fortune as a fur trader with the Creek Indians, died, leaving all his possessions to Mr. Clark's father. This was a fatal gift. In a few years the legatee squandered, in luxurious living and in dissipation, not only the large sum devised to him by his father, but his paternal estate also, and finally died a drunkard.

John had, from early boyhood, a strong propensity for a seafearing life. It was not till he had finished his school education, laboured some few years as a copyist in public offices at Inverness, at a moderate stipend, that he launched himself upon the ocean, in his twentieth year. He engaged at first as a hand on board of a vessel employed in transporting soldiers and munitions of war. Shortly afterwards he left that service, and entered on board of a privateer. In this business he remained about a year, obtaining a considerable share of prize money, most of which was devoted to his mother and sister. His next adventure on the ocean was in the capacity of second mate, on board of a ship bound for the West Indies, in company with many other vessels, convoyed by two men of war. Arrived at Barbadoes, he was impressed on board of the Tobago, of eighteen guns. England was at war with her American Colonies, and with the allies of America,—France and Spain. At length, the Tobago being hove down for repairs, Clark and another seaman seized the opportunity of deserting the service into which they had been impressed. They found, on the opposite side of the island, a merchant vessel taking in lading for London. Here Clark was tempted by double wages to work on Sunday, which, he says, was the first and last time that he thus violated that holy day. He felt great compunction for the act, and refused to become a hand on board, though offered very high wages. The vessel upon which he next engaged was captured by two Spanish frigates, and he remained a prisoner of war nineteen months at Havana. Soon after his exchange, he was again impressed on board of a man-of-war, the Narcissus. One night, while that vessel was lying at anchor off Charleston, S. C., Clark and some of his

impressed shipmates laid a plan to swim to shore,—a distance of about two miles. Clark took the lead. He was in great danger of drowning, and could not see the land, the night was so dark. He would have given up the struggle, but pungent convictions of sin tortured his soul, and the idea of appearing in the presence of God, unprepared, made him put forth new efforts. He reached the shore in a state of exhaustion.

Through all the career of John Clark, even previously to his conversion, we notice in him a great tenderness of conscience, and a strict avoidance of the sins that most beset seamen. This is accounted for by the fact that he had been reared by a pious mother, under the restraining family government that has done so much for Scotland. The Assembly's Catechism was impressed upon his heart in childhood. Its influence, and that of the strict domestic discipline to which their childhood and youth was subjected, has often proved a shield around the moral principles of the sons and daughters of "Old Scotia." Evil will be the day to our own land when the reins of family government and religious discipline are held loosely.

Having passed through various vicissitudes of fortune, John Clark is teaching a school in 1785, in one of the back settlements of South Carolina. It was in that year, after a long period of pungent convictions of sin, he became hopefully converted.

He went to the new counties of Georgia, into which a tide of emigration began to pour, particularly from Virginia. His object in going thither was to obtain employment as a land surveyor, in which business he was well skilled. Failing in this, he taught school. Two Methodist circuit-riders preached in the house where he boarded, and he joined that denomination, and was appointed a class-leader.

About two years after that event, he resolved to visit the home of his childhood. The vessel on which he sailed from Charleston, working his passage as a seaman before the mast, was bound for London. On the passage, his Christian faithfulness had a happy effect upon the hearts of the sailors. At London, he heard Mr. Wesley preach. From that port he sailed for Inverness, and again stood under the roof-tree of his native home. None but his sister remained. The rest of his kindred had gone to the grave. She did not recognise him, but answered the questions that the stranger asked about her relatives. She spoke with tender affection of her brother John, who, as she had not heard of him for years, she feared was dead. Mr. Clark could restrain his feelings no longer, and exclaimed, "*I am your brother John.*" When verging upon seventy-five years, Mr. Clark would describe the scene that followed, with gushing eyes. After his return to London from this visit to his birth-place, he had repeated interviews with Mr. Wesley. Here he continued till 1789, when he sailed once more for America, and was appointed, soon after his return to Georgia, as a circuit-preacher. He *walked* around his circuit, instead of riding. He had scruples upon the subject of slavery, but his views were expressed in such a kind and Christian spirit that the slave-holders took no offence. At the close of his year on the circuit, but ten dollars of his salary of sixty had been paid. The stewards at the Conference handed him the balance in silver,—fifty dollars. Taking the bag that contained it, he retired to

a neighbouring grove, and prayed over it. He then returned to the meeting, and gave back the bag to the stewards, saying,—"Brethren, I cannot take it—you know my views." The money was received back. All respected his scruples. He believed it wrong for him to take the avails of slave labour.

Mr. Clark had, even after he joined the Methodists, some points of belief at variance with theirs. He believed in the final perseverance of the saints, but did not believe in Episcopacy, nor approve of many things in the government of their order. After remaining in the denomination a few years, he took a dismission from the Conference, (1796,) which was given and received with kind feelings.

Soon after that separation, Mr. Clark left the State of Georgia, and turned his face Westward. I have not space to follow him in his journeyings towards Illinois, or his sojourn in Kentucky, where he preached and taught school. On his arrival in Illinois, he engaged in school teaching and in preaching. Though not connected with that denomination, he considered himself a Methodist and formed what is called by them class-meetings. He laboured much within the region now comprised in St. Louis County, Mo., then forming a part of the Spanish Province of Louisiana. Besides his labours in the ministry, the influence of Mr. Clark in favour of education was important. He had no sympathy at all with that class of preachers who despise human learning. He ever deeply regretted that he had not acquired a thorough acquaintance with the Latin and Greek languages, when the opportunity of doing so was afforded him.

Mr. Clark's views of Baptism gradually underwent a change. Mr. Talbot who was, like Mr. Clark, a Methodist preacher, but not connected with the Conference, began to doubt the validity of Infant Baptism, and, after a long season of prayer, they felt it their duty to immerse each other. A day was appointed for that purpose. After preaching, and a relation of their experience, these two ministers descended the banks of Fountain Creek, a stream near which they had preached, and immersed each other in the presence of the largest congregation ever before assembled in that region. This was in the present County of Monroe, Ill. It was not till some years later that they connected themselves with the Baptist denomination. In the mean time they immersed many converts and formed several classes, but considered themselves yet as Methodists. They at length became Baptists, but of the order called "*The Baptized Church of Christ, Friends of Humanity.*" The latter part of their designation had reference to their opposition to slavery.*

Mr. Clark was in the habit, while not engaged in teaching school, of making long preaching tours. In 1807, he descended from the mouth of the Maramec, in St. Louis County, to what is yet styled in Louisiana, "the Florida Parishes," of which district Baton Rouge was and is yet the largest town. These parishes were then held by Spain, but a majority of the inhabitants were emigrants from South Carolina and Georgia. This tour of Mr. Clark,—a voyage of nearly twelve hundred miles, was made

* Nothing of the subsequent history of Mr. Talbot has been ascertained. He appears to have passed out of notice soon after that event, probably by a removal to a distance.

alone, and in a frail canoe. Had not this adventurous *voyageur* been thoroughly a sailor, he could not have accomplished that undertaking, bristling as the river was, at that early period, with obstructions. The night was passed on the wild shore of the Mississippi, except in the part of his course where the banks were submerged. In the latter case, his frail bark was fastened to a tree standing in the water, and this good man stretched himself upon the bottom of his canoe, and feeling that he was under the protection of the Great God, slept as calmly in this frightful solitude as he would have done in the bosom of civilized life.

Remaining some months in the Florida Parishes, preaching almost daily and with great acceptance, he returned to Illinois on foot. His route led him through the "Indian country," inhabited by the Cherokees. Much of the remaining portion of his journey was a wilderness.

About the year 1811, he made a journey on foot to the scene of his former labours. The Florida Parishes had then just passed from the government of Spain to that of the United States. He preached on the route wherever he found inhabitants, and left appointments to preach at the same place on his return. It is worthy of remark that all these appointments were filled to the very day, along a distance of more than a thousand miles. He was ever so conscientious about his appointments that he would travel to fulfil them, through frightful storms, which no one else ventured to encounter, sometimes a distance of twenty or thirty miles, and always on foot, frequently swimming the streams which the rains had swollen into torrents. Once when he had an appointment at Lofton's Prairie, then a part of this county, [Greene], he went to the ferry just below the mouth of the Missouri, to cross over into Illinois. This was his direct route. A violent storm had wrecked the ferry-boats. To cross the river he had to walk eighteen miles to St. Louis, and then the same distance on the Illinois side of the river to the place he had expected to cross, making a distance of thirty-six miles, without advancing him a rod towards his place of appointment, which was then thirty-two miles distant. He walked all night, and reached Lofton's Prairie at two o'clock the next day, and preached to a large congregation. As he resided eight miles from the ferry at the mouth of the Missouri, the whole distance that he walked was sixty-six miles, a great portion of which was over a muddy road. This, without sleeping, and at the age of threescore years and ten, was a task that few, except that good old man, would have performed for the love of souls. When remonstrated with for this effort, he replied, with emotion,—"Jesus Christ has done a great deal more for *me* than that." A very gentle pony was bought and presented to him by his friends. He rode the animal to *one* of his appointments, and then gave it back to the donors, greatly preferring to walk.

His last sermon was preached in St. Louis County, Sept. 22, 1833, when he was seized with a severe illness from which he never wholly recovered, and died on the 11th of October following, at a few weeks short of seventy-five years of age. His end was in accordance with his Christian life. It is expected that his remains will be removed from the obscure place where they were interred, to one of the burial grounds of St. Louis.

Mr. Clark was not above the medium stature, of slender form, blue eyes, and light complexion. He was cheerful in his manners, and his temperament what is usually termed the "sanguineo-bilious." His dress was such as the backwoods farmers wore at that period, being spun, woven and made up, in the families among whom he laboured as a preacher. Yet his extreme personal neatness, and the neatness with which he kept his dress, made the coarsest garb look respectable.

We have *heard*, in the West, of preachers who would, in some cases, throw off their coats and chastise an impudent bully; but Mr. Clark was not of that stamp. It was often his lot to meet with "rough specimens of humanity," but his kind, conciliating manners, and his evidently sincere desire to do them good, won the affectionate regard of even the rudest among them.

His style of preaching was somewhat peculiar, considering the time and place in which he lived. His doctrinal sermons were logical, clear and convincing. His great theme, however, was "Jesus Christ and Him crucified." He loved to dwell upon the love, the long suffering, and the tender mercies of God, and while dwelling upon this theme, eyes not accustomed to weep were filled with tears. There was always an earnestness and sincerity in his sermons, that convinced every one that he deeply felt himself the truths he strove to impress upon others. There was nothing in his style of preaching that would remind us of the loud rant and violent gesticulation which some good men have seen proper to use. He was eminently a man of prayer. In every concern of life he sought the counsel of God upon his knees. When about thirty-six years of age, he became strongly attached to a young lady of piety and pleasing manners. The attachment was said to be mutual. He made the question of marrying her the subject of earnest prayer and self-examination. He found that love for her was gradually drawing his heart to earth, and came to the resolution, which he adhered to for life, never to marry.

Mr. Clark was a friend and advocate of the Sunday School, Tract, Bible, Missionary, and other kindred Societies, when these institutions had fewer friends, even among the *preachers* of the West, than they now have. He was, in a single word, in advance of the age, in the region in which he lived. Happily, among his friends he found men of kindred spirit with himself, who felt it a privilege to aid him in every good work.

Quiet, unobtrusive in his earnest, self-sacrificing labours, without show or ostentation, he has left behind him an influence for good not surpassed, in my humble belief, by that of any other man who has lived and died in this portion, at least, of the broad West.

In concluding my sketch, I will relate an incident that occurred about two years before the death of Mr. Clark, which, at the time, excited a deep interest; though I do it hesitatingly, from an apprehension that my own relations to the affair are too intimate to allow me to allude to it without indelicacy. An "Association" was held not many miles from Bluffdale. As usual, delegates came in attendance from all the churches composing that Body. A large number of clergymen were also present. On the evening of the Sabbath,—a lovely night early in autumn,—a very large concourse of people attended, many of them from a distance. The meet-

ing was held in a grove which was lighted up by candles attached to the trees, and by the moon then at her full. The religious services of the day had left a very serious impression on the minds of many. At a pause in the services of the evening, a clergyman mounted the platform upon which was erected a rude pulpit, and intimated to the congregation that a lady of the highest respectability, who did not wish her name known, but who was present, had just asked him to make the following request. She did not deny the truth of the Christian religion, nor was she convinced that the account given by the four Evangelists could be relied on; but she was anxious to learn the truth, and requested that John Russell would produce the evidences of the Christian Religion, and then that Father Clark should pray. Why she selected me I do not know; for I was young, and a layman, while many preachers were present. With time only to breathe a silent word of supplication, as I advanced towards the pulpit, I was conducted to the platform. It happened, providentially, that I had recently gone over the evidences exhibited by Grotius, Paley and Leslie, with the intention of condensing their arguments into a brief space, to present in writing to a young Englishman, a decided skeptic, but a man of more than ordinary literary attainments. That I had thus employed myself, however, was not known.

I spoke an hour, exhibiting such proofs and arguments as I deemed most appropriate to the time and place. As soon as I had concluded, Mr. Clark bowed in prayer, and with such fervency it seemed to me that his petition *must* go right up to the ear of God. I have yet a vivid recollection of the thrill which pervaded the audience, when, shortly after, it was announced by the clergyman that the lady expressed herself convinced, and was resolved to seek Christ. The mystery in which the incident was involved may have had a share in producing the emotion manifested by that large congregation. About two weeks after, the lady, under circumstances of great trial, made a public profession of religion.

My motive in relating this scene has been to give you a striking evidence of the reverence in which the Christian character of Mr. Clark was held, even by a skeptic, and an instance in which an almost visible answer was given to his prayers.

Fraternally,

JOHN RUSSELL.

WILLIAM THEOPHILUS BRANTLY, D. D.*

1804—1845.

William Theophilus Brantly was born in Chatham County, N. C., January 23, 1787. He was the eldest son of William and Mary Ann Brantly, who were both members of the Baptist Church. His father was a plain, respectable farmer, with no pretension to superiority, either in natural endowments or in education. His mother was a woman of extraordinary piety and decision of character. To her judicious and affectionate training in early life, her gifted son ascribed, under God, much of his usefulness in later years.

His early youth was spent in assisting his father in his agricultural pursuits, with no other opportunities of education than were supplied by the occasional visits of migratory teachers, and then only when he could be conveniently spared from the business of the farm. In his fifteenth year, during an extensive and powerful revival that prevailed in several of the Southern States, his mind became deeply impressed with religious things, and, after a season of overwhelming distress under a sense of his sins, he was brought to hope in the Divine mercy. Scarcely had he been admitted to the Communion of the Church, before he took it upon himself to exhort publicly and privately, wherever he could gain a hearing; and, while these juvenile efforts were, in many instances, manifestly attended with a blessing, they suggested to some of his friends the importance of securing to such a mind an appropriate intellectual training for the Christian Ministry. Notwithstanding he was licensed to preach shortly after his conversion, he gratefully acceded to the proposals made to him to take a regular College course; and forthwith he addressed himself to his studies with great zeal, and was soon prepared for admission to College. He became a member of South Carolina College, at Columbia, then under the presidency of the Rev. Dr. Maxcy, where he graduated with distinction in 1808. The expenses of his preparatory and collegiate education were borne chiefly by the "General Committee of the Churches in the Charleston Baptist Association." Between young Brantly and the venerable President of the College there grew up an intimate friendship, founded on a just appreciation of each other's qualities, which continued till it was terminated by death.

For a short time after he graduated, he taught a school at Camden, S. C.; but, in 1809, removed to Georgia, and took charge of the Richmond Academy, in Augusta,—a highly respectable and well endowed institution. The same year he was ordained to the work of the ministry; and, in connection with his duties as a teacher, he preached regularly on the Sabbath to some destitute congregation in Augusta or its neighbourhood. Here he continued about two years, labouring in both capacities with uncommon acceptance. During the first year of his residence here, he was married to a sister of the Hon. Charles J. McDonald, Ex-Governor of the State of

* Dr. Fuller's Fun. Serm.—Chr. Rev., 1846.—MS. from Rev. W. T. Brantly.

Georgia. She was a lady, not only of rare endowments and accomplishments, but of elevated piety, and her memory is still fragrant in many circles. She died in 1818; and the next year he was married to Margaretta Joyner, of Beaufort, S. C. By the former marriage he had four children; by the latter ten. The eldest son by each marriage is a Baptist minister. The former, who bears his father's name, is now (1858) settled in Philadelphia, formerly the scene of his father's labours; the latter, the Rev. John J. Brantly, is a Pastor at Newbury Court House, S. C.

In 1811, Mr. Brantly was invited to take the pastoral charge of the Church in Beaufort, S. C. Their call contained nothing more definite in respect to the matter of support than this :—"If you will come and minister to us in spirituals, we will minister to you in temporals." He, however, had confidence enough in the generosity of the people, and in the Providence of God, to accept the invitation; and he continued there, exercising his ministry with great acceptance and usefulness, for eight years. During a part of this time, he was also at the head of Beaufort College, where he numbered among his pupils several who subsequently attained a rank among the most influential clergymen of his denomination. At this period also he contributed to the American Baptist Magazine,—a highly respectable work then published in Boston, a series of papers over the signature of Theophilus, which were extensively read and greatly admired. An eminent divine has written thus concerning them, since the death of their author :—"They were read, and re-read, and laid up among the selectest treasures of memory. It will remain for the day that shall reveal hidden things, to show what multitudes of young persons in the United States received the tone of their intellectual and Christian character from these inspiring productions."

In 1819, he was invited to return to Augusta, and resume the office of Rector of the Academy. He accepted the invitation, chiefly, it would seem, in the hope of being able to plant in that flourishing town a church of his own denomination. Though he found there scarcely half a dozen Baptists, he immediately commenced preaching, on the Lord's day, in the Chapel of the Academy, and, in the course of a few years, he had succeeded in establishing a highly respectable Baptist Church, and in procuring the erection of a substantial house of worship, at an expense of twenty-two thousand dollars. His Sermon at the Dedication of the edifice, on the "Beauty and Stability of Gospel Institutions,"—which was published, is a fine specimen of glowing evangelical eloquence. His influence, during this period of his residence in Georgia, was extensively felt through various channels, and especially in organizing the Baptist Convention of the State, and in promoting the cause of Missions and of Ministerial Education.

The First Baptist Church in Philadelphia having become vacant by the death of the Rev. Dr. Holcombe, in 1824, Mr. Brantly was invited to visit them; and his visit resulted in a unanimous invitation to him to become their Pastor. This invitation he accepted; and, in the spring of 1826, he removed to Philadelphia, and commenced his labours. He soon became extensively known as an able and eloquent preacher, and as a liberal and earnest advocate for whatever promised well for the general cause of Christian truth and piety. Shortly after his removal to this new sphere of

labour, he became the editor of a religious paper, entitled "The Columbian Star," which acquired an extensive circulation and great popularity. In this paper are said to be embodied some of the finest efforts of his prolific and powerful mind. He published, also, during his residence in Philadelphia, a volume of Sermons, which, though characterized by much vigorous thought, and many passages of stirring eloquence, has been pronounced, by competent judges, quite inferior, for the most part, to what he was capable of producing. There were others of his discourses, published from the notes of stenographers, and without any revision, which are thought to be decidedly better specimens of his ability as a preacher.

In 1831, he was honoured with the degree of Doctor of Divinity, from Brown University.

After a residence of twelve years in Philadelphia, Dr. Brantly's health had begun perceptibly to decline, and he believed that the only hope of prolonging his life was identified with his return to a Southern climate. With this chiefly in view, he accepted a call from the First Baptist Church in Charleston, S. C. For two or three years, however, owing to various unpropitious circumstances, his relation to his charge was a source of little comfort to him; but, a secession from his congregation having at length taken place, with a view to the forming of a new church, he was very happy with those who remained, and had the most satisfactory evidence that his labours were not in vain. With his pastoral charge he consented to associate the Presidency of the College of Charleston; and, under his administration, the institution enjoyed a good degree of prosperity. But, in doing this, he was tasking his energies to excess;—was prematurely exhausting the powers of his constitution. On the 13th of July, 1844, as he was about to hear the recitation of his class, he was attacked with a paralysis, from which he never recovered. His physical and intellectual faculties sunk together; and, though his mind now and then slightly rallied, yet, during the greater part of the time, not much more could be said of him intellectually, than that he retained his consciousness. Before the fatal malady came upon him, he seems to have had a presentiment that his course would soon be run; and, in reference to this he said, on one occasion,—"I shall break off suddenly; and I think I had rather die in the harness." He lingered in Charleston until the succeeding February, (1845,) when he was carried to Augusta, and there, on the 28th of March, he died. On the 18th of May, a Funeral Discourse was addressed to his bereaved charge in Charleston, by the Rev. Dr. Fuller, on Acts xx. 24. It was published.

The following is a list of Dr. Brantly's publications:—The Lenitives of Sorrow: A Sermon on the Death of Mrs Anna Brantly, preached at Beaufort, S. C., 1818. Beauty and Stability of Gospel Institutions: A Sermon preached at the Dedication of the Baptist Church, Augusta, Ga., 1821. The Good man: A Sermon on the death of the Rev. L. D. Parks, preached in Augusta, 1823. Trinitarianism Rational: A Sermon on the Trinity, preached in Augusta, 1824. Duty of Publicly Dedicating Children to the Lord: A Sermon preached in Augusta, 1824. Testimonies of Enemies in favour of Religion: A Sermon preached in Augusta, 1824. [These Sermons were collected into one volume at a subsequent period.] A volume

of Sermons (400 pp. 8 vo.) 1837. He also published various articles in the Baptist Magazine, the Christian Review, and other periodicals.

FROM THE REV. B. MANLY, D. D.,
PRESIDENT OF THE UNIVERSITY OF ALABAMA.

UNIVERSITY OF ALABAMA, March 6, 1848.

Rev. and dear Sir: At length, amid the press of business, I snatch the brief intervals of comparative leisure, for giving some reminiscences of the late Dr. Brantly. I do it informally, supposing this to be more in accordance with what you wish and expect from me.

My first distinct knowledge of Dr. Brantly was in my early boyhood, and when he had just completed his College course. It was in the meeting-house of the old Fork Church in Chatham County, N. C. He was then of very youthful appearance, and attracted my attention partly by this fact, and partly by his exceedingly fine person and voice. Though little qualified to judge, yet from the effect of his discourse on myself and others, remembered long afterward, I should judge that he had not then laid aside the starchness of the College, nor acquired that ease, pungency, and force, which afterward distinguished him. For several years I saw him not again; until, visiting his parents, with the first Mrs. Brantly and their elder children, he came to his native county. Then he shone conspicuous; and made an impression on multitudes of those who had known him from his childhood, which will never be forgotten. From that time my admiration of him grew, as my opportunities of knowing him were extended; and now, after the lapse of many years, and some acquaintance with men and things, I regard him as a character of singular excellence, in so many points of light, that, to give even a sketch of him is a task of no ordinary difficulty. Nature, education, and grace, had thrown together, in his composition, such liberal and varied contributions, and my immediate intercourse with him was so brief, that it becomes me to speak only of those traits which were brought personally to my view.

Under an aspect and mien unusually commanding, he cherished a spirit of kind condescension. When the poor and wretched came in his way, he ever had a heart to pity, and a hand to relieve. To young men of modest merit he was singularly attached. Such seemed to have a special attraction for him: his eye often detected them in a crowd; and he would follow them, and seek them out; nor did he ever seem so interested or so happy as when directing and assisting such to aspire after usefulness and honour. Yet it was equally remarkable that, if he discovered any symptom of shallow conceit and self-sufficiency in any young person about him, it excited his especial dislike; and he pursued it with such invincible disgust, that he invariably either broke it down or banished it from his presence. He seemed to test his young friends early in his intercourse with them, for this quality; and until repeated proofs of a self-renouncing, submissive, ingenuous spirit had been given him, his criticisms and reproofs had something *awful* and almost crushing about them. Superficial or casual observers might have regarded him severe and unrelenting. He was so to impudence, assumption, and conceited folly; but a gentle, inquisitive and docile spirit disarmed him completely. Toward his brethren more advanced in years, whatever were their distinctions, no one could be more free from censoriousness, jealousy, and envy; or, however scanty their endowments, none was more free from airs of superiority or reserve. What was truly excellent in the efforts of another, though it might seem to overshadow himself, he acknowledged and admired with entire simplicity. Walking with him from his dwelling in Philadelphia to his own church, to hear Dr. W. of Albany, who had then begun to attain celebrity,

the fame of the preacher was the subject of remark between us, as neither had heard him. After the discourse, when we had left the retiring crowd, he seized my arm with a sudden and forcible grasp, and said,—"I will tell you, M., it is no fable." The application of the remark was well understood.

No one accustomed to be with him in private, could have doubted the sincerity and vigour of his piety. His prayers, both in the family and in public, were ever remarkable for their simple fervour and appropriateness. They were always plain, yet not commonplace; comprehensive, yet brief; apparently unstudied, yet leading every devout worshipper through the circle of his own wants, in entreaties so distinct, yet varied, as if each single case had been alone under his eye. Although his life was a constant scene of bustle and toil, this never seemed to disincline or unfit him for devotion. The prayer meetings of his church he uniformly attended with alacrity and delight; and although he always went oppressed with the recent wear and vexation of the school room, with scarcely an interval to snatch a hasty repast, certainly none for retirement,—yet, to the surprise of all, he ever seemed to come as if fresh from the closet, and from communion with his Saviour,—as though his devotion had been mellowed and enriched amid hours spent by the still waters of prayerful seclusion. Beside the Scriptures, he made frequent use of such works as Bishop Hall's Contemplations, and Adam's Private Thoughts. Of the latter work he once made this remark to me:—"Some may doubt the propriety of a good man's disclosing so much secret impurity remaining in himself. But that writer exposes to me my own heart—his experience is mine; and while I do not hate impurity any the less because a good man has groaned under it, I confess that this fact helps me to take a little firmer hold of the hope that, impure and vile as I am, I am not quite forsaken of God."

What I shall say of the qualities of his intellect must be especially meagre,—for the simple reason that a mind like his, strikingly elevated and even majestic, yet well balanced, presents so many points for contemplation, and each so extended, as to require rather a separate treatise for each than a hasty glance at the whole. That which struck me most, however, was the readiness with which he could turn the whole vigour of his thoughts on any subject at will, together with his power of comprehension and analysis. Being often in his study when he was preparing for the pulpit, he has seemed to me to make a sermon, complete, in a time not much longer than it has required to write this paragraph. I have then gone with him to church, and heard him preach those sermons, the skeletons of which I took down, and have preserved to this time; and, on every review of them, they surprise me by the justness of their distributions, and the rich veins of well elaborated thought to which they lead. Imagery and illustration he had very aptly at command. His great master, in such matters, among uninspired men, was Jeremy Taylor; whose genius he considered equal to Homer's. For the same purpose also he thoroughly studied Milton, and the graver poets. But, whatever was the haste of his composition of a sermon, or the suddenness with which an illustration or argument was suggested, his audience could not be aware of it by any seeming want of familiarity or comprehension. On one occasion, when preparing a sermon for the afternoon, the bell struck, denoting the hour of service. "Ah," said he, smiling, as he rose from his paper on which he had hastily dashed off a dozen lines in large misshapen letters,—"my sermon is like a half formed insect on the banks of the Nile,—part out, part in." I walked with him to the house of worship, and never heard him more fully in command of his subject, or of the minds and feelings of his audience. The secret of this was, he elaborated ideas, not particular sermons. Fragments of time were all he had for study. These he improved with singular industry

and perseverance. His mind was ever on the stretch. Whatever were his theme at the moment, he instantly brought his whole powers to bear on it, and dispatched it soon. Thus it was not unusual for him to be substantially prepared with a sermon before he had his text. His style was very carefully modelled after the classic authors; perhaps, for some years, it had a little too close resemblance to the rotund and sonorous Latin.

He had a clear and accurate judgment, and an abundant fund of common sense. This was seen in the facility with which he would adapt himself to every person or occasion, and meet the demands of every case. He could awe or attract, repulse or win, with equal readiness and self possession, as he saw most fit. He had no freaks nor whims; he was steadily under the influence of principles well understood, so as to give a consistency to his character, which left no one in doubt where to find him. He was ever like himself, both in his excitements and relaxations, and always dignified and commanding. The following incident may illustrate several of the points at which I have glanced. While residing in Augusta, between 1819 and 1826, he was one of a Committee, sent by the Georgia Association to another Body of the same kind, to labour "to restore common views and feelings between the two Associations on the subject of Missions, and perhaps other points of difference. On this errand, after explaining himself with great patience and kindness to his brethren, the Association took the mortifying and repulsive ground of refusing to receive him, and the other messengers of the Georgia Association. He submitted to this discourtesy in a quiet humour. The public feeling of the congregation, however, required that he should preach on the Sabbath. In presence of the Body that had rejected him, on the day before, he rose and announced his text,—Job xxxvi. 2. "Suffer me a little, and I will show that I have yet to speak on God's behalf." From this starting point, he poured forth the Divine message of grace to guilty men, in a strain so grand, subduing and attractive, that, though no visible manifestation of Deity was given, and the Almighty answered not out of the whirlwind, the stricken multitude could scarcely have been more affected and overwhelmed, had such really been the case. By an action not uncommon among the Southern Churches, while he was yet speaking, he came down from the platform, and nearly the whole assembly rushed involuntarily to meet him. Down they fell upon their knees, many at once asking him to pray for them, while the big tears in profusion coursed down his manly face. Such was the sequel of prayer and love which followed the rejection of his mission on the day before.

That period of his ministry in which I heard him oftenest, and knew him best, was the last year of his residence in Beaufort, S. C., and shortly after the death of his incomparable wife. The aged, judicious, and spiritual-minded people who formed a rare cluster of intelligence and piety in that church, at that time, used to speak to me with great emotion of the sanctified effect of this affliction, of the richness and savour which it had imparted to the ministry of their Pastor. Certain it is that, both then and since, I must regard him as the most uniformly engaging, instructive, inspiring preacher that it has ever been my good fortune to hear. If he did not often electrify by some astounding effort, he never failed to meet the demands of an occasion, and never fell below himself. His sermons were not all equally interesting, of course; but I do not remember that I ever heard a remark fall from him, which I considered commonplace, or feeble, or said merely to fill out the time. The volume of sermons, published near the close of his residence in Philadelphia, was written amid as heavy a press of affairs as he ever encountered. I was in his house during that period, and he told me that he had tasked himself to write one sermon a week of that series, besides his other duties. These discourses are certainly not better than the average of his ordinary ministrations.

As a Pastor, he was exemplary and truly affectionate toward his people. If asked what was most remarkable of him in that relation, I should say it was the confidence he inspired. As a general thing, his people gave up their mind and feelings to him, without suspicion, or reserve, or uneasiness of any kind. When he approved, it was common for them to feel satisfied that all was right.

While walking together to the House of God, the venerable mother of Dr. Richard Fuller, of Baltimore, made this remark to me, evincive of her characteristic sagacity—"How pleasant it is to have a Pastor in whom we can thoroughly confide!" She added,—"I can go to church under any circumstances, and carry any friend with me; and whatever turns up, I never feel any anxiety or uneasiness about what Mr. Brantly is going to say or do."

Such, my dear Sir, are a few imperfect hints of what Dr. Brantly was while I knew him. My admiration, affection, and gratitude are ever due to his memory.

Very truly yours,
B. MANLY.

FROM THE REV. RICHARD FULLER, D. D.

Baltimore, April 2, 1848.

Rev. and dear Sir: Although my duties here are very engrossing, I must find time to comply with your request, and send you some notice of Dr. Brantly, more familiar and concise than that contained in the Funeral Sermon. I accede the more readily to your wishes, because, in the discourse, I allowed the consciousness of my partiality to impose too much restraint on the free utterance of my affection and admiration.

Dr. Brantly was my teacher from childhood, until within a short period before I left South Carolina for Harvard University. All the associations of my boyhood are, therefore, mingled with recollections of him; nor do I ever revert to my school-boy days, but, at once, his dignified presence rises before me and recalls multiplied instances of a kindness and faithfulness rarely combined in a public instructer. Few teachers, I suspect, would select their scholars as their biographers and eulogists. But, for me, I can say, with truth, that my early intercourse with Dr. Brantly laid the foundation of an esteem, veneration, and love, which nothing afterwards could ever shake. Nor did his interest in his pupils terminate when they left him. He followed them, wherever they went, with a most watchful solicitude, as to their intellectual advancement, and still more as to their salvation. And of this, one proof occurs to my mind, which greatly affected me. Dr. Brantly was, in 1823, a Pastor in Augusta. My connection with him had ceased for some time, and I was at Cambridge. In the winter of that year, I was suddenly seized with symptoms of so alarming a kind, that the physicians hurried me off to Northampton, to escape the deadly East winds. There, in that beautiful town, I spent some most melancholy weeks,—a mere boy, a stranger reduced by disease, and seemingly drawing near to the tomb. For the first time, my mind now awoke out of her dark oblivious sleep, and, turning from the aspirations of literary ambition, I began to think of eternity. In this concern I was not alone. Dr. Brantly had heard of my sickness, and immediately he wrote me a letter, which I wish I had preserved. It breathed the tenderest sympathy, and reached my very soul with its earnest and pathetic counsels and prayers.

All my subsequent acquaintance with our brother confirmed the sentiments of my youth as to his character. I found him ever most faithful in friendship, wise in counsel, and full of generous and noble impulses. In his house he was the very soul of hospitality. And there I have spent many hours long

to be remembered;—hours when he would relax from the usual severity of his mental habits, and delight me with a wit, a cheerfulness, an inexhaustible variety of thought and learning, a vividness of conception, a felicity of language, and, above all, a childlike simplicity of heart, altogether irresistible.

It may indeed surprise those who only saw Dr. Brantly at a distance, that I speak of childlike simplicity in one who generally overawed them by a somewhat austere deportment. Those intimate with him, however, will bear witness to this beautiful trait in his character. Over and over have I seen his eyes moistened, and then tears roll down his cheeks, while conversing with me in private, and, though the stern passages of his life had so schooled his heart, that, in public, he generally seemed stoical, and sought to wrap his sensibilities from the vulgar gaze, yet, more than once, have I beheld him, in the midst of the great congregation, weeping like a child.

As you ask me to write unreservedly, I will mention the first occasion after I grew up, on which I discovered this tenderness in our friend. After leaving College, I never saw him until 1835, when we met at Dr. Manly's, in Charleston. He then took me with him to Philadelphia to hold a meeting in his church. His worldly affairs were, at this period, somewhat embarrassed, and he was greatly perplexed as to his duty in reference to a call from Georgia. I had lately entered the ministry, and felt, of course, no little trepidation at the prospect of standing up, for the first time, before my old teacher, especially as Dr. Manly had given me some portentous anecdotes of his tremendous criticisms on young preachers, and, as I had just passed from the Bar to the Pulpit, possessing no theological furniture, or ammunition, or equipage, and able, in short, to do nothing at all, but repeat the simple story of the Cross, which absorbed my soul. As the Sabbath approached, I was, I confess, strongly tempted to essay some touches of science and literature, and had, in fact, resolved to steer away from the common track, and, adventuring upon deeper matters, to combat the refined and accomplished cavils of skepticism. Philosophy has been styled, "the palace of the mind," and in this palace Sabbath morning found my meditations. But, alas, I was there with a soul thoroughly chilled. On our way to church, I saw that my brother was careful and troubled about many things, and I felt most painfully how my timidity (but its true name is wickedness) had paralyzed my spiritual affections. When I arose in my place, there he sat full before me, his brow ominously critical, and his face clouded with care. However, my metaphysics and metaphors were all ready. So I did not allow "the repose of the pulpit" to be "disturbed," but took courage and began. As the exercises proceeded, my heart burned within me; and I need not tell you that to a burning heart criticisms, and logical announcements, and formal dissertations are very poor things. The hymn, just before the sermon, was that of Fawcett,—"*Religion is the chief concern,*" &c. On my old Tutor the effect of this hymn I instantly perceived; and upon myself it was electrical. His cares and anxieties, and my own wretched ambition, all melted me down. Before me were thousands passing into eternity. Above me were the opening Heavens; and beneath, the yawning abyss! Dialectics and demonstrations were at an end; and the simple text chosen was, "Thou art careful and troubled about many things. But one thing is needful." Scarcely had I commenced, when I saw my friend's countenance beaming with radiance. Presently it was bathed in tears; and, during the latter part of the services, he covered his face with his hands, and sobbed out aloud. On our return home, he came into my chamber, and the simplicity, and fervour, and ingenuousness of his heart, poured themselves out in accents I can never forget. You will excuse my thus speaking of myself. I cannot furnish what you desire without a little, otherwise unpardonable, egotism.

As a Pastor and a Man, Dr. Brantly was not known in Charleston. It would be painful to allude to circumstances which rendered his removal there a misfortune to him, and retrenched his influence in that city. In Beaufort, and Augusta, and Philadelphia, his image is enshrined in the hearts of the Churches, as the impersonation of all fine and generous qualities. While I was Pastor of the Beaufort Church, it often afforded me the highest gratification to read in the Church Book the notices of his sermons and labours. They were written by an intelligent Deacon, and all record the eloquence and effectiveness of his ministry. In the other cities, his memory is most sacred, and his name never mentioned but with admiration and love. Since his death, I have conversed with many old persons who knew him well, and their attestations are unanimous. His piety, during a life no small portion of which was a stern experiment of his faith; his devotion to the truth, with an attachment not desultory nor spasmodic, but steady and uniform; his loyalty to Jesus, having in it nothing invalid, or effeminate, or half-hearted, but always the settled principle, the paramount all-controlling allegiance; his love to God and man,—pervading his character as the currents circulate through the pulses, and giving life and energy to his soul; the sacred knowledge flowing from his lips, making the pulpit a throne of light; his episcopal watchfulness, and faithfulness, and tenderness—as to all these excellences, many living witnesses can testify. And if they add that he sometimes offended by the plainness of his reproofs, it should be remembered that he was as much above receiving as administering flattery. A virtue this very rare. For the truth is that, even when we despise flattery, because we know it to be false, it is still welcome, since it shows us to be of so much consequence that people will sacrifice their veracity in order to please us.

Dr. Brantly's mind was of the highest order; patient, versatile, restless after improvement, and indefatigable. It was, too, very carefully and healthfully educated, and richly imbued with those classical stores, so sadly neglected in the ministry.

As to his Christian character in general, you have abundant materials. There was one element which I always greatly admired, and which is so important that, as it may have escaped others, I will mention it—I refer to his reverence for the Scriptures, his sense of the sublime dignity of Revelation. He loved the Bible; he preached the Bible; and, as age advanced, he studied the Bible with ever deepening veneration. I never knew a man whose mind had worked itself more free from all those prejudices and formal systems, ("the mind's idols," as Lord Bacon calls them,) which cause many Christians to welcome the Sacred Oracles, only so far as they concur with the creeds of a sect, or the old hereditary sanctities and shibboleths of a Church. He felt that the truths of Revelation are not scholastic abstractions for the intellect, but a message to the heart, with all its noble faculties; and he, therefore, received them in all their amplitude. In the inspired volume, he recognised, too, the wisdom, and majesty, and love of God, and he bowed before it in gratitude, humility, and adoration. He was fully armed for theological warfare, but he deprecated controversy as impoverishing the spirit, and quenching devotion in cold subtilties. His creed was not the faith of a sectarian, but a Christian. Yet, let it not be supposed that he regarded any part of Revelation as unimportant. His printed sermons show that he kept back nothing; and, wherever he proclaimed the Gospel, he could say,—"I take you to record that I am pure from the blood of all men, for I have not shunned to declare to you all the counsel of God." He took heed to his doctrine, and never presumed to mutilate eternal truth, or modify any precept of Revelation. The things which are revealed he spoke as the ambassadors of Christ should speak, plainly and boldly. But he stopped with reverence before those

deep mysteries, which are covered with adorable darkness, esteeming it the sublimest office of reason to submit to the lights of faith, and to bow before a Being who is not more glorious in what he discloses than in what he conceals. As is usual with great preachers, his texts and topics were almost always simple, and were chosen and enforced according to what the Apostle terms "*the proportion of faith.*" His Divinity embraced the Gospel, not only in its integrity, but its symmetry. It embodied the Bible in its fulness; in all that ampleness which the schools have so fettered and abridged, in order to accommodate the Inspired Oracles to their narrow dogmas, and at the same time in all its harmony. The great salvation always absorbed his soul; and the atonement was with him the radiating centre of saving knowledge. But he surpassed most men in the art of rightly dividing the word. And in his constant ministry he so adjusted the sacred doctrines, and distributed the truths of Scripture with such an admirable discrimination, as to show himself a teacher sent by God, a workman fitted not merely by the Theology of books, but by the far more difficult and important Theology of deep personal experience.

You wish me to say what struck me most in Dr. Brantly's preaching. I reply, the grandeur of his conceptions, and his earnest love of truth. No one could have sat under his ministry without recalling sermons, in which his mind seemed to soar quite beyond the verge of time, and, in high and rapt communion, to mingle with eternity. But it was not on such occasions only that the grandeur of his intellect appeared. His thoughts and illustrations could elevate and shed a consecration over the most common topics; and I have admired the nobleness of his imagination, as much when he was enforcing some familiar duty, as when expatiating on the glories of the Deity, or bewailing the doom of the lost, or lapping the soul in all the blessedness of Paradise.

Nor was his earnest love of truth less conspicuous. He was never guilty of the common mistake of confounding familiarity with words with a knowledge of the truth; nor of that other error, that Revelation is given to save us the toil of research. In the cry uttered on every side,—"Lo here is Christ, and lo there!" he heard a solemn call to search the Scriptures. And as that Sacred Volume has been transmitted to us from distant ages, and so many different parties and passions have striven to give colouring to its pages, he felt the obligation to repair unfettered and prayerfully to the fountain itself. He therefore studied the Bible with perpetual solicitude after truth. And thus "buying the truth," all will bear witness that he purchased it *as* truth. An uncommon thing.

Conversing with one of the most pious and intellectual women in the country, the other day, she, with much emphasis, remarked,—"Dr. Brantly's sermons can never be effaced from my conscience and my heart." And this was the effect on all who listened to him. Nobody ever heard him uttering truth as if it were fiction. God, the Cross, Heaven, Hell, Salvation, were no probabilities with him. There was nothing formal, or conventional, or professional in his discourses; none of those cold speculations, and technical disquisitions, which do not feed but starve the flock of Christ. Seeking and welcoming truth, he delivered it with all the earnestness of conviction; and those who heard, felt that they were listening, not to the repetition of things said because expected, not to the echoes of other men's thoughts, but to the tones of a soul believing, knowing and loving the truth, for the truth's sake. It was this healthful and invigorating stimulus of the love of the truth, which gave Dr. Brantly his power as a preacher. It was this which caused his mind to cast off the wrinkled and withered skin of an obsolete Theology, to put on the freshness of Gospel light, and to flourish in the strength and beauty of that Word which liveth and abideth forever.

So mournfully pleasing are my recollections of the subject of these hasty remarks, that I find this letter has grown upon me unconsciously. It is time for me to finish. I conclude by assuring you that I anticipate much profit and delight from your work, and am truly gratified by your anxiety to insert a faithful sketch of the life and character of Dr. Brantly. The pages devoted to him will be anxiously sought by thousands. Nor will your volume perpetuate the names of many equally worthy to be had in remembrance. Whose mind was more vigorous or richly impregnated with knowledge? Whose judgment more ripe? Whose views more just and profound? Who ever consecrated all his powers more energetically to the great "battle of life?" In whose breast was piety a more deep and pervading and fruitful sentiment? Whose heart was more open to melting charity? Who was ever more affectionate as a father and husband, or more loving and beloved in the friendly circle? Whose spirit came forth from communion with the Word, more girt for the Master's will? In all his life what courage! What fortitude! What submission to the will of God! What a monopolizing desire to be faithful to duty! He was indeed a noble specimen of a Man, and a Christian Minister; to the last unremitting in his toils, giving himself to the laborious discharge of his work and the patient contemplation of truths which the deep springs within him incessantly supplied. And, although I deeply deplore the awful eclipse of reason under which he sank to rest, yet his friends needed no dying assurances of inward peace from his lips. He has bequeathed to them what is far more consoling, the memory of a long life devoted to the cause of truth, the good of man, and the interests of God.

I am, Rev. and dear Sir,

Very faithfully yours,

R. FULLER.

DANIEL MERRILL.*

1805—1833.

Daniel Merrill, a son of Thomas and Sarah Merrill, was born in Rowley, Mass., March 18, 1765. He became hopefully a subject of renewing grace when he was in his thirteenth year. In January, 1781, when he was only fifteen years of age, he enlisted, as a soldier in the army, for three years, and continued to serve in this capacity till the close of the War. Being now at liberty, he began to meditate the purpose of becoming a minister of the Gospel; and, with this in view, he commenced a course of study preparatory to entering College. In due time, he entered at Dartmouth, and in 1789 graduated at that institution with high honour. After pursuing for some time the study of Theology,—it is believed under the Rev. Dr. Spring, of Newburyport,—he was licensed to preach in 1791, and immediately after commenced his labours, preaching for the first time at Sedgwick, Me. His first discourse produced a powerful impression, and marked the beginning of a revival of religion, which, in the course of a few months, numbered nearly one hundred subjects. After remaining in

* Hist. Maine Bapt.—Bapt. Mem. 1845.—MS. and Fun. Serm. by Rev. J. Gillpatrick.—MSS. from his daughter,—Mrs. S. M. Carlton, and D. Morgan, Jr., Esq.

this place twenty-three weeks, he left, and, for about eighteen months, was preaching in different places, and a like blessing attended his labours in nearly every place that he visited. In 1793, he returned to Sedgwick, when a Congregational church, consisting of twenty-two members, was organized, and he was ordained its Pastor. The church rapidly increased, in both numbers and efficiency, under his ministry, and in the beginning of 1805 it was the largest church in any denomination in Maine,—consisting of one hundred and eighty-nine members.

A short time before this, Mr. Merrill, who had, during the whole preceding part of his ministry, been firm in his conviction of the truth of Pedobaptism, began to waver on the subject, and he soon became a convert to the distinctive views of the Baptists. While he was yet doubting whether there was any scriptural warrant for Infant Baptism, several infants were presented for him to baptize, and he felt constrained to decline on the ground that he had not sufficient evidence in favour of the rite to feel justified in administering it. This announcement occasioned great rejoicing among a portion of his church, who had already become Baptists, and great regret on the part of others whose early views of Baptism remained unchanged. It was resolved to spend a day in fasting and prayer, that they might be enlightened in respect to their duty; but it was not till after several months that Mr. Merrill was prepared to declare himself a Baptist. When he actually did this, it produced great excitement among his people, and a portion of them made an effort to effect his dismission; but, a town meeting being called, a large majority voted to continue him on the Baptist platform. On the 28th of February, 1805, it was agreed to invite a council of Baptist ministers and churches to embody the portion of the church who had changed their views, into a Baptist church. The council accordingly assembled, and eighty-five persons were baptized by Dr. Baldwin of Boston, and the Rev. Elisha Williams of Beverly. Mr. Merrill was ordained as Pastor of the new church, Dr. Baldwin preaching the sermon, from Jude 3,—"Earnestly contend for the faith which was once delivered unto the saints."

Mr. Merrill continued here until 1814, when he resigned his charge, and went to New Hampshire and became Pastor of a Church in Nottingham West. His connection with this church ceased in 1821, when he returned to Sedgwick, and resumed the pastoral relation with his former charge, and continued it till the close of life. Both in the earlier and later periods of his ministry, he had the pleasure of seeing large numbers gathered into his church, in connection with revivals of religion. He died, with great composure, after an illness of several months, on the 3d of June, 1833, in the sixty-ninth year of his age.

Mr. Merrill published Eight Letters on Open Communion, addressed to Rufus Anderson, 1805; Letters occasioned by the Rev. Samuel Worcester's Two Discourses, 1807; Mode and Subjects of Baptism examined, with a Miniature History of Baptism, 1812; Balaam disappointed; Thanksgiving Sermon at Nottingham West, 1815.

Mr. Merrill was married, shortly after he commenced preaching, to Joanna Colby, of Sandown, N. H., who died in three months after her marriage. On the 14th of October, 1794, he was married to Susanna

Gale, of Salisbury, N. H. By this marriage he had thirteen children, all of whom, except one, became professors of religion, and two of them ministers of the Gospel. One of them, *Moses*, died at Council Bluff, a Missionary among the Indians. Mrs. Merrill died about thirteen months before her husband.

FROM THE REV. ADAM WILSON, D. D.

Waterville Me., April 14, 1859.

My dear Sir: Among my earliest recollections, which extend back not quite to the beginning of the present century, is the talk I used to hear among the people of Topsham, my native place, about the religious affairs of Sedgwick,—a town on the sea-coast, about a hundred miles East of us. The Rev. Daniel Merrill had been ordained there several years before, and had always had the reputation of being a highly evangelical preacher. He preached Christ, and redemption through his blood. With the Spirit's power, he preached the power of the Spirit. With great clearness and earnestness, he preached the entire ruin of our race by sin, and the absolute necessity of a radical change of heart. Many had been converted, and large accessions made to the church. And now it was reported that he and a large portion of his church had become Baptists. It was also reported, and occasioned much remark, that he now preached that Baptist churches, or, as he called them *baptized* churches, are "the Kingdom of Heaven;" and all other churches, "Babylon." From that time till the close of life, he was much accustomed to the use of this kind of phraseology. In giving an account of a revival in the British Provinces, in 1810, he writes,—"Babylon appears to be in full retreat." So he would often say,—"The Kingdom is advancing." My intercourse with him was never sufficiently familiar and confiding to ascertain precisely what ideas he attached to such expressions; yet I feel quite confident that he did not entertain the intensely sectarian views and feelings which were often attributed to him.

Mr. Merrill was one of those straight-forward, outspoken men, who are very likely to be misunderstood both in their language and feelings. This may be illustrated by an example. In 1810, he visited Nova Scotia and New Brunswick, and an intimate friendship sprang up between him and some of the Baptist ministers and churches of those Provinces. A few years after, during the War between Great Britain and the United States, he preached to his own people a sermon from Joel iii. 10—"Beat your ploughshares into swords, and your pruning hooks into spears." The fame of the discourse, which spread into the Provinces, did injustice to the language, and still more to the feelings, of the preacher. Some of his language may have been injudicious; but his feelings appear to have been those only of an earnest patriot.

My personal acquaintance with Mr. Merrill commenced about 1822. He was then on the down hill side of life. Yet he was active both in body and mind. He was eminently faithful to his own convictions of truth and duty. Let him be satisfied that he saw the right, and he would be sure to go forward. Courage in the cause of the Master was, with him, a cardinal virtue. Good Christians were "veterans"—right living was showing ourselves men for Christ. Some have thought he dwelt too much on the *manly* part of religion. No compromise with error—no fear in defence of truth. Truth is a power that must and will prevail. Let us have peace on true principles, or let us have honourable war. His idea of Christian union was union in truth and love. He despised compromise, and did not perhaps always make sufficient allowance for human infirmity.

Baptists have sometimes been thought to undervalue education; but I do not know that any one ever thought that of Daniel Merrill. His own colle-

giate education gave him advantages which he could not easily overlook. He was one of the founders and most efficient early friends of Waterville College. He was also one of its Trustees for twelve years after its organization. His leading motive in accepting the office of representative to our Legislature, and then a seat in the Governor's Council, was that he might the better aid in promoting the interests of education. Waterville College owes much to his earnest and persistent labours.

The religion of Daniel Merrill, like that of Martin Luther, had its rough places. Timid friends might counsel to greater moderation; but such a change might have diminished, rather than increased, his usefulness. A self-complacent asceticism was, in his eye, any thing but the religion of Christ. He would have men carry their religion into all departments of life. He would have Christian rulers, Christian merchants, Christian farmers, Christian men everywhere. He was, in spirit, a reformer; and, like all efficient reformers, he sometimes used rough words. But his friends believe that even these came forth from a heart deeply imbued with the love of Christ, and earnestly desirous that truth and right may bless the world.

Yours respectfully,

ADAM WILSON.

FROM THE REV. JAMES GILLPATRICK.

East Trenton, May 6, 1859.

Rev. and dear Sir: My personal acquaintance with the Rev. Daniel Merrill was for only a few of the last years of his life. In October, 1828, I became Pastor of the First Baptist Church in Blue Hill, a town adjoining Sedgwick, the place where Mr. Merrill exercised his ministry; and, from that time till his death, a period of between four and five years, my intercourse with him was quite frequent, and always agreeable.

In stature Father Merrill was below the medium height,—not exceeding, I should think, five and a half feet; and, when I knew him, he was inclined to be corpulent. He stood very firm and erect, and his step, though not quick, was elastic. The expression of his countenance was grave, but mild and pleasant. His manners were bland, and his whole appearance gentlemanly. Though he had great firmness and courage, he was remarkable for self-control, seldom, if ever, discovering the least irritation or haste of temper. He possessed a naturally vigorous intellect, which had been disciplined and improved by a thorough education. As a Christian, he was devout, consistent and perseveringly active. He had great uniformity of character—at home and abroad, in the family, the social circle, the Church, and the world, he always evinced the same high regard to the principles and precepts of the Gospel. His reverence for the Bible knew no bounds—it was emphatically the man of his counsel and the guide of his life.

But it is as a Preacher that I wish more particularly to notice him. As he had devoted himself in early life to the preaching of the Gospel, so this was the employment to which his heart always clung; and never, when his health would permit, would he hesitate to meet any demand that was made upon his services. He was distinguished for punctuality in meeting his appointments, and, I believe, never failed to meet them well. Whoever else might refuse to preach on any occasion when he happened to be present, *he* was sure neither to decline or even hesitate.

His preaching was distinguished for definiteness. He always had an object in view; and whether it was to awaken, to instruct, or to comfort, he marched towards it with a simplicity and directness well fitted to open the way for the truth he wished to communicate. His speech was not with enticing words of

man's wisdom, but in demonstration of the Spirit and with power. His learning, instead of being used for purposes of self-display, was all made tributary to the investigation and the exhibition of Divine truth. The arrangement of his thoughts was natural and lucid, his language forcible, and his illustrations pertinent and often striking. He drew the line with great distinctness between the two great classes of mankind; and if any mistook in regard to their own characters, it was not his fault. His grand aim evidently was to impress Divine truth in all its life and power upon the hearts and consciences of his hearers; and, in the effort to do this, he forgot all inferior considerations. But, while he was bold and uncompromising in exhibiting what he believed to be the truth, he was far from being harsh or unfeeling—on the contrary, his heart was evidently full of compassion for those to whom he endeavoured, in all fidelity, to present the terrors of the Lord; and not unfrequently a flood of tears would well-nigh obstruct his utterance. And his preaching was, as might be expected, crowned with a rich blessing. Not only in awakening and converting sinners, but in edifying, confirming and conforting saints, he exerted an influence which must be contemplated in the light of the coming world, before any adequate estimate can be formed of it.

Yours truly,

J. GILLPATRICK.

WILLIAM PALMER.

1805—1853.

FROM THE REV. FREDERIC DENISON.

NORWICH, Conn., Feb. 23, 1859.

Dear Sir: As I was absent from my native State about twelve years, and did not return till nearly a year after the death of the Rev. William Palmer, I am unable to furnish any thing of special interest concerning him from personal knowledge. My recollections of him belong to the period of my youth, when, as I had no experimental knowledge of religion, and felt no interest in ministers of the Gospel, except in our own venerable Pastor, John Gano Wightman, I did not give the attention necessary to preserve the words and manners of the many worthy men that used occasionally to stand up in the unpainted pulpit, under the huge sounding board, of the First Baptist Church in Groton.

The brief sketch of Mr. Palmer, that I am about to furnish you, has been drawn from the many papers he left, which are now in my possession; from statements given by his widow, now living, and an honoured member of the church of which I am the Pastor; from the History of the New London Baptist Association, and from various persons who were his coadjutors. And I only regret that the task—pleasure rather—of commemorating a man so lovely and loved, so meek and quiet, so faithful and fervent, so useful though retiring, and whose great memorial was in the hearts of his generation, could not have fallen to the lot of a more historic and accomplished pen. Such facts, however, as I have, give I unto thee.

WILLIAM PALMER was born in Colchester, Conn., September 10, 1785. His father was the Rev. Abel Palmer, and his mother's maiden name was

Lois Palmer. So William was of pure Palmer blood; and the history of the Palmers, in Eastern Connecticut, shows that the blood for many generations has been honourable, gentle, and godly. William enjoyed such advantages of education as his native town furnished; but, as these were limited,—Bacon Academy being not yet founded,—he was left to pursue his studies alone, with the aid only of his father and a few lovers of books. But William was a student from his boyhood to the day of his death. His library was his earthly Eden. Though very active, buoyant, and even mischievous, in youth, all was the expression of irrepressible powers of mind and heart, that were genial and noble, destined to move in an elevated sphere, and to guide the aspirations and powers of other men.

He became hopefully pious when eighteen years of age, under the ministry of his devout father, in Hampton, Conn., where his father was then settled. Now the whole current of his soul was turned into its proper channel. No sooner had he followed Christ in Baptism, than he felt called upon to stand up and proclaim his Gospel. Baptized by his father's hands, he trod in his father's steps, as the Spirit wrought convictions of duty within him. His gifts, as they were called into exercise, made room for him in the hearts of his brethren, and commended him to the favour of all that heard him.

Mr. Palmer received a license, and commenced his career as a preacher, when but twenty years of age. True, he was very young, but, from his extensive reading, careful observation, and well balanced powers, all tempered by a winning humility, he was fitted to gain the attention of men, and to impart substantial instruction.

In 1807, Mr. Palmer was married to Sarah Bennett, sister to Alfred and Alvin Bennett,—both well known ministers of the Gospel. He had no children. His widow is still living in this city.

In 1809, Mr. Palmer received ordination in Colchester, Conn.,—the sermon on the occasion being preached by the Rev. Samuel Bloss, A. M., of Stafford. He was first settled in Ashford, Conn., where he remained, and laboured successfully, for three years. The church was small and poor, but he drew an unusually large congregation.

His second settlement was with the church in his native town, where he was installed, and remained ten years. Here his ministry was specially honoured. In one season of revival, he baptized twenty-nine persons, and the church, standing in a rural district and remote from the village, was, in other ways, not a little strengthened.

His third settlement was with the First Baptist Church in the city of Norwich, where he preached, in all, fourteen years. Here he succeeded the venerable John Sterry, commencing his labours in April, 1824. Here, as elsewhere, his ministry was blessed in quickening and enlarging the church. He had two terms of labour with this church; the first of ten years; the second of four years. Very precious revivals were experienced during his ministry here. In 1829, forty-five were baptized; in 1830, thirty-two. Between 1824 and 1834, he baptized more than one hundred.

After leaving Norwich, in 1834, he settled, for three years, with the Church in East Lyme, and afterwards, for four years, with the Church in North Lyme. Meanwhile, revivals were enjoyed under his labours; and he

frequently assisted other churches in their times of refreshing from the Lord.

Mr. Palmer returned to Norwich, and resumed the pastoral office of the First Church, in 1841, and remained till 1845, when, owing chiefly to the feebleness of his health, he resigned his charge. After this, he did not choose to assume the full responsibilities of a Pastor with any church, though solicited to do so, but contented himself with occasionally assisting his brethren in the ministry, and supplying, to some extent, destitute churches.

Mr. Palmer was of hardly medium stature, rather thick frame, round shoulders, very fair complexion, bright eyes, pleasant voice, and easy manners. He was more a John than a Peter. If only once seen and heard, he was sure to be remembered for his mildness and sweetness of both language and manner. He was favoured with well balanced powers, and a superior memory. He was passionately fond of study. He accumulated a large and very valuable library for his day ; and all his books, pamphlets, and papers were arranged with the greatest order, and fully catalogued even to their contents, that their stores might be at his command at any moment. He was an ardent friend of popular education, and held the school-house next in rank to the pulpit. Among the people of his charge he circulated as many books and papers as possible. Thus he toiled for the intellectual and religious culture of all. In this he was eminent above his fellows.

Mr. Palmer held a high rank as a Preacher. He was earnest, spiritual, ever dwelling with great emphasis upon the doctrines of grace, and guarding against every departure from what he believed to be the true Gospel.

He was much honoured by his brethren in the ministry. For twenty-five years he was the Clerk of the New London Baptist Association, and he was indeed an accomplished scribe. In every thing he was exact, prompt and thoroughly systematic.

Mr. Palmer's papers show that, during his ministry, he baptized more than three hundred and forty souls, and married about four hundred couples. He left no fully written sermons, but a great number of briefs or skeletons, for he never preached without careful preparation. Specimens of his writing are found in the Letters prepared by him for the Associations with which he stood connected.

His death occurred at his residence in Norwich, after a brief illness, on the 25th of December, 1853, at the age of sixty-eight, and after a ministry of forty-eight years. His largely attended funeral was conducted by many clergymen, some of every evangelical name in the city, who addressed the people, expressing alike their own deep grief and the loss of the community at large.

Yours, with regard,

FREDERIC DENISON.

SAMUEL LAMKIN STRAUGHAN.*

1806—1821.

Samuel Lamkin Straughan, a son of Samuel L. and Phebe (Lewis) Straughan, was born in Northumberland County, Va., on the 30th of July, 1783. The family, on both the father's and mother's side, was highly respectable, but not opulent. His father was a farmer; and he was himself, at an early age, put to labour on a farm. For two or three years he was sent to a common school; and, at the age of eleven or twelve, had made such improvement as to become a clerk in his uncle's store.

During his childhood, he exhibited a sobriety and manliness of character much beyond his years; and so fond was he of reading and hearing upon religious subjects, that his father used playfully to call him his preacher. His deportment, while living with his uncle, was such as to secure his entire confidence and warm affection; and, having no children of his own, he had declared his intention to make his nephew his heir; but, as he died intestate, this intention was not carried out. Samuel continued in this situation, till he was about eighteen or nineteen years of age, when his uncle gave up mercantile business; and then, by his recommendation, he went to live with a Mr. James Smith,—a merchant of high standing at Northumberland Court House. During his clerkship with his uncle, he improved every opportunity for acquiring knowledge, and chiefly by means of books, and the occasional instructions of a sea-captain, he made himself well acquainted with not only Arithmetic but Surveying and Navigation. He afterwards became an accomplished practical Surveyor.

It was while he lived at Northumberland Court House that his mind took a permanently serious direction. In April, 1802, he first became deeply concerned in respect to his salvation, but it was not till October following that he ventured to indulge any hope that he was a subject of God's forgiving mercy; and several months more elapsed before he could contemplate his Christian experience with any comfortable degree of confidence. He was baptized on the 7th of April, 1803, by Elder Jacob Creath, who had, at that time, the charge of the Morattico Church.

At the age of about twenty-one, he was married to a Mrs. Alexander, a young widow with one child.

Shortly after he was baptized, he began to make occasional efforts in the way of exhortation, which, though characterized by great modesty, were so successful as to suggest to his friends the desirableness of his entering the ministry. There were difficulties, however, which kept him back for some time; but those difficulties were gradually surmounted, and, on the 20th of March, 1806, he received ordination. On the same day, he took charge of the Wicomico Church, to which he had received a unanimous call. He very soon took rank among the first Baptist preachers in Virginia. Within a short period, a powerful revival of religion took place under his labours; and the church of which he was Pastor increased from a mere handful to about one hundred and eighty members.

* Memoir by Rev. R. B. Semple.

In 1807, he was unanimously invited to the pastoral care of the Morattico Church. He accepted the invitation, and held the charge till his death. Large additions were made to this church, from time to time, under his ministry; but the year 1816 was signalized by an extensive revival, in which forty or fifty professed to be converted, and were admitted to Baptism.

In 1814, Mr. Straughan was appointed by the Missionary Society of Richmond to travel into certain parts of Maryland, where there was supposed to be a great call for the preaching of the Gospel. He had once before, by special invitation, visited that part of the country, and his labours had proved highly acceptable; and this, in connection with the peculiar qualifications which he was thought to possess for such a field of labour, marked him out as the proper person to be thus employed. The appointment occasioned him great anxiety; for while, on the one hand, he already had the care of two large churches, which required his whole attention, on the other, the call from Maryland seemed to him to be attended by such peculiar providential circumstances, that he could not see his way clear to decline it. In this perplexed state of mind, he laid the matter before one or both of his churches, and they agreed to observe a day of fasting and prayer, with a view to seek the Divine direction. The result was a determination, on his part, to accept the appointment; and notice was, accordingly, in due time, given to the Society.

He soon entered upon his mission, and, amidst obstacles of an appalling character, prosecuted it with unyielding perseverance, and encouraging success. He continued, from year to year, and several times in the year, to make these visits to Maryland, until he was arrested by the disease which at length terminated his life. That disease crept upon him insidiously, but in 1819 it had made such progress that he was compelled, for a considerable time, to intermit almost entirely his labours. In November of that year, however, he was so far recruited that he ventured to return to Maryland; and, in giving an account of this missionary visit in his journal, he says,—"I have been enabled to have fifteen meetings for the last fourteen days, and have filled them up with much comfort to myself, and I hope, with advantage to many others."

In the beginning of 1820, there seemed a very decided improvement in his health, and hopes began to be entertained by himself and his friends that he would entirely overcome his pulmonary tendencies. He made one tour to Maryland in March, and left appointments for another in May. In consequence, however, of excessive labour, in the interval, to which he was prompted by his extraordinary zeal, his disease returned upon him with greater force, and, before he had completed his missionary tour in May, it became too manifest to his friends that his days would soon be numbered. On the 30th of May, about a fortnight from the time he left home, he had begun to preach at Nanjemoy meeting-house, Charles County, Md., when he found himself unable to proceed, and, in sitting down, closed not only his discourse, but his whole ministry. He reached home on the 6th of June, and from that time rarely left his house, till he left it for his long home. The best medical skill which the region afforded, was put in requisition, but all to no purpose. Though his mind was generally tranquil, and he talked of death with perfect composure, yet, at one time, he

entertained serious doubts of his acceptance; and those doubts were removed by means of a vision in which he imagined himself taken up to Heaven under the guidance of a good angel. He died on the 9th of June, 1821, in the thirty-eighth year of his age. He left a widow and seven children.

Mr. Straughan published nothing, except three Circular letters for the Dover Association—the first in 1812, on *Itinerant Preaching*—the second in 1817, on *Christian Marriages*—the third in 1819, on *Christian Liberty*.

FROM THE REV. ADDISON HALL.

KILMARNOCK, Lancaster Co., Va.,
February 21, 1858.

My dear Sir: It affords me great pleasure to comply with your request to furnish you with my personal recollections of the late Rev. Samuel L. Straughan.

My opportunities of knowing him were very favourable, he having intermarried with the sister of my mother, and consequently been a frequent visiter in my father's family. He had a monthly appointment for preaching within three miles of our residence, and was my Pastor for a short time, having baptized me about two years previous to his death. Nevertheless, being a young man at that time, and more than thirty years having elapsed, I find some difficulty in bringing him so distinctly before me, as to enable me accurately to describe his personal appearance, manners, preaching, &c. I will, however, attempt it.

Mr. Straughan was considerably above the ordinary size, being about six feet two inches in height, well proportioned, and weighing not far from one hundred and eighty pounds. His form was straight and majestic, his features strong but symmetrical, his hair dark and straight, his eyes blue, and his complexion fair. His countenance was peculiarly expressive, and a pleasant smile usually played upon his lips. He was, ordinarily, grave and reserved in his manners and deportment, but, occasionally, lively and animated. In general society, his conversation was dignified and guarded, but in small circles of intimate friends and acquaintances, he was less reserved and would join in the jocund laugh, and relish the innocent anecdote. I recollect once seeing him laugh immoderately, on occasion, I think, of reading a very witty and sarcastic poetical composition.

In regard to his intellectual character, my recollections are that, whilst, for want of early training, he was deficient in scholastic learning, he was, nevertheless, from the vigour of his intellect, and the enquiring cast of his mind, enabled to attain an elevated position in regard to sound and useful knowledge. He was so well informed upon general subjects that he could bear his part well in conversation in almost any circle; but upon religious and scriptural topics he greatly excelled. I think I have never known his equal in the knowledge of God's word. He was, to some extent, aided in his researches into the meaning of the Scriptures by commentators, but his chief reliance, I have thought, was a comparison of Scripture with Scripture, accompanied with prayer for Heavenly guidance. He committed large portions of the Bible to memory, and so much of it did he quote in the pulpit, that it was not uncommon for the curious to count the passages in a single sermon, and they would often reach nearly a hundred. This habit of interlarding his discourses with so many texts to prove his points, when a few well chosen ones would have sufficed, I considered a defect in his mode of sermonizing. It showed, however, that he was "mighty in the Scriptures." The

small pocket Bible which he used in his private reading and studies, and which is still preserved as a memento in the family, is an interesting and curious relic, from the great number of marginal hieroglyphical marks and references which it contains. This volume was evidently his *Vade mecum.*

Mr. Straughan was not only intellectually familiar with the sacred volume, but in a very high degree did he imbibe its spirit. He studied it, not solely that he might proclaim its truths to others, but that he might himself become more and more the subject of its quickening power. And truly did its sanctifying influence appear most conspicuously in him. I do not exaggerate, nor am I governed by private friendship and partiality, when I give it as my decided opinion that he was the most godly man that I ever knew; and in this opinion I am confirmed by the united testimony of his cotemporaries, both within and without the Church.

As a preacher, it is difficult to assign with precision to Mr. Straughan his appropriate place. His preaching was emphatically *sui generis.* He evidently had no human model; and, always speaking extemporaneously, was not very methodical in his arrangement. His voice, naturally full and sonorous, lost something of its force from the rapidity of his utterance. Each of his sermons, occupying from an hour to an hour and a half, and sometimes two hours, in the delivery, contained matter sufficient for two ordinary discourses; though they would undoubtedly have borne much pruning, if they had been written out. His style was highly figurative, and his illustrations striking, though sometimes homely. My impression is that he preached generally to Christians. To feed the flock of Christ seemed to be the chief object of his ministry, or at least most accorded with his own taste and inclination. In the distribution of the bread of life to the Church, however, there was so much solemnity, warmth and affection, that sinners often became deeply interested, and were induced to seek a portion of the Heavenly manna.

Whilst there were redundancies in his style, there was much matter in his sermons,—matter of the highest import. The Atonement of Christ constituted the great theme of his ministry, and he was accustomed to preach this sublime doctrine with so much fervour and pathos as often to affect his auditors to weeping. Nor did the truth which so affected others, fail to produce a similar effect upon his own mind. I have more than once seen him so overpowered by his subject as suddenly to pause in his discourse, and burst into tears.

Mr. Straughan was not a member of any ecclesiastical body, other than the District Association of his own denomination, which he almost invariably attended. It was the custom, in that day, for the Association to elect, by ballot, preachers to occupy the pulpit during its session; and so popular was Mr. Straughan as a preacher, that he was sure to be elected to preach on the Sabbath. I was present on one occasion when the Association convened in one of his own churches, and, though there was a good supply of visiting ministers present, yet Mr. S. was chosen by that Body as one of the preachers for the Sabbath,—a case which perhaps never occurred before in the history of the Association.

I have thus briefly, my dear Sir, responded to your letter, by endeavouring to give you a faithful record of my personal recollections of one of the subjects of your contemplated work, and I shall be highly gratified, if, in so doing, I have rendered you the smallest aid in its prosecution.

I am, dear Sir, with high regard,

Faithfully yours,

ADDISON HALL.

DAVID JONES.*

1806—1833.

David Jones was born at a place called Brachodnant, in the parish of Llanbrynmair, County of Montgomery, North Wales, in April, 1785. His parents were in indigent circumstances, but were worthy members of an Independent church in that neighbourhood, under the pastoral care of the Rev. Richard Tibbot, well known throughout the Principality for the abundance and fidelity of his itinerant labours among all the denominations of Dissenters. He was a sickly, backward child, and was particularly affected with the rickets. When he was about four years old, both his parents were cut off within two weeks of each other, by an epidemic that prevailed very extensively and fatally in the neighbourhood. Being thus left an orphan, he was very generously cared for by two aunts,—his mother's sisters, who, however, indulged him to such excess that it had well-nigh proved his ruin. He was sent to an English Free School in the neighbourhood, but, owing partly to defective teaching, and partly to want of interest in his studies, he made but little progress. At the age of eleven, he became so unmanageable by his aunt with whom he lived, that she could keep him no longer, and he was sent to live among strangers. He remained in the family in which he was placed, a year, and then went to live in another; but he was now removed from all the means of grace, and the restraints of Christian society, and, under these circumstances, he formed various evil habits, especially that of profane swearing. It was, however, not long before he was brought back to his native place, where he was apprenticed to the business of weaving; and here his advantages for moral and religious improvement were every thing that could be desired.

About this time, he became impressed with the importance of religion, and with his own personal guilt and danger; but such was the force of his corrupt inclinations that resistance seemed to him absolutely impossible. He was now about fifteen years old. At the close of his apprenticeship, he returned to his aunt's, and shortly after united with the Independent Church, though he subsequently doubted whether at that time he had had any experience of the power of religion.

Having followed his trade about a year, he took up the idea of coming to America, which had already become especially attractive to him as a land of freedom. But he had no means of paying his passage hither; and therefore the hope of coming seemed to be forbidden to him. Hearing, however, from one of his acquaintances who had gone to Liverpool to live, that he had plenty of work and good wages, he formed the purpose of following his friend thither, in the hope that, in a year or two, he might save enough from his earnings to bring him to America. This was rather a bold resolve for a boy of seventeen, who had never been fifteen miles from home, who had no money to travel with, and who did not know enough of English even to ask for what he wanted on the road. As he

* Autobiog.—MS. from Rev. Thomas Winter.

had been a member of the Church for some time, a prayer-meeting was held on the Sabbath evening previous to his departure, in which many fervent petitions went up for his temporal and spiritual prosperity. The next morning, he set out on his journey, with a bundle of clothes in his hand and a few shillings in his pocket, and, on the evening of the third day, found himself at Liverpool. He suffered not a little embarrassment from his inability to speak English, and, though he soon succeeded in finding employment adequate to his immediate support, he had no prospect of being able to pay his passage across the Atlantic.

After he had been in Liverpool more than a twelve-month, a Mr. Hughes, who had lived in America several years, arrived there from Wales, where he had just been married, and was then on his return to this country. He was bringing with him a boy and a girl, of sixteen and eighteen years of age, who were to pay their passage by their services after their arrival here. Young Jones inquired of Mr. H. whether *he* also might not accompany him on the same condition; but Mr. H. felt obliged to decline the request, on the ground that his funds would not permit it. He, therefore, returned to his work, while his friends went on board the ship to prosecute their voyage. The ship pushed off into the stream, and anchored, but was kept from sailing for several days by an adverse wind. One evening, on returning from his work, he found a note from Mr. H., stating that the boy whom he was to have taken with him, had become dissatisfied and homesick, and utterly refused to go; and that if *he* were disposed to take his place, he (Mr. H.) would cheerfully consent to it. He gladly embraced the offer, and early the next forenoon, he and the homesick lad had, to their mutual joy, changed places;—he being on board the ship bound for America, and the other safely on land, and delivered from the dreary prospect of crossing the ocean. It was not more than an hour after he reached the ship when a fair wind sprung up, that carried her rapidly on her course. He was always accustomed to recognise a special providence in the event, which thus led to the accomplishment of his wish in finding a home on this side of the water.

After a tedious passage of eleven weeks, the ship arrived at Philadelphia; and the first intelligence that reached them, on their approach, was, that the city had been rendered well-nigh desolate by the prevalence of the Yellow Fever. While Mr. H. and his family went on shore at the lazaretto, young Jones went up with the vessel to the city, and in a few days got the goods landed, and conveyed over the Schuylkill. This was in the autumn of 1803. Mr. H. having made the necessary arrangements for the journey, they forthwith set their faces toward the Far West; and in about six weeks they arrived in safety on the banks of the Big Miami. Mr. H. had previously purchased a large tract of land in that neighbourhood,—about twenty miles below Cincinnati,—and had caused a rude log cabin to be erected, in which they lived during the winter.

No circumstances could have been more adverse to religious improvement than those in which this young man now found himself; for not only was he completely exiled from all the means of grace, but was surrounded with infidels and open scoffers at all religion. Though their influence did not avail to undermine his faith in Christianity, and he even

occasionally held arguments with them, as far as his imperfect knowledge of the English language would allow, yet he contracted an indifference to the more spiritual duties and exercises of religion, that afterwards occasioned him deep regret and pungent remorse. The death of Mrs. Hughes, who was distinguished for her piety, occurred in less than a year after their settlement here; and this brought him temporarily into a better state; but he very soon became as indifferent as ever. After remaining in the family about two years, till he had paid for his passage across the ocean, he removed into the neighbourhood of Columbia, within five or six miles from Cincinnati. Here was a Baptist church, under the pastoral care of the Rev. William Jones, a native of Wales. Though he had no sympathy with the peculiarities of the Baptists, he was glad to hear the Gospel preached by any one; and, as he expected to be called on to defend his own views as a Pedobaptist, he betook himself to the diligent examination of Dr. G. Lewis' Body of Divinity, in Welsh,—not doubting that in so able and elaborate a work he should find all the arguments necessary to his defence. In this, however, he seems to have been disappointed; and the result of his examination of the subject was that he himself became a Baptist, was baptized by immersion, and joined the church of which Mr. William Jones was Pastor.

After this, his mind was in a highly devotional frame, and, on two occasions, memorable in his experience, was wrought up into an intense rapture. He soon began to exercise his gift in speaking in social meetings; and this was almost immediately followed by his obtaining a license to preach from the Duck Creek Church. This was when he was about twenty-one years of age. His first sermon was on the text,—"It is a faithful saying," &c., and was designed, in its tone and spirit, to indicate what he intended should be the character of his future ministrations.

From Lebanon he removed into Greene County, by invitation of the Beaver Creek Baptist Church. Here he devoted himself to a most careful study of the Holy Scriptures, and was enabled to obtain a far more connected and impressive view of Divine truth than he had ever had before. Here also he had an attack of bilious fever, which brought him to the borders of the grave; and though, in the early part of his illness, his mind was clouded, and full of apprehension that he had had only a spurious religious experience, yet, in the progress of the disease, he gained the most joyful assurance of his spiritual renovation, and found the greatest delight in the reflection that he was in the hands of that Great and Gracious Being, who does all things well. He had then recently read Bellamy's "True Religion Delineated;" and that work, next to the Bible, not only yielded him the greatest consolation in his sickness, but was perhaps most highly prized by him during the rest of his life. He attributed his recovery, under the Divine blessing, to the prescriptions of a Baptist preacher, by the name of Peter Smith, who, hearing that he was ill, went to see him, begged him out of the hands of the two physicians who were in attendance, and applied some simple remedies which seemed to prove effectual to his recovery.

Mr. Jones, while he had charge of the Church at Beaver Creek, taught a small school also, as a means of eking out a slender support. In the

early part of 1810, he resigned his charge of both the church and the school, with a view to seek another field of labour. During the spring, summer, and autumn of this year, he travelled through various parts of Ohio, Kentucky, Virginia, and Pennsylvania, preaching wherever he had opportunity, and with great acceptance. In October he reached the neighbourhood of Philadelphia, and attended the meeting of the Philadelphia Baptist Association. His venerable friend at the West, Peter Smith, to whose medical skill and fidelity he had been so much indebted, had advised him to seek the acquaintance of the Rev. Dr. Samuel Jones, an eminent Baptist clergyman who resided at Lower Dublin; and Mr. Jones now went thither to see him, but found that he was not at home. He afterwards went in pursuit of another highly respected member of the church, but, as he was approaching the house, he met a female from whom he learned that this gentleman also was absent. Suspecting from her appearance or dress that she was a native of Wales, he ventured to inquire if this were not the case, and, on receiving an affirmative answer, immediately entered into a conversation with her in their mother tongue. She proved to be a mother in Israel, living in that neighbourhood. He accepted an invitation to go home with her, and thus was providentially directed to the house, in which, in the person of the daughter of his hostess, he was afterwards to find his wife. In the absence of Dr. Jones, he was requested to supply the pulpit on the following Sabbath; and thus was introduced to the very people with whom he was destined to end his useful labours. He subsequently pursued a course of literary and theological study under the Doctor's direction, and lived, for some time, in his family.

While he was thus prosecuting his studies at Lower Dublin, he was invited to preach to a small Baptist congregation, then in a very depressed state, in the neighbouring village of Frankford; and he laboured among them, not without considerable success, during the last year of his term of study.

On the 13th of March, 1813, he was married to Eleanor Thomas, a member of the Church at Lower Dublin; and in January following, he removed to Newark, N. J., and took the pastoral charge of the Baptist church there. Here his labours were highly acceptable and useful; and he had the pleasure of witnessing a revival in connection with them, which added much to both the numerical and spiritual strength of the church.

In May, 1813, the first Baptist Convention for Missionary purposes was held in Philadelphia. At this meeting Mr. Jones was present; and he was among the first to receive a Baptism of the Missionary spirit. He became specially interested in behalf of Burmah; and he was even led seriously to agitate the question whether it was not his duty to give himself personally to the Missionary work. When the Convention met in May, 1817, he attended as a delegate from the East Jersey Baptist Society; having determined to offer himself as a Missionary to Burmah, unless some other persons should present themselves whom he deemed better qualified for that field. He soon learned, however, that two young men, Messrs. Coleman and Wheelock, had been already approved by the Board, and were making their arrangements to proceed to that distant land

with as little delay as possible. From this time, he gave up the idea of ever making his home among the heathen; though his interest in the cause of Missions, and especially in the Mission at Burmah, never became less during the residue of his life.

Mr. Jones continued his relation to the church at Newark eight years. In December, 1821, he returned to Lower Dublin, having been called to the pastoral care of the church, then vacant by the death of his former instructer, Dr. Jones. In the service of this church the rest of his life was passed. Soon after his ministry there commenced, he was permitted to witness an interesting revival, that brought many valuable members into his church. In August, 1831, at the close of a protracted meeting, he baptized and received to communion sixty-five persons. In the autumn of 1832, another protracted meeting was held, after which he baptized ten; and, at a still later period, he was present when five others were baptized, to whom he gave the right hand of fellowship. This was his last visit to the house of God; though the revival continued till the close of his life, and, on the Sabbath immediately preceding his death, eight persons were baptized and received into the church.

In the summer of 1830, there appeared in his lower lip a small tumour, which, as it gradually increased, awakened suspicions that it might prove to be a cancer. After a little while, it was cut out; but, soon after, other tumours appeared beneath the lower jaw, which gradually enlarged until they threatened suffocation. The tumour did not ulcerate, as had been expected, but some derangement in the functions of the stomach occurred, that occasioned death. He had anticipated extreme suffering from the cancer; but when he saw death approaching him through another medium, he thanked God that he was to be let down so easily into the grave. His last Sabbath was a day of great joy. He dwelt with peculiar delight upon the fact that the cause of God was rapidly advancing in the world, and especially that the church from which he was about to be taken was prosperous and happy. On his last evening, he declined to take his usual opiate, assigning as a reason that he expected his Lord to come for him, and he wished to be found watching. He retained his reason to the last, and passed away in the exercise of a calm and triumphant confidence in his Redeemer. He died on Tuesday evening, April 9, 1833, aged forty-eight years. His Funeral took place on Thursday following, and a Sermon was preached on the occasion, by the Rev. J. L. Dagg, from Phill. iii. 21.

Mr. Jones never became a father. Mrs. Jones survived her husband, and has since become the wife of the Rev. Thomas Roberts, of Middletown, N. J.

Mr. Jones was (in part) the author of a tract on Baptism, entitled "Letters of David and John," which is considered as highly creditable to his ability as a controversial writer. He was also the author of the tract issued by the Baptist General Tract Society, with the title "Salvation by Grace."

FROM THE REV. THOMAS WINTER.

Roxborough, Philadelphia, February 24, 1859.

My dear Sir: My acquaintance with the Rev. David Jones commenced in the summer of 1821. He was then Pastor of the First Baptist Church in Newark, N. J. He assisted at my ordination at Lyon's Farms, in the neighbourhood of Newark, giving the Charge.

In stature, Mr. Jones was rather below the medium height—not stout, but rather well formed, and graceful in his movements. I do not think he could be called *handsome;* but there was a thoughtfulness and a marked benignity in the expression of his countenance, which rendered it unusually pleasing to look upon. His eye, when lighted up, was radiant with kindness and good-humour. His remarks on men and things were always wise and savoury. And his conversation seemed to me, naturally, spontaneously, to take a sober and religious turn.

Few men had more power to attach to themselves the wise and good, by whatever name they were known. And when the attachment was once formed, it was permanent. In him no cause of rupture was likely to have place. All who knew him regarded him as an Israelite indeed, in whom there was no guile.

Mr. Jones was characterized by great suavity of temper and Christian benevolence. He would never wantonly assail or wound the feelings of any one, but would do his utmost to make all about him easy and happy. I remember to have heard it said that if a hapless fly, in the summer season, got its legs and wings entangled in the soft butter on the table, he would carefully extricate the struggling insect, wipe and scrape its legs and wings, and give it another chance to enjoy the glories of the season, as well as himself.

David Jones was a lover of hospitality and of good men. His means were not abundant when I first knew him, whatever they may have been afterwards; but he had always a table and a chair for hospitality, and the stranger was welcome to both. Nor was his excellent wife a whit behind him in this amiable virtue.

He was a man for peace, so long as purity was not compromised; but for that I believe his stand was always unyielding. Within my knowledge he effected a most desirable reconciliation, which, to one of less wisdom, prudence and kindness, or one less confided in, would have been next to hopeless. He knew how to pour oil on the troubled water as well as any other man. I speak of him as I observed and studied his character, while he remained Pastor at Newark; and as I subsequently met with him at Lower Dublin, the scene of his last Pastorate, and whence he rose to his destined rest. But, after the lapse now of some thirty-five years, such are the distinct impressions I retain of him, strengthened and vivified by reflection since, on what a Christian man and a minister ought to be. My own little charge being within about three miles of Newark, as Newark then was, I had an intimate acquaintance with many of this excellent brother's people,—persons of intelligent piety and discriminating judgment. And their uniform testimony to the moral, Christian, social and official character of their Pastor was most honourable to him.

I had but few opportunities to hear Mr. Jones preach; but my impression is that he did not possess extraordinary pulpit talents. There was nothing in his preaching to gratify a highly rhetorical taste or fancy; but he was wise in the selection of his subjects, and judicious in his expositions of Scripture, not neglecting the aids of learned criticism. His language was plain, but it was

well chosen, and indicated respectable scholarship and good taste. Above all, Christ and the way of salvation through Him were always prominent in his discourses. He had no difficulty in making the offer of the Gospel free to all; nor in fixing on them, if they refused to accept it, the guilt of disobeying God; nor in pointing out the danger to which they were justly obnoxious, *because* they believed not in the Son of God for life.

While Mr. Jones believed fully in the doctrine of the Divine Sovereignty, he believed no less in man's accountableness, and in the duty of using the appointed means to bring sinners to God. Hence every means to extend the Gospel, whether at home or in distant lands, found in him a cordial sympathy, and a ready, self-sacrificing co-operation. The Baptist Triennial Convention, then in its weakness, had his whole heart.

I will only add that, while many others of more recent date are fading from the memory of the living, good Brother David Jones is cherished in the hearts of all who knew him.

I am very respectfully and fraternally yours,

THOMAS WINTER.

SILAS STEARNS.*

1806—1840.

Silas Stearns, the youngest son of Phineas and Elizabeth Stearns, was born in Waltham, Mass., July 26, 1784. His parents were plain, but respectable, people, were distinguished for integrity and industry, and, in respect to religious faith, were decided Unitarians. Wishing that their youngest son should occupy their place, when they were gone, they trained him, on the farm, in the school, and in the Church, to be a worthy successor. But being unfitted, by a feeble constitution, for the severe labours of the field, he was apprenticed, at the age of fourteen, to an upholsterer in Boston, where he is said to have become "master of his business, and a finished workman." It was during this period, and under the preaching of the Rev. Dr. Stillman, that his attention was first directed to religion, as a personal concern; and it was not without a severe and protracted struggle that he was brought to relinquish all hopes of Heaven on the ground of his own righteousness, and to repose implicitly in the merits of his Redeemer. Shortly after this, he was baptized by Dr. Stillman, and united with the church under his care. This was in the year 1804.

His conversion was followed by an earnest desire to ascertain what were the teachings of the Spirit in regard to every point of faith and duty; and he availed himself of every possible means of improving in not only religious but other knowledge, which he could command. While the hours of the day, usually appropriated to labour, were spent in faithful service in the shop, his mornings and evenings were diligently devoted to the culture of his mind. His garret-chamber, lighted by the moon or the farthing candle, testified to his diligence in summer; while the snug corner beside the kitchen fire, and an old brass candlestick, which has since become an

* MS. from Rev. O. S. Stearns.—Hist. Maine Bapt.

heir-loom in the family, witnessed his untiring energy in winter. He pursued his studies, at this time, under the supervision of the Rev. Dr. Baldwin,—another eminent Baptist minister in Boston. He was also encouraged by the church of which he was a member to "cultivate his gift,"—as it was termed,—by assisting in social meetings, and occasionally offering a brief exposition of some portion of Scripture. But natural timidity and want of self-reliance prevented him from seriously indulging the idea, already cherished by the church, that the Providence of God pointed him to the work of the ministry. He shrank instinctively from so responsible a vocation. The vigorous workings of his piety constrained him to seek the salvation of others, and he was never happier than when thus engaged; but the idea of becoming a public teacher of religion was even revolting to his feelings. At length, however, under a deep conviction of duty, he was enabled to overcome this aversion; and, having made known his views and feelings on the subject to the church, he was licensed to preach the Gospel, on the 11th of September, 1806.

For a while, he continued to work at his trade, devoting only his intervals of leisure to theological study; but, as this did not satisfy him, he soon discontinued his labour altogether, and gave his whole time to immediate preparation for his work. He pursued his studies for some time, first under the Rev. William Williams, of Wrentham, Mass., and afterwards under the Rev. Thomas Greene, of North Yarmouth, Me. While in the latter place, he was ordained as an Evangelist, on the 22d of October, 1807.

During his preparatory studies he had occasionally preached, and his labours had been attended with a manifest blessing. Soon after his ordination, he removed to the adjoining town of Freeport, where he spent about two years, and had the gratification of introducing, by Baptism, large numbers into the church, and among them his own much loved mother. He had never intended, however, to make this place his permanent home. Much as he was respected and beloved there, and much as he was attached to the people whom he served, he could not reconcile himself to the idea of building on another man's foundation. Hence, as soon as a favourable opportunity presented itself for gathering the requisite materials for a Baptist Church in Bath, Me., he cheerfully availed himself of it, and entered on a scene of activity to be closed only with his life. This step must have involved no little self-denial, as there were but five or six persons of his own communion in the place, and all of them in a humble condition in life; though he received aid from a few individuals in other places, and especially from an excellent Deacon of the Church in North Yarmouth. As he would not make himself chargeable to these poor people, he earned his support by working at his trade, or teaching a school, during the week, while he preached the Gospel faithfully on the Sabbath. A blessing attended his labours. He preached first in a school-house; and when that became too strait for him, in a large hall; and that, after a few years, gave place to a convenient and spacious brick edifice, which was long the scene of his faithful and successful labours.

The church was recognised on the 30th of October, 1810; and on the same day Mr. Stearns was installed as its Pastor. It was then worship-

ping in a hall, and continued to do so until December 31, 1816, when the house of worship above referred to was dedicated. Of this epoch in the history of the church, Mr. Stearns, in his Dedication Sermon, thus speaks:—"We continued to meet in our accustomed place of worship, until the late revival, (February, March and April, 1816,) when we were pained to see members go away for want of room. We now felt that it was important that a larger edifice should be procured, if possible. Our resources still remained small. By what means we might obtain such a place it was difficult for us to ascertain. In our petitions two things in particular were expressed—First, that the good work of God's grace might continue; and, Second, that, as all hearts were in his hands, that, as the silver and gold were his, He would influence the hearts of those whom He had made stewards of the wealth of this world, to aid us in building a place for his worship. We soon found that our most sanguine expectations were exceeded. Encouraged to proceed, by this signal answer to prayer, and by the patronage of our friends, our wants have been met. As the house is founded on a rock, no formality was used in laying the corner stone. The first brick was laid, August 13, 1816, and, through the good hand of God upon us, without any fatal accident, the house is now in a finished state." In reference to his labours in this house, he wrote, a few days before his death, being, at that time, in the vigour of health,—"I have been over thirty years in Bath, and never but once has the church been closed, on account of my bodily indisposition." Yet his constitution was naturally frail, and until the age of forty he never enjoyed vigorous health. But he had an elasticity of body, which, in connection with a remarkable force of will, gave great efficiency to all his designs.

Mr. Stearns' ministry at Bath was an eminently successful one. Besides several extensive and powerful revivals, in which large numbers were gathered in, scarcely a year passed without witnessing to some manifest tokens of Divine favour in connection with his ministry. The church, at its organization, consisted of ten members—it afterwards frequently numbered two hundred and fifty.

Mr. Stearns' long and faithful ministry was brought to a somewhat sudden termination. After the services of the Sabbath, July 18, 1840, he was seized with a cold, which run into a partly lung and partly typhus fever, that medical skill was unable to arrest. He lingered until the evening of August 1st, when he gently passed away, testifying with his last breath to the healing virtue of his Redeemer's Cross. A Sermon was preached at his Funeral by the Rev. E. H. Warren, then of Topsham, from Revelation xiv. 13.

Mr. Stearns was married on the 30th of November, 1815, to Hannah, daughter of Elkanah and Abigail Sprague, of Boston, with whom he lived till the 20th of September, 1824. She was born in 1786, and was consequently thirty-eight years of age at the time of her death. Her uncommonly amiable disposition, well cultivated mind, and devoted piety, fitted her admirably for her station. By this marriage there was only one child,—a son,—now the Rev. Oakman S. Stearns, Pastor of the First Baptist Church in Newton, Mass. He graduated at the Waterville College in 1840, and at the Newton Theological Institution in 1846. On the 5th of January,

1826, Mr. Stearns married, for his second wife, Mary B., daughter of Joseph and Priscilla Lunt, who was born in Litchfield, Me., on the 14th of January, 1797, and still survives, a resident of Bath, and greatly respected by the flock to which her husband so long ministered. By this marriage there were six children.

Mr. Stearns published a Discourse delivered December 31, 1816, at the Opening of the new Meeting House of the Baptist Church and Society in Bath.

FROM THE REV. ADAM WILSON, D. D.

Paris, Me., August 19, 1855.

Dear Sir: I cheerfully comply with your request for some of my reminiscences of the late Rev. Silas Stearns, of Bath. My first intimate acquaintance with him was at the time of my own earnest religious inquiries, in 1815. He was just the man to whom a religious inquirer could unbosom his difficulties with the utmost freedom. During my College life, which commenced the next year, at Brunswick, the town adjoining Bath on the West, I often heard him preach, and was frequently with him in his social meetings. If I were asked what features of his character made these meetings so deeply interesting, I should say, piety, simplicity, and affection.

Mr. Stearns was distinguished for his sincerity. There are few of whom it could be written with such manifest truth,—"He was an Israelite indeed, in whom was no guile." And he was not only sincere, but he succeeded, in an unusual degree, in carrying conviction to the minds of others that such was the fact. It was a remark of the late Dr. Payson of Portland, in respect to the primitive preachers of the Gospel, that, "while they were accused of almost every other crime, they seem never to have been suspected of insincerity." The latter part of this remark was peculiarly applicable to Mr. Stearns. His most determined opponents are not known ever to have expressed any doubt that he was entirely sincere in every thing that he did. This no doubt was one of the elements of attraction in his ministry. Men were convinced that they were hearing one who believed and therefore spoke. They felt that he believed what he spoke, and spoke what he believed.

Sympathy with different classes of mankind was another strongly marked feature in his character. He was remarkably free from a partizan spirit. While, in his ministry, "the poor had the Gospel preached to them," and while his labours gathered around him especially that class of the community, because they found in him the poor man's friend, yet there was nothing in his conduct, or bearing, or manner of preaching, that was repulsive to those in the higher walks of life. In the apostolic sense of the words, he "became all things to all men, that by all means he might save some."

Mr. Stearns had an open, honest and winning countenance,—a true index to his character. His bearing was about equally removed from haughtiness and servility. Though, for several years after his removal to Bath, his Society was very small, and it was said that he had no salary, yet he never involved himself seriously in debt, never ate the bread of a cringing dependance, and never failed to present a personal appearance perfectly neat, and every way becoming his station and office. He adopted and carried out the principle of living within his means. I was often in his family, and can testify that he was neither penurious nor prodigal in his domestic economy. His freedom from worldly embarrassment and his manifest disinterestedness were important elements of his usefulness. His preaching was distinguished by great mildness of manner. Love ran through all his words. His looks were kindness. There was not the semblance of harshness in any of his tones or

utterances. Illustration was a marked feature in his preaching. He often drew his illustrations from the Old Testament. I remember one which I heard from him more than thirty years ago. He said, "the human body is a house, which must, sooner or later, be taken down. It is like the house in ancient days, infected with leprosy. Sin is a fretting leprosy in the house—it is unclean. 'And he shall break down the house; the stones of it; the timber thereof; and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.' Yet, in due time, the stones and timber shall be cleansed, and the house shall be rebuilt. 'This corruptible shall put on incorruption, and this mortal immortality.'"

I am glad you have placed the name of Silas Stearns among the venerable dead, worthy of being commemorated. I think those who best knew him will justify the position.

Yours respectfully,
ADAM WILSON.

FROM THE REV. RAY PALMER, D. D.

ALBANY, June 22, 1859.

My dear Sir: The Rev. Silas Stearns was, for several years, my near neighbour and very cordial friend. We were often at each other's houses, met frequently in the round of pastoral duty, and, although not belonging to the same denomination, regularly exchanged pulpits once or twice each year. I knew him well, therefore, and have great pleasure in giving you briefly my recollections of him as a Christian man and Minister.

In his personal appearance, Mr. Stearns was not imposing. He was rather below the middle stature, and was slender in his habit. His health was never firm, and, even when I first knew him, he had a slight stoop, looked like a hard worker, and seemed older than he was. Yet his step was elastic, and his quick eye and prompt speech revealed an inward animation and a general force of character which commonly belong to earlier years. In manners, he was remarkably affable and free, having some friendly word for every one he met; and this without losing the sobriety and dignity which became his character and office. The humblest of his parishioners did not fear to approach him freely, and the children of his congregation very generally knew him personally and loved him. His genial disposition and truly catholic spirit obtained for him the respect and friendship of many besides his own people, and beyond his own denomination; and, as his salary was known to be inadequate to his support, it was no uncommon thing that valuable donations were sent him by members of other churches, as spontaneous expressions of their Christian regard.

Mr. Stearns possessed good, though not perhaps remarkable, natural powers. His apprehension was quick, and his perceptions clear. Without any attempt at elegance, his language, both in speaking and writing, was well chosen, and, on occasions, specially felicitous. In his preaching he seldom entered into the philosophy of a subject, or attempted by analysis to reach first principles. He regarded what he conceived to be the great truths of the Gospel rather in their practical aspects; was clear in his modes of statement, and familiar in his illustrations; and, whether his discourse was written or unwritten, he spoke with fluency and earnestness. It is my impression that his early opportunities for education were comparatively limited; but, as he was intent on doing faithfully and well the work of a Christian Preacher and Pastor, he studied the Scriptures carefully, and read Theology to such an extent that he gained a competent acquaintance with the chief of the standard writers. He aimed directly at winning men to God; and that by the simple preaching of

the Gospel, and in an humble dependance on the Divine Spirit. It naturally followed that he not only enjoyed frequent revivals among his own people, but was often called on to labour in other places, in seasons of special religious interest. There was a tenderness and warmth in his preaching at these times, which rendered his labours particularly acceptable and useful.

In addition to his faithful attention to the spiritual welfare of those immediately committed to him, he manifested in many ways a deep interest in the general prosperity of the denomination to which he belonged. The younger clergy and the feebler churches found always in him a kind and judicious counsellor. To the promotion of Christian education, in all its stages, he zealously gave his influence and time, and was an influential member of one of the Boards of the College at Waterville. He encouraged young men to prepare for the work of the ministry; was an ardent friend of Christian Missions, and entered, with his whole heart, into all the great movements, religious and philanthropic, which look to the social and the moral elevation of mankind. Few men, I am persuaded, have accomplished more than he did, for the good of the world and the honour of religion, with the same power and opportunity which he possessed.

Without having been a great man, in the ordinary sense, therefore, Mr. Stearns was, I think, eminent in his sphere. He was a *good* man,—with such discretion and wisdom that his good was rarely evil spoken of by any. He was a most *sincere* man,—so guileless and transparent that he was unhesitatingly and safely confided in. He was a man *of warm affections;* and, as a natural result, was himself beloved as widely as he was known. He was *earnest in purpose and diligent in labour;* and this was, in large part, the secret of his usefulness. He was emphatically a man *of peace*,—of a meek and quiet spirit—I never knew him speak an uncharitable word, and am sure that, in any merely personal matter, he would have suffered wrong, rather than contend against injustice. There have been many men endowed with more splendid gifts; there have been few who have exhibited a brighter assemblage of excellences. His memory will long be fragrant in the circle in which he moved.

His last sickness was brief,—a sudden attack of pneumonia. I was with him the day before his death. He was then labouring for breath, and felt that his end was near. He spoke of it in the calmest manner; expressed his unfaltering confidence in the sureness of the basis on which the Gospel teaches us to rest our hopes; and said, with serene submission,—"The will of the Lord be done—I can cheerfully leave all with a faithful God." The example of such a man is a rich legacy to his family and to the Church.

I am, dear Sir, very truly yours,

RAY PALMER.

CHARLES TRAIN.*

1806—1849.

Charles Train, the third child of Deacon Samuel, and Deborah (Savage) Train, was born in Weston, Mass., on the 7th of January, 1783. After having attended for some time the district school in the neighbourhood of his father's, where he studied the several elementary branches and commenced Latin, he went in the spring of 1800 to the Framingham Academy for one term, and finally completed his course preparatory to entering College, under the instruction of the Rev. Samuel Kendall, D. D., the Congregational minister of Weston. He entered the Freshman class in Harvard College in the autumn of 1801.

As his father was a farmer in only moderate circumstances, he not only felt unable to meet the expenses of his son's education at Cambridge, but found it inconvenient to dispense altogether with his labours on the farm; and hence the son was ready to turn aside from his studies as often as there was occasion, and render the desired aid. It was somewhat doubtful, when he entered College, owing to his straitened circumstances, whether he would be able to proceed without interruption; but, by teaching a school in the winter, and occasionally writing in the Probate office, he was enabled, with the assistance he received from his parents, to retain his place in his class, and, at his graduation, in 1805, he was honoured with a Hebrew Oration.

His parents being exemplary members of the Baptist Church, he was favoured with a religious education, and had several times, during his early years, been the subject of serious impressions; but it was not till the year 1803 that he entered decidedly upon the Christian life. In September of that year, the Warren Association held its Anniversary in Boston; and his father attended as a delegate from the Church in Weston. It being his vacation, he accepted an invitation from his father to accompany him to the meeting. As there was an unusual attention to religion at that time in the Baptist churches, and there were many young converts present who were rejoicing in the hope of their acceptance, he was very deeply impressed by the scene, and went home distressed that his cold heart could not sympathize with it. After a course of severe self-righteous struggles, he was brought, as he believed, to cast himself on the mercy of God through Christ; and thus his burdened spirit found relief. This happy change occurred some time in the month of October; though, owing to various circumstances, he did not make a profession of religion until two years afterwards.

Although he had been educated in the Baptist faith, he resolved that his own faith should be something more than a mere hereditary prejudice, and therefore set himself to examine the subject of Baptism by the aid of all the lights that he could bring to bear upon it. What seems finally to have settled his mind in favour of Baptist principles was the reading of the Rev. Daniel Merrill's Seven Sermons on Baptism, and the Rev. Dr.

* Watchman and Reflector, 1849.—MS. Autobiog.—MS. from his son, Rev. Dr. Train.

Samuel Austin's Reply. In October, 1805, he was baptized by the Rev. Joseph Grafton, of Newton, and became a member of his church.

In coming to a determination to enter the ministry, especially in connection with the Baptist Church, Mr. Train found himself called to great worldly sacrifices. When he entered College, it was with the expectation of being a lawyer; and the rare combination of talents he possessed for severe reasoning and extemporaneous discourse opened before him the brightest prospects in the legal profession. It was no small matter for him to relinquish these cherished expectations; but it was a still greater sacrifice to think of entering the ministry in a denomination then so greatly depressed as scarcely to afford a decent support to any of its ministers. Not doubting, however, that the Providence of God called him to these sacrifices, he cheerfully obeyed the summons, and resolved to devote his life to preaching the Gospel in the Baptist connection. In May, 1806, he preached his first sermon before the Church in Newton, and received from that church a letter of license to preach the Gospel. He spent about seven months in the family of Mr. Grafton, availing himself of his instructions, and his library, which was a very good one for those days. While thus pursuing his theological studies, he preached occasionally to several Baptist congregations in the neighbourhood; and, as he felt a particular interest in the prosperity of the little church in his native place, he took a letter of dismission and recommendation from the Church in Newton, and united with the Weston Church, and for several years preached there every other Lord's day, teaching school during the winters of 1805 and 1806.

In March, 1807, he received a letter from the Rev. Dr. Stillman, of Boston, whose health had then become very feeble, requesting that he would come and assist him in his pastoral duties. He gladly accepted the invitation, and wrote his answer, accordingly, but before the letter had had time to reach Boston, Dr. Stillman was no longer among the living. Being thus disappointed of enjoying the society and instructions of this eminent man, he remained at Newton during the summer of 1807, and in the autumn accepted an invitation to take charge of the Academy at Framingham. As a curious fact illustrative of bygone customs, it may be mentioned that Mr. Train's scholars paid one shilling each per week for tuition, and were taxed six cents weekly for fuel during the cold season; while the Trustees contributed fifty cents per week towards his board. His services as Preceptor were eminently acceptable, and the Academy prospered under his direction.

At the close of 1807, he commenced his ministerial labours in Framingham, preaching there and at Weston on alternate Sabbaths. He had calls to other congregations, with better prospects of support; but he felt it his duty to remain with these two feeble Societies, and do what he could to enlarge and strengthen them. In Framingham there were but twenty families of Baptists—five professors of religion, but no church organization. Only sixty dollars could be raised; and that, on the terms arranged, would supply preaching for but fifteen weeks. The meeting-house was in a sadly dilapidated state, almost without windows, standing on a ledge of rocks, and quite inaccessible to carriages. He performed the part of both

Minister and Chorister; and, though the prospect seemed most unpromising, he kept on labouring, hoping for better things. His connection with the Academy terminated in 1809, but he continued to receive pupils, and to prepare them for College and for school teachers, until the year 1822.

On the 30th of January, 1811, he was ordained in Framingham, at the united request of the Society there, and of the Church and Society in Weston,—the Sermon on the occasion being preached by his friend and theological instructer, the Rev. Joseph Grafton. On the 4th of July following, he preached, and baptized six persons,—the first time that he ever administered the ordinance. These persons, and some who had been previously baptized by Mr. Grafton, united with the Weston Church; and, at the next church meeting, it was unanimously voted that they would take the name of "the Baptist Church in Weston and Framingham," and that the Lord's Supper should be administered monthly in each place. The two branches continued to walk together harmoniously until November, 1826, when the connection was dissolved by mutual consent. At the time of the division, the Weston branch consisted of about forty members, and the Framingham branch of about one hundred. For years, persons from the neighbouring towns listened to his preaching, and the Church of Southborough was gathered from those who were of the number.

From 1826 until 1839, a period of thirteen years, his ministrations were confined to the Church and Society in Framingham. Until the first named year they continued to worship in the old meeting-house; but a new and handsome edifice was erected near the centre of the town in 1826, and was dedicated by appropriate services on the first day of 1827. The old house was built in the days of Whitefield, by those called New Lights; and when abandoned, had witnessed to the lapse of nearly a century. It had been taken down and removed twice—sometimes it had been used for religious services, and sometimes as a depository for hay and grain. In 1780, it was purchased by the Baptists, who took it apart, reduced its size, and removed it to the spot already mentioned.

Mr. Train's pastoral relations with his people in Framingham continued upwards of thirty years, during which time he baptized more than three hundred persons there, and more than double that number who joined other churches. He administered the Lord's Supper in July, 1811, (for the first time,) to eighteen members, of whom six belonged to the Church in Weston—in 1839, when he resigned his pastoral charge, the number of communicants in the Framingham Church was about one hundred and thirty.

In March, 1833, Mr. Train was considerably injured by a fall, the effects of which he continued to feel for several weeks, though he was able, for the most part, to attend to his accustomed duties. In August following, he was prostrated by an attack of strangury,—one of the most painful of all maladies; and this was protracted till the close of his life,—a period of sixteen years. From the resignation of his charge in 1839 to 1843, he continued to preach and perform other ministerial duties, as his health would permit. During a portion of this time he also filled the office of Secretary of the Massachusetts Baptist Convention, and visited different parts of the State in that service. From 1843 his disease took on a more

aggravated form, rendering him incapable of any effort, and he continued gradually to decline until the 17th of September, 1849, when the terrible suffering of a long course of years was ended. The Boston North Baptist Association was in session at Framingham, at the moment of his decease, and did not fail to adopt Resolutions expressive of their high regard for his memory. Several of the members remained to join in the Funeral solemnities, which were conducted by the Rev. Mr. Aldrich of Framingham, and the Rev. Mr. Crane of Weston. His remains were deposited in the Edgell Grave Cemetery, a beautiful spot in the heart of Framingham, and in sight from the windows out of which, for several long and wearisome years, he looked upon his final resting place.

Mr. Train, during a part of his ministry, occupied a considerable space in public affairs. To say nothing of his services, through an entire generation, as a member of the School Committee, his connection with the State Legislature was equally honourable to himself and useful to the community. He was chosen by the town as a Representative to that Body, first in 1822, and was re-elected for the seven following years, with the exception of the year 1827, when, by way of rebuke, as he understood it, he was allowed to stay at home, for having preached two Sermons on the subject of Temperance, of a more stringent character than at that time suited the taste of the people. At the winter session of 1829, he was chosen by the two branches of the Legislature to fill a vacancy in the Senate, and in the year following he was chosen a Senator by the people. He had the honour of being the first to move in the plan of forming a Legislative Library, as well as in the yet more important matter of a revision of the laws relating to Common Schools. He had much to do also in obtaining the Charter of Amherst College. His whole influence in the Legislature was most benign and salutary; while the proximity of his residence to the Seat of Government enabled him, during the whole time, to continue his Sunday labours among his people.

In August, 1810, Mr. Train was married to Elizabeth, third daughter of Abraham Harrington, of Weston. She died on the 14th of September, 1814, leaving one child,—a son, now the Rev. Dr. Arthur Savage Train, of Haverhill, Mass. She was a lady of fine moral qualities, of earnest piety, of a richly endowed and well cultivated mind, and for several years previous to her marriage had been a highly popular teacher. In October, 1815, Mr. Train married Hepzibah, the sister of his former wife, and the youngest daughter of her parents. She became the mother of four children,—one son and three daughters. Two of the daughters, young ladies of great promise, died,—one at the age of eighteen, the other at the age of twenty-four. The son, *Charles Russell*, entered the legal profession, was, for some years, District Attorney for the County of Middlesex, and and is now (1858) a member of the Governor's Council.

The following is, as far as can be ascertained, a list of Mr. Train's publications:—An Address at the Dedication of the Masonic Hall at Needham, 1811. An Oration delivered at Framingham, 1812. An Oration delivered at Worcester, 1815. A Discourse delivered at West Medway, 1817. An Oration delivered at Hopkinton on the Fourth of July, 1823. A Speech on Religious Freedom, delivered in the House of Representa-

tives in Massachusetts, 1824. A Sermon at the Dedication of the New Baptist Meeting House, Framingham, 1827. Circular Letter of the Boston Association, on the Duty of Sanctifying the Sabbath, 1830.

FROM THE REV. HENRY J. RIPLEY, D. D.,

PROFESSOR IN THE NEWTON THEOLOGICAL SEMINARY.

NEWTON CENTRE, March 29, 1858.

My dear Sir: In the autumn of 1818, I first saw Mr. Train. It was at a meeting of the Association of churches to which he belonged; and he preached the opening sermon. After an interval of about seven years, a change of residence on my part brought us to a general acquaintance with one another. My intercourse with him was mostly public and general; but in the course of our duties we had been brought under each other's roof.

Mr. Train was of the medium height as to stature, and was of a spare habit of body. His countenance was indicative of mental activity, and of a reflective and cheerful spirit.

He had more than ordinary mental readiness and penetration. His perceptions were keen; and his expression of them clear, direct and strong. His temperament led him frequently to dry and humorous remarks, while yet he abstained from caustic language. Though possessed of wit, he never abused it to the injury, or the mortification, of others, and was regardful of all proprieties of place and time.

His social qualities made him agreeable both as a guest and a host. He was easy of speech, and had a good fund of thought and anecdote. He felt at home in others' presence and made others feel so in his. He was affable without effort, and without engrossing the right and the privilege of speech. His politeness was genuine, without affectation or obtrusiveness: in union with sincere good-will, he was independent and cared not to trim his sails to every change of breeze.

As a Preacher, he was didactic rather than oratorical; valued and useful at home, rather than sought for at a distance. Yet, at times, his sermons showed such ampleness and correctness of thought, and such skill in composition, as to awaken regret in intelligent hearers that he was not so situated as to be able to give himself up, without the collateral employment of teaching, to the duties of the pulpit. Had he been so situated, and become absorbed in the strictly appropriate work of the ministry, he had ability which would have secured him an acknowledged prominence in preaching.

In consequence of the demands which his pupils had on him, his pastoral duties could not, it may be presumed, receive their proper share of time and attention. Still he must not be conceived of as taking the pastoral oversight of a long established religious Society, the welfare of which would be endangered by his assuming an additional employment, or the pecuniary arrangements of which might place a Pastor beyond excuse for assuming such employment: he rather connected himself with a feeble band, which was to become a strong one by the intelligent and persistent labours of a minister whom they were as yet unable to support, and who must be sufficiently self-denying and inventive to create his own resources, besides rendering ministerial service. And from the fact that, in due time, the feeble band became a strong company, we may infer that his extraneous employment was far from crowding out the work of the Pastor. The accessions to his Church and Society, as well as the respect and affection with which his memory is still cherished in the scene of his labours, are gratifying evidences that he knew how, under the pressure of circumstances, successfully to combine diverse operations.

As I never had occasion to become personally acquainted with Mr. Train's methods and ability as a teacher, I can only state my impression that he was conscientiously accurate, forming his pupils to good habits of study, and qualifying them, by a correct mental discipline, for subsequent studies at College.

He entered with interest into all the public objects of religion, and was friendly to regular, persevering efforts in the prosecution of a good plan. He relied strongly on the operation of principle. He wished for the progress of all classes in intelligence; and was interested in the application of science to the laborious employments of life, and in the affairs of the State as well as of religion and the family. On all practical subjects, he was eminently judicious: his opinions and advice, while he was connected with the State Legislature, were peculiarly valued. His connection with State affairs, however, is to be regarded only as an episode in a life which he had devoted to the advancement, first, of religion, next, of learning.

The above recollections of my friend I submit entirely to your discretion and disposal. I am happy in being able to show, at least, good-will.

Respectfully yours,

H. J. RIPLEY.

ALFRED BENNETT.*

1806—1851.

Alfred Bennett, the second son of Asa and Mary Bennett, was born in Mansfield, Conn., September 26, 1780. Both his parents were professors of religion,—his father being a member of a Baptist Church in Hampton, his mother of a Congregational Church in Mansfield. He was distinguished, in his boyhood, for great vivacity of spirits, and love of amusement, though he was never immoral, and always showed much tenderness of conscience. In 1798, a powerful revival of religion commenced in Mansfield, of which young Bennett, after a course of very extraordinary mental exercises, became a hopeful subject. He was baptized on the first Sabbath in February, 1800, and united with the Baptist Church in Hampton, then under the pastoral care of the Rev. Abel Palmer.

In November, 1802, Mr. Bennett was united in marriage with Rhoda, daughter of Deacon Thomas Grow, of Hampton. As the spirit of emigration from New England to what is now Central New York prevailed greatly at that time, Mr. Bennett was induced to seek a Western home; and, accordingly, in February, 1803, he became a resident of the town of Homer, Cortland (then Onondaga) County, N. Y. Here he began life as a farmer, in a log-house, with the forests around him, upon which scarcely any inroads had as yet been made. In April, 1804, he became connected with a little Baptist church which had previously been formed there, but which rarely enjoyed the privilege of listening to the preaching of the Gospel. It was under these circumstances that the idea of entering the ministry was first suggested to him; but such was his sense of incompetency for the work that it was not till after two years that he could per-

* Memoir by the Rev. H. Harvey,—MS. from his son, D. Bennett, Esq.

suade himself that it was his duty to engage in it. He had, indeed, from his childhood, had a predilection for being a preacher; but when the question of duty came to urge itself upon his conscience, it seems to have been hesitatingly and tremblingly decided, on the ground of the great destitution of religious privileges that prevailed in the region around him. He commenced preaching in the spring of 1805; received an unlimited license to preach from the Church in Homer, in April, 1806; and was ordained as Pastor of that church, on the 18th of June, 1807.

Mr. Bennett was instant in season and out of season in the discharge of his pastoral duties; and he had many tokens of the Divine favour in connection with his ministry. The years 1812 and 1813, 1816, 1820, 1826, and 1830, were rendered memorable by extensive revivals, which brought large numbers into the church. In 1812, his congregation had become so numerous as imperatively to require ampler accommodations, and, accordingly, they built a plain but commodious house of worship, about a mile and a half South of the village of Homer. In the years 1810 and 1811, he performed somewhat extensive missionary tours in yet more destitute regions, particularly in the Holland Purchase; and in the summer of 1816, he spent six weeks in labouring as a missionary, under the Hamilton Baptist Missionary Society, in the counties of Tioga, Steuben, and Alleghany. In 1819, he was one of a deputation sent by the Hamilton Society to ascertain the condition of the Oneida Indians, with a view of taking the requisite measures for sending them the Gospel. In 1820 and 1821, he was engaged in temporary agencies for this Society, and was instrumental in organizing Societies in various places for missionary purposes. In 1827, his congregation had become so large that a division was thought desirable; and, accordingly, two colonies went forth, the one forming a church at Cortland, and the other at M'Grawville. Mr. Bennett remained with the original church at Homer. During his whole ministry, extending through a period of twenty-five years, he baptized more than seven hundred and seventy persons.

In 1828, Mr. Bennett accepted an appointment from the Executive Board of Foreign Missions, to visit Churches and Associations, as far as would consist with his obligations to his own people. He laboured in this way, and with great effect, for several years; but he did it with little or no expense to the Board. So highly were his labours as a missionary agent appreciated, that in 1832 the Board earnestly requested that he would procure a dissolution of his pastoral relation, with a view to spending his whole time in their service; and, after due consideration and earnest prayer for Divine guidance, this step, involving so much of sacrifice on the part of both himself and his people, was actually taken. And to this cause the residue of his life was sacredly and successfully devoted. He travelled extensively in almost every part of the country, visiting churches, attending the meetings of public bodies, appealing to private individuals distinguished either for their benevolence or pecuniary ability, and in all meeting difficulties and enduring hardships as a good soldier of Jesus Christ.

Mr. Bennett was first attacked with serious illness during the Commencement Anniversaries of Madison University in 1848. He, however,

so far recovered from this as to be able to resume in some degree his labours; but, in the summer of 1850, he became, under a complication of maladies, so ill as to be obliged to desist from all active exertion. From this time, his bodily strength gradually declined, while the inner man grew strong day by day, until the 10th of May, 1851, when, without one anxious doubt or fear, he departed for the unseen world. A Discourse was delivered at his Funeral by his early friend, the Rev. Lewis Leonard, of Cazenovia.

Mr. Bennett published a Discourse preached on the Fourth of July, 1830, entitled "The Kingdom of Christ distinguished from the Kingdom of Cæsar."

Mr. Bennett was the father of five children,—four sons and a daughter. All the sons, with their mother, survived him. One of his sons, *Cephas*, has been for thirty years a missionary printer in Burmah, and has now (1859) charge of the missionary printing office at Maulmein. He is an ordained minister; but his vocation is chiefly that of a Publisher of religious books in Burmese and Karen.

FROM THE REV. B. T. WELCH, D. D.

NEWTON CORNERS, June 3, 1859.

My dear Sir: You could hardly have suggested to me a name that would have awakened within me more grateful and affectionate recollections than Alfred Bennett. I began to know him about the year 1830, soon after I commenced my ministry in Albany, and my relations with him, from that time to the close of his life, were most familiar and fraternal. He possessed a character so pure, so elevated, so attractive, that it is not too much to say that all who knew him intimately, were not only his friends, but his admirers.

Mr. Bennett was of about the medium height, was firmly built, and, towards the close of his life particularly, was slightly tending to corpulency. His face was a mirror that always reflected the most genial and kindly dispositions. If you once looked upon his lovely, benignant expression, you would have no occasion to inquire of any body in respect to what was within—you could not resist the conviction that the sunbeams that you saw playing there, emanated from a fountain of ingenuous and benevolent feeling. And the more you knew of him, the more you would be confirmed in your first judgment—you could not fail to regard him as one of the loveliest spirits you ever knew.

But Mr. Bennett was not only gentle and generous but highly intellectual also. His mind was at once well balanced and far reaching. He had excellent common sense, that enabled him to discern what was fitting on all occasions, and preserved him from the least tendency to extravagance. Though he was pre-eminently conciliatory in his spirit and movements, and was the last person to make a man an offender for a word, yet no one was truer than he to his own honest convictions; and, where his mind was fully made up as to a point of duty, you might as well attempt to move a mountain as to divert him from his course. With this combination of qualities, I hardly need say that he had great weight among his brethren, and especially that no one was more relied upon than he, as an efficient helper, in times of difficulty.

As a Preacher, I should certainly rank Mr. Bennett among the lights of his denomination. He had a strong, clear voice, which he modulated to very good purpose. His manner was simple and natural, and whatever of gesture he used, was evidently the unstudied expression of his convictions and feelings. There was a sincerity and earnestness in all his utterances, that acted as a

charm upon the minds of his hearers, and did not leave it at their option whether to give him their attention or not. He spoke extempore, at least so far as the language was concerned, but he was always fluent, and his words were well chosen. The matter of his discourses was always well digested and well arranged, and, though he was occasionally somewhat discursive, he never lost sight of his principal object, and made all his incidental allusions and illustrations subservient to it. The one commanding, everlasting theme of his preaching was Christ—Christ in the glories of his person, in the riches of his grace, in the offices and the benefits of his mediation. From his ordinary pulpit exhibitions, you would not have thought of his being imaginative; and yet this was really the case—I have sometimes heard him, when his mind became highly excited under some lofty theme, and would throw out one grand or beautiful image after another, until I found my own spirit soaring away into the third heavens, in the sublime and luminous track which he had opened for us.

Mr. Bennett's heart was pre-eminently in the missionary work. He entered fully into the spirit of his high commission to preach the Gospel to every creature; and there was no sacrifice to which he would not promptly, even cheerfully, submit, for the sake of bringing God's saving truth in contact with the minds and hearts of his fellow-creatures. In short, he was one of the most industrious, single-minded and earnest ministers, as well as one of the most amiable, sincere and unexceptionable men, with whom it has ever been my privilege to be associated.

Very truly yours,
B. T. WELCH.

OBADIAH B. BROWN.*

1806—1852.

Obadiah B. Brown was a descendant of John Browne, who is supposed to have been born in England; was one of the first settlers of Newark, N. J.; and died in 1690. He was a son of Eleazar and Mary Brown, and was born at Newark, the residence of his ancestors for several generations, on the 20th of July, 1779. His parents were both exemplary members of the Presbyterian Church. In early life, he was engaged in a respectable mechanical occupation. Though his advantages for education were quite limited, he made up the deficiency, in a good degree, by a resolute habit of self-culture. For some time, both before and after he reached the age of twenty-one, he was engaged in teaching a school. Though educated a Presbyterian, he was favourably impressed, at an early period, by the peculiar views of the Baptists; and, when a Baptist church was established in Newark, he became at once deeply interested in its prosperity, and was soon baptized and admitted to its communion. This occurred when he was not far from twenty-four years of age, and while he was yet engaged in teaching.

As Mr. Brown was regarded by his brethren as possessing talents of a superior order, they very soon suggested to him that it might be his duty

* MSS. from Dr. W. Van Horn Brown, and Rev. Dr. Samson.

to become a preacher of the Gospel; and, at no distant period, he had made up his mind to act in accordance with this suggestion. Having pursued a preparatory course of study, under the direction chiefly of the Rev. William Van Horn, of Scotch Plains, he was regularly introduced to the ministry; immediately after which he preached for a short time in Salem, N. J. In February 1807, he removed to Washington City, and in May following, was unanimously called to become the Pastor of the First Baptist Church there, then in its infancy—he accepted the call, and continued in the service of that church until 1850, when age and declining health compelled him to resign his charge.

At the time of Mr. Brown's settlement, and indeed from that period onward for thirty years, the clergymen of Washington generally were obliged to seek a pecuniary income from a clerkship under the General Government; since few of the resident population had any wealth, and most of those who were there temporarily, and on account of their official relations, were obliged to aid in sustaining churches at home. Mr. Brown obtained a subordinate clerkship; in which he proved himself so efficient and faithful that he rose, step by step, until, under the administration of General Jackson, he occupied the position which is given to the highest official ability,—that of Chief Clerk under the Post Master General.

Mr. Brown was repeatedly chosen Chaplain to Congress, and served in that capacity with great acceptance.

He was very fond of the duties of the ministry, and continued to preach, when opportunity offered, as long as his physical strength would permit. It was only a month or two before his death, that he performed his last labours in the pulpit. The disease of which he died occasioned him the most intense suffering, but he was sustained under it by the joyful hope of a better life. He died on the 2d of May, 1852, in the seventy-third year of his age. Not only the church which he had so long served, but the Board of Trustees of the Columbian College, of which, from the beginning, he had been a most efficient member, testified their gratitude for his services, and their reverence for his memory, by appropriate Resolutions.

Mr. Brown was married, on the 31st of August, 1808, to Mrs. Elizabeth Jackson, (whose maiden name was Riley,) a native of Wolverhampton, England, but for some years a resident of Edenton, N. C., where she was left a widow, with one son. Mr. Brown became the father of six children,—five sons and one daughter. The eldest son, *Thomas B.*, was graduated at the Columbian College, became a lawyer of great promise, in Indiana, and died in 1838, at the age of twenty-nine. Another son, *George Whitefield*,—a youth of fine talents and accomplishments, died in 1834, just before completing his collegiate course. Their only surviving son was graduated at the Columbian College, became a distinguished medical practitioner in Arkansas, but now (1859) resides in Washington City, and holds the office of Principal Clerk of Public Lands in the General Land office. Mrs. Brown died in Clarke County, Va., at the residence of her son-in-law, Col. John Inley, on the 11th of September, 1852.

FROM THE REV. G. W. SAMSON, D. D.

WASHINGTON CITY, March 12, 1859.

Rev. and dear Sir: My acquaintance with the Rev. O. B. Brown commenced in 1843, and became more and more intimate until 1850, when he resigned his pastoral charge. From our association as fellow Pastors, I learned much of his character as a Man, a Christian, and a Minister.

You are aware that Mr. Brown occupied an important post under the Government of the United States. As with all clergymen thus employed from nine to three o'clock, and six days in the week, Mr. Brown could devote little time to either pastoral labour, or studied preparation for the pulpit. This deficiency, however, was, in his case, in a remarkable degree, made up, by a specially retentive memory, a rich and vivid imagination, and a much more than ordinary degree of logical acumen. His pulpit efforts were always marked by vigour of mind, and sometimes by great power and effectiveness.

With his native breadth of mental capacity, Mr. Brown had a large and liberal spirit, which made him conservative in politics, catholic in his relations to all Christian denominations, and zealous in respect to every new organization for the advancement of Christ's cause, either in the preaching of the Gospel, or in efforts for the melioration of the condition of any class of his fellowmen. When the first movement of the Baptist denomination in the cause of Foreign Missions occurred, in connection with the letters of Judson, and the return of Rice to this country, Mr. Brown was one of the first to kindle at the prospect of usefulness to the heathen: he had a very important agency in the organization of the Baptist General Convention for Missionary purposes; and his house in Washington became the home of the visiting Missionary, and of the Agent for benevolent objects. His zeal as a Baptist, however, never interfered with or marred his fraternity with other Christian denominations. While active in politics as a partisan, he was generous in his sentiments and conservative in his course. When the agitation upon the question of Slavery arose in 1845, which led to the separation of the Baptist denomination in their missionary operations, a meeting of the Baptist clergymen of the District was called, at Mr. Brown's instance, and a paper containing a remonstrance and an appeal was drawn up by him, and signed by those who were present,—it being regarded by all as at once able and impartial, patriotic and Christian, in its tone and reasonings.

There were some eras in Mr. Brown's life, to which he often adverted with interest. The first was the time of his conversion to Christ; and no one, experimentally acquainted with the way of salvation, as he heard him with tears dwell on that experience, could doubt that he had truly tasted the bitterness of sin and the sweetness of a Saviour's love. Another era was the period when a powerful revival of religion had occurred in his church; and no one could doubt his call to the Christian ministry, as he witnessed the delight with which he dwelt on this sealing time of his pastoral labour. Another was the season when Spencer H. Cone was called from the stage to the pulpit, and by his first sermons at Washington awakened such an interest in the ranks of the thoughtless and fashionable. While his house was the resort of the politician, as well as the Christian Minister, Mr. Brown's whole conduct showed that, though the world engrossed the thoughts of most around him, the higher claims and the deeper interests of vital piety were by him never forgotten.

Mr. Brown's faults of mind and character were those to which every one of ardent temperament is liable; which are often exaggerated, when found in a Christian Minister, and which are sure to be marked in a public man, though

they may be overlooked in a person of humble walk in life. Such is that fault of mind most often seen in one of enthusiastic mould. An incident, once related to me by an English clergyman, of genial spirit and undoubted piety, will illustrate this. He had related in Mr. Brown's hearing an anecdote of one of his ministerial brethren in England. But a few days after, in a circle of friends whom he was entertaining, Mr. Brown related the same anecdote as having occurred in Virginia. An entirely wrong construction is often put upon such an imperfection as this. In men of strong sensibility, imagination is vigorous at the period of life when memory begins to fail. In advancing years, when we read or hear the statement of any principle or fact, memory takes less note of what we have received from another; the principle or the fact passes *unmarked* into the stores of our own mind, and when drawn out, it is often utterly impossible for one of the utmost sincerity to discriminate between his own views of a principle suggested, and what he heard another say in reference to it; or to separate his own conceptions of a scene pictured from the statements made by another. It is an imperfection of the mind,—not a moral delinquency, which is so generally observed in most conscientious and godly men, who take delight in interesting anecdote.

Mr. Brown, doubtless, like other men in his station, was led too far away from his work as a Christian minister, by the active duties of his secular office. Of this he was aware; and its results he afterwards deeply lamented. When, in a familiar conference of ministers, a young brother, who had just left a lucrative office to accept an humble Pastorship, at a very limited salary, was speaking of the fearful struggle to which his pride had been called, in consenting to "live on the charity of the poor," as he termed it, Mr. Brown was deeply moved. Rising, he exclaimed,—"Brother, I know what that means. That was the rock on which I split;" and then he went on to state how necessity compelled him, on coming to Washington, to accept a Government office; that thus he was led on, as by constraint, to a higher position, until worldly emolument and worldly preferment had entangled him too much, for a Christian soldier and leader, with the affairs of this life.

Had Mr. Brown been untrammelled, in the service of a church that could have supported him, his intellectual powers developed and enlarged by study, his genuine Christian experience, and his ardent temperament, turned wholly in the channel of his appropriate work, would have left him few equals in the Christian ministry, at least as far as efficiency is concerned. As it was, his name and his fame will never be forgotten, as a minister of Christ, in Washington and its vicinity.

Very truly yours,

G. W. SAMSON.

ISAAC McCOY.*

1807—1846.

Isaac McCoy, son of William McCoy, was of Scotch Irish extraction, on the father's side, and was born in Fayette County, Pa., June 13, 1784. His parents and grandparents were members of the Baptist Church, and his father and two of his brothers were preachers in that connection. About the year 1790, his father removed Westward, and finally settled in Shelby County, Ky. The settlement of that part of the country had then but just begun; and the few inhabitants that there were, were for the most

* MSS. from his brother,—John McCoy, Esq., and Joseph Chambers, Esq.—McCoy's Baptist Indian Missions.

part destitute alike of intellectual and moral culture; so that it is not easy to imagine circumstances more unpropitious than existed there for training up a family. Isaac, however, was remarkable, from early childhood, for his repugnance to any thing like open vice; and it is said that the sound of a violin was always the signal for his running in the opposite direction, lest it should be the occasion of enticing him into sin. He was distinguished also for his great thirst for knowledge. His father's library, though it would not much more than have filled an ordinary portmanteau, probably contained the larger part of all the books in the settlement: to these he applied himself with the utmost diligence, and from them, and especially from the Bible, gathered a degree of knowledge that gave him no small distinction among the rude and ignorant youth with whom he was more or less associated.

In the year 1800, soon after the great revival in Kentucky commenced, notwithstanding he had always been a model of exemplary conduct, he became most deeply impressed with a conviction of his guilt in the sight of God, and for several weeks his sufferings were so intense that he was scarcely able to sleep by night, or to work by day. At length, however, the cloud in which he had been enveloped, broke away, and he was filled with joy and peace in believing. He was baptized by Elder William Waller, and received as a member of the Buck Creek Church, on the 6th of March, 1801, when he was in his seventeenth year.

On the 6th of October, 1803, Mr. McCoy was married to Christiana, daughter of Capt. E. Polk, a soldier and pioneer of the country. Many years prior to this, Capt. Polk being absent from home on a campaign against the Indians, his wife and three little children whom he had left in a fort in Nelson County, were taken prisoners by the Ottawa Indians, and conveyed to the Northern lakes, where, after much suffering for several years, they were found by their anxious and vigilant husband and father, and brought back to their own home. It is somewhat remarkable that a daughter of Capt. Polk, born subsequently to this captivity, should have gone with her husband, Isaac McCoy, among those very Ottawa Indians, to carry to them the glorious Gospel of the blessed God.

In April, 1804, he removed to Vincennes, Ind.; but he soon found that he was in a sickly climate, and was himself prostrated by a severe illness that brought him to the borders of the grave. In the autumn of 1805, before he had yet fully recovered his health, he removed to Clarke County, in the same State,—a distance of a hundred and twenty miles. Here he was licensed to preach by the Silver Creek Baptist Church. He immediately entered with great zeal upon his work, preaching throughout all the surrounding country. He was not, however, satisfied to remain here, but felt irresistibly impelled to visit the Wabash country, from which he had already been driven by the unhealthiness of the climate, and in which sickness was still prevailing to an alarming extent. Accordingly, after a three years' residence in Clarke County, he returned with his family to Vincennes, in the fall of 1808, and shortly after settled at Maria Creek,—a place not far distant. Here he was ordained on the 13th of October, 1810, by Elders William McCoy (his father) and George Waller. His connection with the Maria Creek Church continued until he removed to the Indian

country. While he laboured assiduously among his own flock, he acted as a Missionary from time to time, travelling from Kentucky on the East to Missouri on the West, and to the extreme limit of immigration on the North.

Immediately after Peace was concluded with the Indians, his thoughts turned much on the melioration of the condition of that rude and heathen people; but, not understanding their language, he soon found the difficulty of addressing them on the subject of religion through Roman Catholic interpreters. In 1817, he received, through the Corresponding Secretary of the Baptist Triennial Convention, an appointment as Missionary, by the Baptist Missionary Society, to itinerate and labour in Indiana and Illinois. The next year he was appointed, by the same Society, a Missionary to the Indians. Having accepted the appointment, he immediately removed about ninety miles into the wilderness, and took up his abode on Raccoon Creek, where he commenced his evangelical labours. In May, 1820, he removed to Fort Wayne, where, on the 1st of April, 1821, he organized a church, consisting of eight missionaries, one coloured man, and two converted half-breed Indian women. In the autumn of the same year, he removed to a new station on the St. Joseph's River, on the borders of Michigan, about a hundred miles West of Fort Wayne, which he called Carey. Here he remained until 1829, when he removed to the Indian country, West of the State of Missouri, now Kansas. His object in this was to bring the Indians together, but to keep them as far removed as possible from the white settlements, and especially from the corrupting influences of a certain class of persons on the frontiers. For the accomplishment of this object he exerted himself to the utmost; and he was doubtless one of the most efficient agents in the removal of the Indians to the Far West.

In 1842, the American Indian Mission Association was formed, and Mr. McCoy was chosen its first Corresponding Secretary and General Agent. As the seat of its operations was Louisville, he took up his residence there, and continued his labours with untiring assiduity till the close of his life. On the 1st of June, 1846, he preached in Jeffersonville, and, on returning to Louisville, was caught in a shower, in consequence of which he took a cold that brought on a fever that terminated his life. He died on the 21st of June, after an illness of a little less than three weeks, in the sixty-third year of his age. Mrs. McCoy died in the year 1851.

They had thirteen children. The two eldest sons were graduates of the Columbian College, and afterwards of the Lexington, Ky. Medical College; but both fell victims to travelling through the wilderness, in cold weather, on their father's business. The entire family is now (1858) dead, except one son, a respectable citizen of Jackson County, Mo.

In 1840, Mr. McCoy published a History of Baptist Indian Missions, embracing Remarks on the Former and Present Condition of the Aboriginal Tribes, their Settlement within the Indian Territory, and their Future Prospects. This volume (an octavo of upwards of six hundred pages) contains a great amount of general information in respect to the Indian Tribes, as well as a record of the author's own arduous and persevering labours.

It has already been mentioned that the father and two brothers of Mr. McCoy were ministers of the Gospel. His father commenced preaching in the year 1796, and preached for the Old Silver Creek Church, (the first Baptist Church constituted in the Territory of Indiana,) for some time, whilst living in Kentucky, thirty-six miles distant; and in 1811 he moved to Indiana, and took the entire charge of that church, preaching also frequently to other congregations in the neighbourhood. He died of an affection of the throat, and in great triumph, on the 2d of August, 1813.

James McCoy, the elder brother, was born in Pennsylvania, on the 4th of April, 1777. He was wild and wicked in his youth, but, at the age of about twenty-four, became hopefully pious, and joined the First Baptist Church in Clarke County, Ind., or North Western Territory. He was an active member of the church, and Clerk of the First Baptist Association formed in that region. In 1817, he was licensed to preach—he was Pastor of four different churches; introduced large numbers into the church by Baptism; preached without any pecuniary compensation; and continued to labour with great zeal and success until the year 1833, when he died of cholera, in Salem, Ind. The record of his fidelity and usefulness remains in many hearts.

Rice McCoy, a younger brother, was born at North Bend, on the Ohio River, June 16, 1789; and is supposed to have been the first white child born in the North Western Territory. He joined the Baptist Church in Kentucky, when he was quite young, and soon after transferred his relation to the Silver Creek Church, Ind., and was almost immediately licensed to preach the Gospel. Meekness, humility, tenderness, were prominent traits of his character and of his preaching. He was a devoted friend of Missions, and among his greatest trials was the opposition of some of his brethren to that cherished cause. He died on the last of October, 1834, having been the Pastor of four churches in Washington and Orange Counties, Ind.

FROM JOSEPH CHAMBERS, ESQ.

MARIA CREEK, Knox County, Ind., June 1, 1858.

Dear Sir: I am glad you intend to include, among the worthies to be commemorated in your work, the Rev. Isaac McCoy; for he was pre-eminently a benefactor of his race, and especially of the inhabitants of our Western forests. My acquaintance with him commenced in 1809; he baptized me; I sat under his ministry seven years; and was in friendly relations with him till his death. His image, physical, intellectual and moral, is imprinted on my memory, and I am glad of an opportunity to testify to his extraordinary worth and usefulness.

Mr. McCoy's general aspect was decidedly intellectual and meditative. Though he had the appearance of being sickly, he had great power of endurance; and this, with his indomitable perseverance, his strong faith, his almost boundless courage, enabled him to encounter obstacles successfully, which to most persons would have seemed insurmountable.

Mr. McCoy had all the elements of a soldier, and there were circumstances in his history that were well fitted to develope them. He was reared in Kentucky, in most troublous times, when the utmost vigilance and energy were often required for personal defence and preservation. During the early part

of the War of 1812, we all lived together at a Fort in this place, when I had abundant opportunities of seeing that he was not afraid of the face of man. Besides acting as our sentinel, he mended our farming implements for us, which he was very well able to do, as he had early learned the trade of a wheel-wright. He used also, with his rifle, to lead us on in pursuit of the Indians: he took it with him also to the house of God, never knowing but that the service would be interrupted by a hostile attack; and for two or three years it was customary for those who attended public worship to carry their arms with them. I remember, on one occasion, in view of some bold demonstration which he had made, some one remarked that he had no fear, and one standing by replied,—"If I was as good a man as McCoy, I would not fear any thing either."

Mr. McCoy had but very limited advantages for education, though, by his own indefatigable efforts in after life, he acquired a large amount of useful knowledge, and became highly respectable even as a writer. When he began his ministry, it must be acknowledged that his preaching was not very acceptable, and, though every body regarded him as an excellent man, some might have thought that his legitimate vocation was hardly in the pulpit. He, however, became a decidedly able preacher; which was perhaps the more remarkable, considering the adverse circumstances by which the early part of his course was marked. The church which he served was very small and poor, and he was obliged to labour a large part of the time with his own hands for the support of his family. But his mind was always active, and was undergoing a process of self-discipline and culture, even while he was burdened with secular engagements. His preaching had nothing in it of rhetorical display, but it was sensible, earnest, convincing. His doctrinal views were thoroughly Calvinistic; and their practical influence was abundantly manifest in his life.

That which more than any thing else must form the enduring memorial of Mr. McCoy is what he did and suffered for the red man. He laboured for him, during a large part of his ministry, with an intensity that nothing could abate; and he has left a mark on the destiny of that unfortunate people which time cannot efface. Well do I remember going, by request, to his house, to join with him in prayer just before his removal into the Indian country. A few years before, we had both been defending ourselves and our families, with our rifles, against the invasion of the Indians, and now he was going to plant himself down among them, with his wife and seven small children, in the hope of becoming the instrument of their salvation. I will not dissemble that, in the weakness of my faith, I feared that he had fallen upon a Utopian scheme; but, in view of the results, now after forty years, I am constrained to say, in admiration of the wonderful workings of providence and grace,—"What hath God wrought!" Isaac McCoy has gone to his rest; but his influence upon the Indian tribes—who shall say to it "Hitherto shalt thou come and no further?"

Yours in the faith and hope of the Gospel,

JOSEPH CHAMBERS.

FROM THE REV. RUFUS BABCOCK, D. D.

POUGHKEEPSIE, N. Y., October 7, 1858.

My dear Sir: My recollections of the late Missionary, the Rev. Isaac McCoy, reach back to the session of the Triennial Baptist Convention, in the spring of 1826. The meeting was held in the Oliver Street Baptist Church, New York city, of which my early friend, the Rev. Dr. Cone was Pastor; and even before this, I knew that "Brother Isaac," as the good Doctor familiarly

called him, was a great favourite with himself and his family. The Committee on Indian Missions, or particularly the *Carey Mission*, of which McCoy had been the head from its inception,—consisted of Dr. Cone, Dr. Wayland, and myself, with some one or two others. This circumstance brought me into frequent and close conference, for several days, with this good missionary. He had grievances to be considered and redressed, and on the part of the Executive Board there were some things complained of as a sort of offset. This, of course, led to a protracted examination of his case, and thus developed in a rather striking manner the intellectual and moral character of the man. We found that he had been the first appointed Missionary of our Board to the Indian tribes, in 1817; that he had been authorized to open a large Mission School, and, when winter was about setting in, he and his numerous dependents were left almost without means of support. By the necessity of the case, therefore, he had been obliged to repair to the nearest settlements, and appeal, as he did successfully, for food and clothing for his Mission School and family. Of course, during his long and painful absence, some things had fallen into a degree of irregularity; and, where he had been pleading for supplies, an impression, in some degree, unfavourable to our Mission Board, had been produced. In the endeavour to adjust these various difficulties, an excellent opportunity was afforded for learning McCoy's true character. Gradually but surely he rose in the esteem of us all, the various cross-examinations to which he was subjected, serving to bring out various good qualities, which otherwise would have been unknown, at least to us. How yearning his love for the mission family,—both the red and the pale faces; and what heroic toils and sacrifices he had been willing to submit to on their account! Subsequently, and in other places and relations, I heard him plead the cause of Christian Missions for our native tribes. Soon, too, we began a correspondence, which helped to ripen this acquaintance into a friendship which continued unabated till the close of his life.

Of course your biographical sketch of Mr. McCoy will give adequate prominence to his advocacy of Indian Colonization in the new Territory, set apart by Congress as the permanent home for these Tribes. This led him to authorship. He sent me the sheets of his large octavo volume on Indian Missions, as they appeared, desiring me to read them and to express to him my opinion freely. I, at first, supposed these were *proof* sheets, and made such corrections as seemed to me desirable; but it turned out that the sheets sent to me were those struck off in the first edition. Of course my corrections were useless, for I think a second edition was not called for.

But the correspondence growing out of this revision served to indicate more fully how earnestly and religiously he had studied the great problem relating to Indian Missions in all its bearings. If, from any adverse movements of our Government, it should prove a disheartening failure in the end, (from our Government's violating its plighted faith to this warring race, by removing them again, or sequestering the lands so solemnly promised to them,) this should not be laid to the charge of the Missionary. He at least thought too well of his country's faith to anticipate any such result.

During the protracted period in which this question of Indian removal was under consideration, by the Executive Government and by Congress, Mr. McCoy was obliged to spend much of his time at Washington, furnishing evidence to the Bureau of Indian affairs, and to the Committees of the Senate and House of Representatives. The atmosphere of our Capitol is not a holy one, and some of the Missionary's best friends deprecated its influence upon him. Yet, as far as I could ever learn, he passed through this severe ordeal with less harm than almost any others who have been subjected to a similar trial.

It is well known that his views and proceedings in this matter were not in harmony with the predominant wishes of the Board of Missions in Boston. Once or twice they were on the eve of sundering his connection with them, when the influence of his intrepid friend and advocate, Dr. Cone, with some others, saved him. By the Government he was highly esteemed and much confided in. The final formation of the Indian Mission Board, located at Louisville, Ky., caused a transfer of his relations to that Body, of which he soon became the Corresponding Secretary,—a position for which his knowledge of Indian affairs eminently fitted him. To this position indeed he was better suited than to that of a missionary in the active duties of his office. He never learned the Indian language, so as to be able to preach to any of the tribes, but through an interpreter; and though his Mission and School were sometimes favoured with precious revivals, (more by the influence of his subordinates than his own,) and though he certainly evinced a spirit of great benevolence and self-denial in his various labours among the Indians and for them, yet so prolific was his ever teeming brain of new measures for their benefit, that he seemed lacking in steadiness and thoroughness of execution, as a common missionary labourer. His having from the first so much of general management thrown on his hands doubtless contributed to this result.

In my official relation to him as the head of the Mission, in regard to the translation of the Scriptures into the language of the Putowatomies, he evinced a candour, humility, and truthfulness, which won my highest confidence and almost admiration. His path was environed with uncommon difficulties, and few would have more blamelessly discharged the various and sometimes almost incompatible duties demanded of him. I have seen him in his family, and in almost every variety of circumstances, and he ever exhibited a consistency and stability worthy of all praise.

In person he was tall and slender, stooping considerably as he walked, but sometimes rising to erectness in his more animated addresses. His utterances were rapid and earnest, and in portraying the wrongs to which our Aborigines have been subjected, he often became pathetic and eloquent. He loved the Gospel of Christ, and preached it with fidelity, whenever an opportunity presented. He left on you the impression of an indefatigable contriver for the good of the poor Indians, and with many of them, truly converted to God, he delighted to hold communion on the most ennobling themes. Doubtless they are now rejoicing together.

Yours truly,

R. BABCOCK.

DANIEL HASCALL.

1808—1852.

FROM THE REV. WILLIAM H. SHAILER, D. D.

PORTLAND, Me., January 6, 1858.

Dear Sir: You kindly request me to give you some account of my late respected father-in-law, the Rev. Daniel Hascall. With this request I most readily comply, though confident that, owing to several causes, the sketch will necessarily be brief and imperfect.

DANIEL HASCALL was born in Bennington, Vt., on the 24th of February, 1782. His parents were both of them, originally, from Connecticut. His father, Joseph Hascall, was a native of Killingly, and his mother,

whose maiden name was Alice Fitch, was from Canterbury. She was the daughter of William Fitch, and great-granddaughter of Elisha Payne, Esq., noted in the early history of Connecticut, as a distinguished lawyer, and subsequently as a *New Light* preacher. After their marriage, they resided for some time in the town of Windsor, Berkshire County, Mass. During the Revolutionary War, they moved, with three children, to Bennington, Vt. They were both professors of religion,—Mr. Hascall being a member of a Baptist Church, and Mrs. Hascall of a Congregational. It was their custom to read, as they could procure them, books which they considered sound in religious doctrine, and to give, habitually, religious instruction to their children. They entertained a high respect for such divines as Edwards, Hopkins, and Bellamy; perused their writings diligently, and embraced the leading points of their theology. The Westminster Catechism was faithfully taught to their children. Such were the parents from whom the subject of this notice received his earliest impressions.

When Daniel was three years of age, his parents moved from Bennington to the town of Pawlet. Vt., where they became the owners and occupants of a small farm. The settlements in that town were then, comparatively, of recent date, and there were no public schools except during two or three months in the winter. There was, however, a small library, owned by the town, from which this family were accustomed to take books; and this, together with much private instruction, supplied in part the want of schools. The children all acquired a thirst for knowledge, and gratified that thirst by drinking only from streams which were pure and healthful. It was under such circumstances, in what was then a somewhat uncultivated part of the country, that Daniel Hascall spent the days of his childhood. If his privileges were few, so were his temptations to evil; and, under the constant and watchful supervision of his parents, he formed, at an early age, those habits of industry, sobriety, and conscientiousness, for which he was so remarkable in later years.

At a very early period, he felt the need of personal religion: some afflictive events served to deepen the impressions made by the faithful instructions of his pious parents. But it was not until 1799, when in his eighteenth year, that he obtained such evidence of his acceptance with God, as to lead him to make a public profession of faith in Christ. In the autumn of that year, he united with the Baptist Church in Pawlet.

Having a natural thirst for knowledge, and a fondness for study, he availed himself of all the aids within his reach to obtain an education. At the age of eighteen, he commenced teaching during the winter months, devoting his evenings, and every leisure moment he could obtain, to study. In the summer of 1803, he presented himself for admission to Middlebury College, and was received as a member of the Sophomore class. Here he prosecuted his studies without interruption, defraying his expenses by his own personal efforts, and was regularly graduated in the class of 1806.

After his graduation, he was employed as a teacher, for some time, in Pittsfield, Mass., during which period, he prosecuted study, especially that of Theology, so far as it could be done consistently with his other duties.

In 1808, he went to the State of New York, and became Pastor of the Baptist Church in Elizabethtown, Essex County. Here he received ordination, (September 7, 1808,) and remained three or four years, making this his home, but going out frequently into other counties, preaching the Gospel to the destitute, wherever he could collect a few persons to hear it.

On the 26th of April, 1809, he was married to Miss Sophia Strong, a young woman of intelligence and great moral worth. She afterwards proved herself to be one of the most excellent of women; possessed of sound judgment, ardent piety, a self-sacrificing disposition, and great energy of purpose and character.

In the year 1813, Mr. Hascall removed to Hamilton, Madison County, N. Y., and became Pastor of the Baptist Church in that place. The country in that region was, at that time, new and unsettled, and he devoted himself to the cause of Christ in any method by which he thought that cause could be promoted. Besides preaching to the church, he was employed, to some extent, in teaching; and, for a time, he was also an associate editor of a periodical, called "The Christian Magazine." Seeing the great destitution in regard to religious instruction, which prevailed in the region around him and beyond, he felt the necessity of making some provision for the educating of young men for the Christian ministry. As early as the year 1815, he began to receive pious young men into his family, and instruct them in some branches of science, and more especially in Theology.

In 1817, chiefly through his efforts, the Baptist Education Society of New York was formed, which became the centre of the influences and the efforts that resulted in the establishment of the "Hamilton Literary and Theological Institution." In 1820, this Institution was formally opened, under his charge, in a building prepared for this purpose, and eleven young men entered it, most of whom, if not all, had previously been under his instruction. The year following, the Rev. Nathaniel Kendrick was elected Professor of Theology, and, under the supervision of these two men, the Institution rapidly advanced in influence and usefulness, and, before the expiration of that year, the number of students had increased to thirty-five. Mr. Hascall still continued to be Pastor of the church in Hamilton, teaching in the Institution, and promoting the general interests of the Education Society, till 1828. At this time, his pastoral connection was dissolved, and he devoted his strength and talents more exclusively to the Institution. Much of the "out-door work" devolved upon him; and, though punctual and regular in attending to his duties as Professor, yet he had so many other cares that his preparation to meet his classes was not always as thorough as the circumstances seemed to demand.

In 1835, owing to a variety of causes, his connection with the Institution was dissolved, and, for a year, he gave his attention chiefly to the interests of an Academy which, two years before, had commenced operations through his agency, in Florence, Oneida County, N. Y. His family, however, still resided at Hamilton. On the 26th of May, 1836, after a painful and lingering illness, his wife died, which was to him a very severe affliction. Soon after this event, his family was broken up, and

he, being left without a regular home, was employed for several months in promoting the interests of the American and Foreign Bible Society.

In September, 1837, he was married to Mrs. Betsy Moses, of West Rutland, Vt. She was in possession of a large farm, and Mr. Hascall took the oversight of this for several of the succeeding years. He, however, devoted considerable time to the interests of the Vermont Baptist Convention, and was more generally employed in preaching on the Sabbath, but remained without any pastoral charge till 1848. In the course of this year, feeling that he ought to devote himself more exclusively to the service of Christ, he accepted an invitation to take the pastoral care of the Baptist Church in Lebanon, Madison County, N. Y. This town joins Hamilton, and he was thus among old acquaintances, and near the scenes of his former labours. He often visited the Institution, over whose infancy he had watched, for whose prosperity he had toiled and sacrificed, and whose permanent welfare he still most earnestly desired and sought. During the following year, he located himself permanently at Hamilton, though still serving as Pastor of the Church at Lebanon.

About this time, the question of removing the Institution (whose name had been changed to that of Madison University) to Rochester was raised. It was a question which deeply agitated the community. The friends of removal met with strong and earnest opposition. It was, with many, a war, not merely of words, but of principles. In the discussions of this question, Mr. Hascall became most thoroughly interested. He had been one of the founders of the University, one of the Committee who proposed to the citizens of Hamilton that it should be located there, provided a certain sum of money should be raised by them for this purpose, and he felt, from the depths of his soul, that to remove it would be a violation of a solemn contract, of which he had been originally one of the parties. Right or wrong, this was the conviction of his own judgment, and consequently he arrayed himself among the leaders of those who opposed the removal, and laboured with all his zeal and energy until the controversy was ended by a legal decision. Circumstances gave to him, in this matter, a prominence which, to many, seemed most providential. And, afterwards, he probably looked upon no portion of his life with more satisfaction than that which he thus spent in retaining the University at Hamilton.

In the winter of 1851–52, his health, which had always been remarkably good, began to fail, and disease fastened itself permanently upon him. He was, at times, subject to great suffering, under which his physical constitution gave way. He lingered for some months, with his mind vigorous and active, and his soul calmly trusting in his Redeemer, until at length his nature sunk under his pains, and he died at Hamilton, June 28, 1852.

His life was one of great activity and usefulness. He was not so renowned for mental exertion and achievement in any one department as he would have been, could he have had more singleness of purpose and effort, and not been compelled, by the force of circumstances and his position, to attend to matters not particularly connected with his calling as a Pastor, or his duties as a Professor in the Institution. Often, he perilled all his property to carry forward plans which he believed would tend to

advance the Redeemer's Kingdom; and, at times, his mind was diverted from study through embarrassment and perplexity, arising from the state of his financial affairs. Few men, however, have done more for the cause of Christ in general, and the elevation and prosperity of the Baptist denomination in particular, than he. And, in the great day of accounts, a multitude will rise up and call him blessed. His name is embalmed in many a heart, that was cheered by his counsel, encouraged by his aid, and blessed by his efforts.

Mr. Hascall's published works were a Sermon, entitled "Caution against False Philosophy," from Colossians ii. 8, in 1817. A pamphlet entitled, "Definitions of the Greek Bapto, Baptizo," &c., 1818. A volume of two hundred and sixty pages, entitled "Elements of Theology," designed for Family reading and Bible Classes; and also a smaller work, somewhat of the same character, for Sabbath Schools.

He left, at his decease, a widow and four children,—three sons and a daughter, all of whom are still living. His oldest son was a graduate of Madison University, and is teaching in Wisconsin; the other two are farmers in West Rutland, Vt., and the daughter is the wife of the writer of this sketch, by all of whom he is held in grateful remembrance. "He rests from his labours, and his works do follow him."

Very truly yours,

WILLIAM H. SHAILER.

FROM THE REV. GEORGE W. EATON, D.D.,

PRESIDENT OF MADISON UNIVERSITY.

HAMILTON, N. Y., April 19, 1858.

My dear Sir: DANIEL HASCALL is a name endeared, by many fond recollections, to the early friends and Alumni of Madison University,—an Institution of Learning, which, under the name of the "Hamilton Literary and Theological Seminary," he projected, and, with others, brought into organized existence, in the year 1820, and was appointed its first instructer. The Seminary was originally designed to promote the cause of Ministerial Education in the Baptist denomination, by furnishing increased facilities for the literary and theological training of pious indigent young men, consecrated to the work of the ministry. He remained connected with it as an Instructer from its origin to the year 1836, and, with the exception of a few years, as a member of its Board and Executive Committee, until the time of his death. During the period of his connection with the Institution, as one of its Faculty, he had the happiness of seeing it advanced, in the *number of students*, from some half-dozen, with one Instructer, to one hundred and fifty,—(all studying for the ministry) with eight instructers,—in *accommodations*, from the third story of a small brick building, to three large stone edifices, two one hundred feet by sixty, four stories high, with commodious lodging and recitation-rooms, Library Hall and Chapel, and one for a Boarding Hall—in the *course of study*, from three years to eight, including a full course of collegiate and theological education, with a well selected library of over five thousand volumes. To this wonderful progress, material and intellectual, he had contributed, especially in the earlier portion, more than any other individual. When, at a subsequent period, a determined and protracted effort was made, by many influential brethren, to remove the Institution (now become a chartered University, with doors open to all classes of students) to the City of Rochester,

he stood forth as the recognised *legal* representative of the original location, and carried the case triumphantly through the Courts, and secured a decree from the Supreme judicial tribunal of the State, irrevocably fixing the Institution in its present site. The name of Daniel Hascall is therefore blended indissolubly and vitally with the origin and earlier and later history of an Institution of Learning, which, for more than a quarter of a century, has been the mightiest agency in the Baptist denomination in promoting the cause of ministerial education,—in which have been educated, in whole or in part, fifteen hundred Ministers, and between fifty and sixty Foreign Missionaries,—of whom Wade and Kincaid were the earliest,—the former being the first graduate.

The life and character of such a man cannot be considered properly apart from his great work. They have an interest far beyond his individual and family relations. They are eminently historic. Professor Hascall belonged to that peculiar class of men, who so identify themselves with a great cause, and with the progress of a great people, that their individual history cannot be fully exhibited, without interweaving and blending with it the leading and characteristic events in the history of the cause and of the people with which they are connected. They have taken such a prominent part in conceiving, planning and executing measures which have promoted and given character to the general progress; they have so impressed their own character upon the general movement, and so diffused their own spirit through all its ramifications, that the history of the cause itself is but an amplified reproduction of their own individual history. This was, in a pre-eminent degree, the case with Professor Hascall, in respect to the cause of ministerial education among the Baptists of this State, and the Institution consecrated to its promotion. Those who entered into his labours, and are building upon the foundation, moral and material, which he laid so deep and strong, have but an inadequate conception of the colossal and multifarious labours he performed in bringing into existence and consolidating the enterprise which he left to his successors to carry forward. It is not detracting from the honour which belongs to other founders and early friends of this sacred enterprise, to say that Professor Hascall may be regarded as the great *Pioneer* in the cause of ministerial education among the Baptists of the State of New York. In connection with Dr. Nathaniel Kendrick, a kindred spirit, of still larger mould, profound in wisdom and excellent in counsel, to whom he suggested the idea of establishing a Literary and Theological Institution in central New York as early as the year 1816, and who at once entered with all his great heart into the project, he planted the standard of ministerial education amid the hills of Madison County, in the centre of the Empire State, at a time when, from the Hudson Westward to the shore of the Pacific, there were but three liberally educated ministers beside himself in the Baptist denomination,—and when, instead of meeting with sympathy and co-operation on the part of the Churches, a widespread jealousy, often rising into active opposition, was encountered in every direction. After having projected the sacred enterprise, and laid the corner stone "amid prayers and supplications and strong crying and tears," in the formation of the New York Baptist Education Society, the resources necessary to carry it forward had to be created; the strong opposition of influential brethren had to be met and overcome; an entirely new public sentiment had to be formed in the Churches in sympathy with, instead of hostility to, the new measure. But, with an unwavering faith in God, which,

> "In darkness feels no doubt,"

with a moral courage that neither opposition nor persecution could appal, with a tireless energy which no discouraging circumstances could abate, with a self-

sacrificing spirit which counted nothing too dear to lay upon the altar of his devotion, and with an amiable equanimity which no opposing efforts, however unreasonable and vexatious, could disturb, he pushed on the enterprise, until he had the unspeakable satisfaction of seeing it immovably secured in the affections and confidence of the entire denomination, and scattering the richest spiritual blessings, in the form of an enlightened and godly ministry, upon grateful churches at home and heathen nations afar off. He then cheerfully left the long cherished enterprise to other hands, more able to meet the increasing intellectual and literary demands of the rising ministry, and, removing to a distant locality, engaged in other important concerns. But, when his beloved Institution was assailed in a most unexpected manner, and threatened to be uprooted from its hallowed site, and removed to a distant city, and as *he* verily believed, scattered in the transition to the winds, or entirely perverted from the original purpose of its founders, he came promptly to the rescue. He placed himself in the van of the opponents to "removal," assumed the position (which no other was competent to take) of the *legal* representative of the original location, and faltered not through a severe conflict of three years, at times against fearful odds, until the controversy was ended by a decree of the Supreme Court ordering a perpetual injunction against removal. It is an affecting and note-worthy providence that he was permitted to pass his last days peacefully under the shadow of an Institution which he had thus founded and saved, and closed his dying eyes upon it, when rising in the glory of a new and more hopeful prosperity than it had ever before enjoyed. He expired with his 'ruling passion'—eagerness for unceasingly useful employment—'strong in death;' rejoicing in the brightening prospect that in Heaven he should find active employment in the service of his God for all his powers there endued with immortal vigour. Pointing his finger upward, a short time before he breathed his last, he said, "I shall find enough to *do* there."

I became personally acquainted with Mr. Hascall in the year 1833, and, as his associate in the Faculty, and in other relations, and especially as a fellow-labourer in resisting the "removal enterprise," had ample opportunity of becoming well acquainted with the man. Although this personal acquaintance commenced after, it might be said, the great work of his life had been done, in originating and carrying up to high perfection an Institution of rare and wide spread usefulness, yet the elements of character, intellectual and moral, which enabled him to accomplish so much, still remained, though the demand and sphere for their exertion were greatly modified by his very success.

Professor Hascall's *intellect* was strong, clear and eminently practical, dealing with every subject it handled in the most direct, logical and simple way, without any attempt at ornament or mere rhetorical grace. In his Sermons and Theological Lectures he seized at once upon the substantial elements of his theme, and aimed to bring them out clearly, in the plainest and most unpretending style. A small volume of his Theological Lectures was published some years before his death. The Lectures are brief,—being little more than a somewhat full synopsis of what was actually delivered, and yet they show a clear conception and strong grasp of the cardinal doctrines of the Christian system, as viewed from the Calvinistic stand-point, and a logical arrangement and development in the discussion; but the style is devoid of every thing like rhetorical ornament, unless a pellucid perspicuity may be reckoned of this kind. Not, however, in his intellect, though of a highly respectable order, did the great strength of Professor Hascall's character lie—what may be regarded as truly great in his intellect was a certain prophetic sagacity that apprehended, in the course of current events, a prospective want, and strongly conceived the necessity or practicability of making ample provision to meet it. The conception of a great Institution for the Education of

the Baptist Ministry, to be located in the centre of New York, when that region was regarded as a part of the frontier of civilization, and a belief that the enterprise was practicable, though the resources and agencies necessary for its accomplishment were still to be brought into existence, could only enter a mind of great sagacity and foresight, or one altogether visionary and wild. The event proved that the mind of Professor Hascall belonged to the former class. But the *moral* characteristics of the man establish his claim to be taken out of the rank of ordinary, and put into that of extraordinary, men. Let me attempt a brief analysis of these characteristics.

He was characterized by great *simplicity* and *ingenuousness*,—"an Israelite indeed in whom there was no guile,"—thoroughly honest and single-eyed in his aims, direct and straight-forward in his modes of reaching them. Such was the universal and implicit confidence in his integrity, on the part of those with whom he did business, that, although he became personally involved, beyond extrication, in pecuniary obligations, by expenditures in advancing the interests of the Institution, there was a general indisposition on the part of his creditors to give him any trouble, and a large part of the indebtedness was cheerfully relinquished.

He was pre-eminently *unselfish* and disregardful of his own merely personal interests. He devoted his all to the advancement of the cause in which he was enlisted. Wholly unmindful of his personal dignity and ease, there was no service so laborious, exhausting or menial that he would not cheerfully undertake, if necessary, to help on the enterprise. Often, after giving instruction to his class in Literature and Theology, would he rally and lead them out to quarry stone for a new building, or to some other species of manual labour,—himself setting the example of energetic exertion. An early Alumnus related to me a characteristic incident, which may be stated in this connection. He had come some distance to pursue his studies at the new Institution, and stopped at the house of the Professor—it was the *free* inn for all new-comers, where his wife, a lady of uncommon intelligence, cultivation and refinement, and a help-meet indeed of her husband in his great work, and to this day fondly remembered as the "Students' friend," was the sympathizing and hospitable hostess. He found the Professor absent, but expected home that evening. After retiring to rest, the household was aroused, about midnight, in the midst of a driving rain storm, by the return of the Professor, and the young stranger was respectfully requested, by a member of the family, to rise and render some needful assistance. He dressed himself, and descended from his chamber, with an awe creeping over him, in anticipation of being ushered into the august presence of the Professor, of whom he had heard so much. He was pleasantly addressed, as he reached the bottom of the stairs, by a man standing in the hall, with slouched hat and old over-coat thoroughly drenched and dripping from head to feet, and politely requested to render some assistance in unloading a wagon of a quantity of glass, which he had brought from Utica, for the new building. This man was Professor Hascall!

He was a man of abiding and unwavering *faith* in God, and a joyful believer in the doctrine of a Special Providence. In this respect he was truly *extraordinary*. This trait is especially demanded in the incipiency and early history of a great enterprise, before a general sympathy and co-operation have been secured,—when the visible means and agencies in favour of it are slender and few, and a host of formidable obstacles in the form of distrust, indifference, and active opposition, from influential quarters is arrayed against it. Professor Hascall's faith was equal to the exigencies of the case. It was often put to the test. The enterprise was again and again brought into great straits, and no way of deliverance visible. Friends of feebler faith became discouraged and faint-hearted. "The work must stop—'tis madness to pro-

ceed." The reply was "No, brethren, we *must* advance. The sea of difficulties will open before us. Deliverance will come from some quarter. This work is of God and cannot fail." This faith met its reward, and was justified in the event. The early history of the Institution is illustrated and signalized by such and so many extraordinary interpositions of Special Providence, and amidst "darknesses which might be felt," that none who know this history can doubt that God had a *special* regard to the work. A single fact, out of many like it, may suffice for illustration. The Institution, for many years, was without an endowment. It had to beg for its daily bread, but still it grew evermore. Ofttimes, however, its bread seemed utterly to fail. It was left without any visible support. On one occasion, while a new building, absolutely demanded for the accommodation of the increasing number of students, was in the progress of erection, under the superintendence of Professor Hascall, who was charged by the Board with the prosecution of the work, and the procurement of the resources to carry on and complete it, the means were exhausted, and all sources of supply cut off. The usual efforts to raise money failed in every direction. The workmen became impatient for their pay, and declared they must abandon the work. Here was indeed a crisis. Without the building, a retrograde movement in the whole enterprise, perhaps ending in irretrievable disaster, was inevitable. Now mark the faith of the man and of his devoted wife. They went together to the Throne of Grace, and laid the subject before Him in whose "hands are the hearts of men," and cast their care upon Him with humble and fervent supplication for deliverance. It came speedily through the mail, from a wholly unexpected quarter, in the form of a draft for the sum needed, transmitted by a wealthy individual residing in a distant State! The workmen were assembled and paid, and resumed the work with new energy. It subsequently appeared that the generous donor had somehow heard of the Institution, and become strongly interested in a way he could not account for. He was kept awake in the night with the subject, and relieved his mind by sending the draft!

Professor Hascall was a man of indefatigable *energy* and inexhaustible *activity*. His faith contributed largely to this result, but his constitution and temperament had much to do with it. To speak paradoxically yet truly, he was uneasy in rest. He must be "doing something," and was more fatigued by repose than by hard labour. It falls to the lot of the projectors and pioneers of a great enterprise, oftentimes, from the want of a disposition or requisite knowledge in others to co-operate efficiently, or from the small number of co-workers, to be obliged to combine in themselves many and various agencies and modes of activity. It was so with Professor Hascall in the early history of the Hamilton Institution. At one time he was simultaneously discharging the duties of the Pastor of the Hamilton Church, Professor in the Institution, Corresponding Secretary of the Education Society, General Agent for raising funds, and Superintendent in the erection of buildings! It seemed necessary to be invested with a sort of ubiquity to meet with any efficiency these various responsibilities; but, by his ceaseless activity day and night, "rising early and sitting up late," passing rapidly from place to place, speaking a cheering word here and lending a helping hand there, instructing, pleading, urging, working, and throwing his whole soul into his acts, he made every thing he put his hand to, move on. In some instances, he united, at the same moment, functions apparently wholly incompatible. Seated at an open window, he would, at the same time, be instructing a class within and superintending the progress of a new building without; resolving difficulties in language and problems in science; elucidating dark points and clearing away perplexities in Theology, on the one hand, and giving orders and directing how to do this or that piece of material work, on the other. This indeed was

altogether undesirable, and no one less desired it than he; but the necessity pressed, and he vigorously met it as he could.

He was a man of remarkably strong and decided *convictions* and unflinching *courage* in acting up to them. No considerations of mere expediency, or pressure of persuasion, or temptation, or prospect of desertion, could cause him to swerve one iota from the line of conscious right and justice. This firm adherence to his convictions was not stubbornness, as was sometimes charged upon him. It resulted from the simplicity, purity and stamina of his moral constitution, elevated and sanctified by the grace of God. His sense of right was more a moral instinct with him than the result of reflection and judgment. He had faith in the right because he had faith in a righteous God, who would most surely protect and vindicate the right. He verily believed it was safe to do right, whatever dangers menaced, and perilous to do wrong, whatever the promise of advantage. This trait was strikingly illustrated by his course in the "removal controversy." Without the remotest intention to derogate from the purity of motive or the integrity of character, of the zealous advocates of "removal," it is simply a *fact of history*, proper to be stated here, that Professor Hascall *believed* that it involved an enormous moral and legal *wrong*, and he promptly, at the outset of the movement, took a position of uncompromising opposition to it, *as* a wrong. He did indeed believe that it was *inexpedient*, and full of danger to the best interests of the Institution; but he had been a party to a solemn contract with the citizens of Hamilton for its *permanent* location in their village, the conditions of which had been perfectly fulfilled on their part, and the fulfilment formally acknowledged and recorded. It was then in feeble infancy, and its future destiny unknown. It had been prospered and grown into a noble University, the pride and ornament of the place. He profoundly felt also that it would be a great wrong to the memory of its pious and self-sacrificing founders now dead, and unable to speak for themselves, whose prayers, sacrifices and gifts had mightily contributed to make the Institution what it was, in its present home. Thus apprehending and grasping the legal and moral elements of the case, he felt that resistance to removal measures was based upon impregnable grounds. On the other hand, there was a most formidable array of powerful influences for removal. Many of the ablest and most enlightened and influential minds in the denomination had become earnestly enlisted in the measure. They could not take the same view that he did of the legal and moral objections. The Institution was without endowment. A large endowment was promised on condition of removal. The new location was more conspicuous and accessible, and in every way, in their view, more worthy of the great Literary and Theological Institution of the Baptists of the Empire State. A powerful current of public sentiment was setting towards the proposed new home for the cherished Institution. After a long, earnest and vehement discussion in the various denominational and other papers, and in speeches before Public Bodies and assembled multitudes, in which the moral argument might be said to be exhausted, the question was brought to its first crisis by a majority vote of the Boards, and a constructive vote of the Education Society, in favour of removal. The legal difficulties remained to be adjusted. Professor Hascall was regarded as the only competent plaintiff in any legal suit. He was, therefore, beset by the most earnest appeals to abandon his opposition. Every consideration adapted to move a mind, not immovably entrenched in the most solemn convictions of right or justice, was urged. He listened calmly and respectfully to all that was suggested and pressed. He was finally told that his opposition would be unavailing,—that removal was a "foregone conclusion,"—an inevitable fact,—that he would only bring reproach and personal inconvenience and abandonment by his brethren upon himself in his old age

by holding out, by virtue of untenable but vexatious legal technicalities, against a favourite measure of the Baptists of the State;—that the Institution itself would be abandoned and left to die if it *could* be retained by such means. He had every thing to lose and nothing to gain by his factitious course. He remained silent, seated at a table, with eyes cast down, under these appeals. It was believed that a decided impression was made, and that he had yielded. A pause ensued. He raised his eyes, and his right arm, and brought down his clenched fist, with startling energy, upon the table, and slowly, with unfaltering voice and solemn emphasis, uttered these words,—"*It shall not be moved.*" The utterance was as the "voice of destiny" to the removal enterprise. It sealed its fate. Efforts were indeed continued. The case was carried into the Courts, (Daniel Hascall the leading plaintiff,) and argued pro and con by the ablest counsel in the State. The legal objections were triumphantly sustained, and *Madison University* fixed irrevocably in its present location. The removal party seceded and established a new Institution at Rochester, in whose remarkable prosperity every friend of learning and religion has occasion of heartfelt rejoicing. On the other hand, Madison University, relieved of the disastrous controversy, rallied in the renascent vigour of a new life. Thousands of its old friends, who had for the time become enlisted in removal, turned again to their first love, and came to its help with new zeal and devotion. While they rejoiced in the establishment of a new Institution, in a field not materially interfering with that of the old, they were convinced that the "removal enterprise" was a magnificent illusion,—that it was both right and expedient for the old Institution to remain in its old home, hallowed by a thousand sacred and tender associations. Some of the very individuals who had so vehemently pressed upon Professor Hascall to give up his position, and who were shocked at his audacious utterance, have thanked God and blessed the man for that utterance, and the firm and indomitable spirit that made it good against the fearful odds seemingly arrayed upon the other side. That utterance sank deep into the memory and hearts of Alumni and friends of the old Institution. In view of the results, they accepted it as the voice of God through his honoured servant, and when a monument was erected, by the Alumni and friends, to the memory of Daniel Hascall, in the centre of the Cemetery of the Institution, on the high hill overlooking the edifices which he aided so effectually in rearing, it was deemed altogether fitting that the noble sentiment, uttered under such trying circumstances, in which so much of the peculiar spirit of the man was breathed, should be *engraven* conspicuously upon the side of the shaft facing the edifices. And there shall be read in honour of the memory of Daniel Hascall, by successive generations of Alumni and friends through coming time, and his memory be blessed in the reading,—"*Illa non movebitur.*" More of the history of a painful controversy, now passed away, with all its embittered accompaniments, has been woven into this personal sketch than is in itself desirable, but it has not been done invidiously. Far from it. It was necessary in order to bring out and relieve the characteristic points of the man. Mutual forgiveness and mutual cordiality have healed the wounds inflicted in the fraternal strife. God has overruled it for good; and all are or ought to be satisfied now with the results. Two great and flourishing Institutions, instead of one, each with more students, and more resources and strength, than the one before.

Finally, notwithstanding the energy and firmness which marked the character of Daniel Hascall, and the vast amount of good he was permitted to accomplish, he was any thing but rough and repulsive in his manners and spirit, assuming or arrogant in his bearing. Just the reverse. He was habitually gentle and unpretending in his intercourse with others, of plain and

simple but cordial manners, and humble and self-denying spirit. He adhered to his convictions, and the course of conduct which they dictated, from no overweening confidence that he was wiser or better than others, but because a deep sense of duty and personal responsibility left him no alternative. He took his course in the removal controversy from no factious disposition, or love of strife, or desire of personal conspicuity. He felt the impregnable strength of his position, and, from his peculiar relations to the subject, a higher responsibility in steadfastly maintaining it.

Lest, in directing attention to Daniel Hascall as a prominent figure in scenes deeply and permanently affecting the character of the Baptist ministry and denomination, I may do injustice to others, I would add that he was associated with some very remarkable men, whose wisdom and administrative ability powerfully contributed to the high success of the enterprise in which they took a common part. Among these men was the Rev. Nathaniel Kendrick, D. D., the Professor of Systematic Theology and first President of the Institution. He was, from the second year of the Institution's existence, associated with Professor Hascall in the work of instruction,—a man of colossal proportions in body and mind, who plead the cause of ministerial education and the Hamilton Institution, through his voice and pen, with consummate ability. When Professor Hascall, in 1836, dissolved his personal relations to the Institution as instructer, and withdrew to another field of labour, the weight of the enterprise rested upon Dr. Kendrick's shoulders, and, with Herculean strength, did he sustain and carry forward the burden. But, as it is not my design to give a personal sketch of Dr. Kendrick, I would close this brief allusion by saying of the two men,—"Par nobile fratrum."

In *person*, Professor Hascall was about six feet high, rather under, of compact and wiry frame, with no tendency to corpulency. His body was formed for prompt and lithe action, a fitting servitor of his energetic soul. His head was strikingly full and symmetrical in development—his forehead high and broad, slightly widening from the base of the temples, and forming a brow clear, ample, and of impressive intellectual aspect. His expression was mild and singularly benevolent, and the lines of his face indicative of energy and endurance. His voice was clear but deficient in melody. His manner in the pulpit was natural, serious, and on occasions impressively earnest, but never vehement. His style, tones and gestures were more conversational than oratorical. He rarely dealt in figures or rhetorical ornaments of any kind. In short, the style of the whole man was of the Doric order.

I am, my dear Sir, very truly yours,

G. W. EATON.

WILLIAM PHILLIPS BIDDLE.*

1808—1853.

William Phillips Biddle, a son of John and Sarah (Scott) Biddle, was born near London Bridge, in Princess Anne County, Va., on the 7th of January, 1788. During the years of his boyhood, he worked on his father's farm, and attended a school in the neighbourhood as opportunity offered. His advantages of education, however, were but small, though his tastes were decidedly intellectual, and it always occasioned him deep regret that he had not had the means of early indulging and cultivating them more extensively. Between his fifteenth and twentieth year, he was employed, part of the time, as a clerk in a store; and subsequently he formed a partnership in mercantile business at London Bridge; but his mind became so deeply impressed with religious truth, and ultimately with a sense of obligation to engage in the ministry, that he disposed of his interest in the mercantile house, and began to preach the Gospel. Shortly after, (on the 28th of February, 1808,) he was ordained at the Baptist Church at London Bridge, by Elder Henry Keeling † and two other Elders associated with him.

In the commencement of his labours as a minister, Mr. Biddle travelled extensively in the Eastern parts both of Virginia and of North Carolina; and, though constantly engaged in preaching, he was, at this time, as well as in all subsequent periods of his ministry, a great reader and a diligent student, according to his ability. And as his perceptions were quick, and his memory remarkably retentive, he was enabled, by this process of self-discipline and culture, to make up in a good degree for the lack of the advantages of a regular classical and theological education.

On the 10th of February, 1810, he was married to Mary Nixon, daughter of General Samuel and Penelope (McIlwean) Simpson, of Craven County, N. C. Shortly after his marriage, he settled in Newbern, and, at a little later period, removed to a farm, near the residence of his wife's father, where he continued during the rest of his life. While he superintended the cultivation of his land, and engaged to some extent personally in agricultural labours, he had the charge of four different churches, preaching to them severally on successive Sabbaths. These varied and manifold engagements, in connection with an uninterrupted course of effort at mental improvement, made him one of the busiest of men.

Mr. Biddle's physical constitution was originally rather feeble; and in the early part of his ministry the effort of preaching not unfrequently occa-

* MSS. from his son,—Col. Samuel S. Biddle, and Rev. J. L. Prichard.—Minutes of the Union Bapt. Assoc., 1853.

† Henry Keeling was born in Princess Anne County, Va., March 15, 1770. He was educated in the Episcopal Church. When he was about eighteen years old, a Baptist Church was formed in Norfolk, where he then lived, and, having, as he believed, felt the regenerating power of the Gospel, he united with this church shortly after. He was ordained to the work of the ministry in March, 1803. He laboured principally within the bounds of the Association with which he was connected; though he spent three years, labouring quite successfully, in the vicinity of Edenton, N. C. During the latter part of his life, he was afflicted by frequent and sudden attacks of disease, which are said to have greatly increased his spirituality and devotedness to his work. He died, after a week's illness, on the 28th of July, 1820.

sioned the raising of blood. As he advanced in life, however, his constitution gradually acquired more vigour, and his power of endurance ultimately became very great. In May, 1853, he attended the Biennial Convention of the Baptists in Baltimore, but was unwell during the meeting, and still more so after his return. On examination, a tumour was discovered in the region of the stomach, which proved to be a cancer; and, from that time, he suffered intense pain, with little or no interruption, till he found relief in death, on the 8th of August following. He passed away in the joyful serenity of unclouded hope.

Mr. Biddle was the father of twelve children,—seven of whom reached mature years, and survived him. Mrs. Biddle, who was distinguished for an elevated Christian character, died on the 6th of January, 1850.

FROM THE REV. SAMUEL WAIT, D. D

Wake Forest College, June 28, 1859.

My dear Sir: My acquaintance with Elder William P. Biddle commenced in February, 1827. I was travelling South in company with the late Dr. Staughton, first President of the Columbian College, D. C. Owing to some unexpected circumstances, we were detained in Newbern about two weeks. Elder Biddle, hearing that the Doctor was in town, and having had some previous acquaintance with him, came from his home, a distance of twenty-three miles, to have the pleasure of an interview with him. I found him a highly interesting man. In November, 1827, I removed my family to this State, and became the Pastor of the Baptist Church in Newbern. After I had served that church two or three years, the Baptist State Convention of North Carolina was formed, and I became its General Agent. Elder Biddle was present at the formation of this Body, and not long after became its President, and held the office for several years. In February, 1834, I came to this place and commenced what was then called "Wake Forest Manual Labour Institute," which, five years afterwards, became Wake Forest College. To this enterprise Elder Biddle was one of our most able and liberal contributors. Although, after accepting the Agency of our Convention, I was, for four years, almost constantly on the wing, I often met him at the quarterly and annual meetings of the Board of the Convention; so that, almost up to the time of his death, we were occasionally brought together.

Elder Biddle's personal appearance was dignified and prepossessing. He was six feet high, stood erect, was neither corpulent nor lean, and weighed about a hundred and sixty pounds. His hair was slightly sandy; his eyes were blue, and very expressive, especially when any thing was said in his hearing of a witty, novel, or striking character. In conversation he was always respectful, easy and natural. Words suited to express his thoughts clearly and forcibly, readily occurred to him. He was never dogmatical or obtrusive. His voice was soft and musical, and his enunciation remarkably distinct. He had an excellent voice for music, and withal an accurate ear; and it was not uncommon for him to take the lead in that part of public worship. In his social intercourse he always manifested the most delicate regard to the feelings of others; and, though his wealth as well as character gave him much consideration in the community, he was as far as possible from taking any consequential airs, or indicating, in the most indirect manner, any invidious preference of the rich above the poor.

Elder Biddle possessed much more than ordinary advantages in the pulpit. He was an easy and graceful speaker; and, as I have already intimated in respect to his conversation, the best words seemed to come unbidden to him

in public. His thoughts were always expressed with great clearness, so that the hearer never hesitated a moment in respect to his meaning. His preaching was thoroughly evangelical, and nothing that he believed to be a part of God's revealed truth was ever withheld, from the apprehension that it would be offensive or unwelcome. His memory was a great store-house of truths and facts which had been accumulating during his whole life; and he had a remarkable facility at drawing upon these treasures in the way of illustrating the subjects of his discourses. His numerous and often perplexing worldly cares doubtless interfered somewhat with his success as a preacher; but if he had not been thus embarrassed, and especially if he had had a more thorough intellectual training, he would undoubtedly have reached an eminence attained by few of his contemporaries.

But, though he had not enjoyed the advantages of a liberal education, he had subjected his mind to a process of diligent culture by reading the most approved authors. He manifested his interest in learning in various ways, and especially by the pains which he bestowed on the education of his own children, by his generous benefactions to our College, and the good service he rendered it in the capacity of Trustee, till near the close of life.

He was one of the most generous and hospitable of men. His brethren were always welcome to his house, and were always happy in his society. The poor ever found in him a ready and cheerful benefactor. He was ever watchful for opportunities of doing good; and his genial, thoughtful spirit would often prompt to little delicate acts of kindness, which, by most others, would not even have been thought of. He was careful to teach his children, by both example and precept, not to live for themselves alone. I remember once, at an annual meeting of our Convention,—when I was sitting so near him that I could hardly fail to see it,—as the collection was about to be taken up in aid of the cause of Missions, he distributed a handful of half dollars to his children and a young lady who was intimate with the family, thus helping at once to form and to gratify their taste for doing good. He never received any regular salary, and I believe scarcely any salary at all; but made all his services as a minister a free will offering unto the Lord.

This venerable man possessed an indomitable energy and perseverance. No earthly consideration could lead him to make the slightest compromise with what he believed to be error. Having settled clearly in his mind what was true and right, all that remained for him was to carry out his honest convictions. Doubtless he had his imperfections,—for he was a man,—but those who knew most of them would regard them as slight, compared with the manifold excellences that adorned and elevated his character.

Sincerely and truly yours,

SAMUEL WAIT.

ELISHA CUSHMAN.

1809—1838.

FROM THE REV. ROBERT TURNBULL, D. D.

HARTFORD, Conn., August 15, 1856.

My dear Sir: The Rev. Elisha Cushman was one of our most respectable and respected ministers, and is well worthy of being commemorated in the "Annals of the American Pulpit." I knew him well, and can speak of his character with confidence, and state the leading facts of his history, I believe, with tolerable accuracy.

ELISHA CUSHMAN was a lineal descendant of Robert Cushman, one of the more distinguished of the Pilgrim Fathers, who first came to New England. He was a son of Elisha and Lydia (Fuller) Cushman, and was born in Kingston, Mass., on the 2d of May, 1788. He was apprenticed to learn the carpenter's trade, and worked at that business until he had reached his twentieth year, when he was converted to God, and united with the Baptist Church in Kingston, then under the pastoral care of the Rev. Samuel Glover. After a somewhat severe struggle with his convictions of duty to engage in the work of the ministry, under a sense of incompetency and other hindrances, he was licensed by the Church at Kingston to preach the Gospel. He studied for a short time under his Pastor, but never enjoyed the advantages of a collegiate education. After he was licensed, he preached in the neighbouring villages, and supplied the Church in Grafton, Mass., for about a year. About 1811, he went to Providence, R. I., and for some months assisted the Rev. Mr. Cornell in preaching and other pastoral duties. He came to Hartford in 1812, and, after serving the First Baptist Church a number of months as preacher, he was ordained Pastor on the 10th of June, 1813, the Sermon on the occasion being preached by the Rev. Dr. Gano, of Providence.

Mr. Cushman remained Pastor of the Church in Hartford until 1825, during which period two hundred and thirty-five were added to it, being more than double its former membership.

His Pastorate in Hartford gave him a somewhat intimate and conspicuous relation to the progress of the denomination in Connecticut. He was often called to attend Councils, Ordinations, the constituting of Churches, and similar services, in all parts of the State. He bore a prominent part in organizing the Baptist Missionary Society in 1814, and was its Corresponding Secretary until 1822, when that Society was reorganized under the name of the Baptist Convention, of which he was a prominent Trustee, until his removal from the State in 1825. He was, subsequently, President of that Convention, from 1830 to 1834, having, meanwhile, returned to Connecticut.

During his ministry at Hartford, the subject of a periodical for the promotion of the interests of the Baptist denomination in the State was agitated, and an arrangement was first made for a department, devoted to this purpose, in the Hartford Times. This department of religious intelligence he superintended for a few months, when Mr. Philemon Canfield, a printer,

under the sanction of the Baptist Convention, undertook the publishing of a weekly paper, entitled "The Christian Secretary." Mr. Cushman was its first editor.

In 1824, the honorary degree of Master of Arts was conferred upon him by Yale College. He was an active member of the Corporation of Washington (now Trinity) College, from the time of its organization till he left the State.

In 1825, he resigned his charge in Hartford, and accepted the Pastorate of the New Market Street Baptist Church in Philadelphia, where he laboured successfully for nearly four years. In September, 1829, he returned to Connecticut, and preached in Stratfield, a parish in the town of Fairfield, until April, 1831, when he was called to the pastoral charge of the Baptist Church in New Haven. He accepted the call, and his connection with this church continued about three years, during which a rich blessing attended his ministry.

In the spring of 1835, he removed to Plymouth, Mass.,—the last scene of his pastoral labours. While here, his health began seriously to suffer; and early in 1838, at the solicitation of many friends in Connecticut, he was induced to return to Hartford for the purpose of resuming the editorial care of the Christian Secretary, of which, as already stated, he was the original editor, in 1822. But his work on earth was nearly finished. He was able to edit only two or three numbers of the paper,—his health continuing to decline until the 26th of October, 1838, when he quietly but joyfully passed to his eternal rest.

It was after his return to Hartford for the last time that I became intimately acquainted with him. I had an opportunity of knowing well the exercises of his mind in the prospect of death. He looked forward to the event, for some time previous, with perfect serenity. He had no raptures, but, as he expressed it in my hearing, 'a comfortable hope.' "Brother T," said he, "I feel that I have come to a serious point. I find it necessary to look to the ground of my hope, not carelessly and superficially, but seriously and prayerfully. I have preached the Gospel to others; but things appear to me in a very different light now. In looking back upon my past life, I have only to regret that I have not loved Christ enough, and I don't even now; but I have a comfortable hope. I have no ecstacies. They are too flashy things to sustain the hope of a dying man; but I have *a comfortable hope—a comfortable hope!*"—repeating the words with an emphasis and intonation peculiar to himself.

He spoke several times most affectionately of the kindness of his friends, and particularly of his son Elisha, then not converted, and expressed his confidence that, in answer to his parents' prayers, he would, in due time, be brought into the fold of Christ. This confidence was justified, years after the death of his father, not only by the conversion of that son, but by his call to the work of the Christian ministry.

When I was present on another occasion with two Christian friends, Mr. Cushman repeated the same expressions of confidence and hope. He told us that he had no anxiety about any thing now. Said he,—"My temporal affairs I leave with my friends, my spiritual I leave in better hands." Speaking of his sinfulness, which he seemed much to dwell upon, he

added,—"Notwithstanding that, I can look forward to eternity with a smile. I look up, and the shining of a Saviour's presence cheers my heart. I long to join the blissful throng, and I feel as if I should. I think now of little else but Christ; my whole soul is occupied in the contemplation of his glory."

The last time I saw him was on the morning previous to his death. He was then rapidly sinking. Being asked in respect to the state of his mind, he roused himself, and replied,—"a good support—a good support!" He had occasion to take some soothing medicine, which, for the moment, affected his breathing, and caused him to pant severely; on which he said,—"This panting—but I don't pant enough after Christ"—and then dwelt, in a delightful strain, upon the ineffable consolations which, through grace, he was permitted to enjoy. He remained in the same tranquil state of mind till the moment of his departure. He had a severe turn about an hour previous, but it passed away, and left him in comparative ease. He kept saying, now and then, "a few minutes more, and I shall be at rest." He told the attendants that he did not wish to be moved; that he was "going," and wanted to pass away quiet and undisturbed. A little after midnight, he fell asleep in Jesus without a struggle or a groan.

His Funeral was attended by a large concourse of friends and citizens. Being at that time Pastor of the Second Baptist Church in this city, I was requested by the family to preach his Funeral Sermon, which I did from the words,—"I have fought a good fight," &c.

Mr. Cushman was mainly self-educated; but he had naturally a vigorous and fruitful mind. He was versatile in his powers, dignified and courteous in his manners, and possessed, in a very considerable degree, the capacity for popular impression. The church which he served here, was greatly increased under his ministry. He exerted an important influence in Deliberative Bodies, and often presided in Ecclesiastical Conventions, and Associations of his denomination in the State. He was also much esteemed by the community at large, and was frequently called to bear a part on public occasions. His powers of extemporaneous address were considerable. His self-possession, aptness, wit, and occasional facility of expression, made him a general favourite. His good temper added not a little to his influence. As an illustration of the unusual tact which he displayed in presiding at Councils, I may mention the following incident:—He occupied the Moderator's Chair in a somewhat exciting Council, and had occasion to call one of his older brethren to order. The brother was a little vexed, and in a hasty tone objected to the assumption (as he called it) of one so much his junior. To which Mr. Cushman, as it was said, with an air of quiet but very marked significance, replied that though he who occupied the Chair was obliged to acknowledge his comparative youthfulness, yet, if his good brother would please to observe, the Chair which he occupied was much older than either of them. The Chair happened in reality to be a venerable piece of furniture, and all present seemed to feel that there was "enough said."

Mr. Cushman's preaching was simple, instructive, and often eloquent. His voice was highly musical, and adapted itself with the greatest ease to

the varying moods of his mind and heart. Sometimes he indulged in quaint turns of thought and expression, and not unfrequently enlivened his discourses by appropriate anecdotes and figurative illustrations. He had a poetical turn, and in his preaching made great use of the more imaginative and striking phrases of Holy Writ. Young people listened to him with great interest. His preaching, so far as language was concerned, was generally purely extemporaneous. He had the gift of accurate and easy expression on all occasions, and seldom put pen to paper for any of his pulpit preparations. He was much esteemed as a Pastor and friend, and spent considerable time in visiting his flock. Of medium height, his appearance was agreeable, without being particularly striking. His manner in the pulpit was pleasing and impressive.

Mr. Cushman was married on the 30th of August, 1812, to Elizabeth Bailey, of Kingston, Mass., by whom he had five sons, one of whom, bearing his own name, is the highly respected Pastor of the Church in Deep River, Conn. The widow and three of the children, still survive.

Mr. Cushman's publications are A Sermon entitled "Christian Fortitude," delivered in presence of a Company of the United States' Troops, about to march upon the Frontier, 1813; An Address on the Anniversary of our National Independence; A Sermon, preached at the Annual Election, before the Governor and Legislature of Connecticut, 1820; and An Address delivered at the request of the Young Men of Plymouth, Mass., on the Anniversary of the Birth of Washington, 1835.

I am, my dear Sir,

Very truly yours,

ROBERT TURNBULL.

DANIEL SHARP, D. D.*

1809—1853.

Daniel Sharp, the youngest child of the Rev. John and Susanna Sharp, was born at Huddersfield, in the County of York, England, December 25, 1783. His father was a Baptist clergyman, and continued till his death the beloved and honoured Pastor of a Church in Farnley, Yorkshire. His early years he spent under the parental roof, and he always cherished the memory of his parents with the most affectionate respect. He was, of course, religiously educated, and while he was yet quite young, gave evidence of having embraced Christianity as a vital principle. He, originally, joined an Independent Church, but, subsequently, as the result of inquiry and conviction, became a Baptist.

Having established a high character for ability and integrity in secular life, he was engaged by a large commercial house in Yorkshire to come to the United States as their agent or factor. He arrived in New York, October 4, 1805, and soon became a member of the church of which the

* Dr. Stow's Fun. Serm.—Boston Daily Adv. 1853.—MS. from his son, Dr. J. C. Sharp.

Rev. John Williams was Pastor. From the beginning he made a decidedly favourable impression upon his brethren, in respect to both talents and piety; and the idea soon suggested itself to them, that he might make an acceptable and useful minister of the Gospel. His own views were so far in accordance with theirs that he undertook the service of a lay preacher, at the same time attending faithfully to his mercantile engagements. It was not long, however, before he retired from those engagements altogether, with a view to devote himself to preparation for the sacred office. The duties of his agency were assumed by a friend, who gave to him the whole emolument; and, immediately after this, he proceeded to Philadelphia, and commenced his theological studies under the direction of the Rev. Dr. Staughton.

He was set apart as Pastor of the Baptist Church at Newark, N. J., May 17, 1809. In September following, he made his first visit to New England, and preached on the Sabbath for the Rev. Caleb Blood, Pastor of the Third (now Charles Street) Church, Boston. After the resignation of Mr. Blood in June, 1810, he was invited to supply the vacancy. This invitation he declined; but, when renewed in 1811, he visited the church, and decided to comply with their wishes. He was publicly recognised as their Pastor, April 20, 1812.

Here a wide field of usefulness opened before him. He became at once associated with Dr. Baldwin and others in the benevolent enterprises of the day. He was an active member of the Massachusetts Baptist Missionary Society, whose object was the evangelization of the destitute portions of our own country. For several years, he was associate editor of the American Baptist Magazine. When information came from Calcutta that the Rev. Messrs. Judson and Rice had become Baptists, and were desirous of commencing an American Baptist Mission in the East, no one was more ready than he to respond favourably to the call; and, accordingly, a Society was formed "for the Propagation of the Gospel in India," and he, as its Secretary, conducted the correspondence. When the General Convention of the Baptist denomination in the United States was formed, in Philadelphia, in 1814, he sympathized earnestly with its plans, and almost from the beginning was one of its officers. For many years he was President of its Acting Board; and, after the name of the organization was changed, he was elected the first President of the American Baptist Missionary Union.

In 1814, he was one of the originators of an Association which afterwards grew into the Northern Baptist Education Society. He always strongly favoured a high standard of ministerial education. With the origin and history of the Newton Theological Seminary he was closely identified, and for eighteen years was President of its Board of Trustees.

He was chosen a Fellow of Brown University in 1828, and held the office to the close of his life. From the same institution he received the degree of Master of Arts in 1811, and that of Doctor of Divinity in 1828. The latter degree was also conferred upon him, in 1843, by Harvard University, of whose Board of Overseers he was appointed a member in 1846.

In April, 1852, was celebrated the Fortieth Anniversary of Dr. Sharp's settlement in Charles Street. The occasion, which was one of great interest, is particularly noticed in the Rev. Dr. Magoon's communication, forming a part of this sketch.

Dr. Sharp possessed naturally a vigorous constitution, and his general health was such, during nearly the whole period of his ministry, that he was able to perform the duties of his vocation without interruption. During the autumn of 1852, however, it became obvious to his friends that his bodily strength and activity were beginning to wane, and that prudence demanded at least an abatement of his labours. As the winter passed off, the evidences of decay became still more manifest, and in the spring it was thought proper that he should avail himself of some more genial climate. Accordingly, in April, he travelled South as far as Baltimore, with an intention to remain there a few weeks, and then to extend his journey still farther, if circumstances should seem to favour it. After remaining in Baltimore a fortnight,—during which time his health seemed to improve,—he accepted an invitation of a valued friend, Robert P. Brown, Esq., to visit him at his residence, a few miles distant. Here he was surrounded with every thing that could minister to his comfort, and he determined to remain until the season should be so far advanced that he might return home without any exposure from a Northern climate. For several weeks his prospect seemed encouraging; but, early in June, he exhibited some symptoms that occasioned alarm, and soon brought several members of his family to visit him. They came, however, only to see him languish and die. He lingered, in the utmost composure and resignation, until the 23d of that month, when he passed gently to his final home. His remains were taken immediately to Boston, and an examination, made the day following, disclosed no trace of disease in any of the organs, and left no doubt that "the essential cause of his decay and death was some failure in the subtle processes by which the blood is elaborated from the materials destined for its renewal." A Commemorative Discourse was addressed to the bereaved flock, by the Rev. Baron Stow, D. D., and was published.

The following letter, one of the last which Dr. Sharp ever wrote, was addressed to an intimate friend in Boston, and is here inserted as illustrative not only of his particular state of mind at that time, but of the genial, contented, trusting spirit that gave tone to his general character:—

"STONELEIGH, Baltimore Co., Md.,
May 3, 1853.

"I thank you most sincerely for your kind and sympathetic letter. I reciprocate all your good wishes and affectionate expressions. Your friendly words have often cheered me. I think of the many pleasant walks and interviews we have had together, with great, very great satisfaction. To me friendship has ever been and is the wine of life. I would not live secluded and alone, could I help it. My motto is 'Poor is the friendless master of a world.' I think with great pleasure on former years and the friends that have been gathered around me. We may have other interviews on earth before the last blessed and permanent meeting in Heaven.

"I have been more than a week at my most excellent friend's mansion, Robert P. Brown, Esq., about six miles from Baltimore. He and his excellent lady have been to us as a son and a daughter. I hope I am a little better, and yet I fear I never shall be so '*Sharp*' and energetic as heretofore, nor so instant in season and out of season

in regard to my pulpit ministrations. Well, I will not complain. I am perfectly satisfied with the allotments of Divine Providence, and trust my life has not been wholly in vain. Mrs. S. unites with me in kind regards to Mrs N., and best wishes for the welfare of your children.

"Truly yours,

DANIEL SHARP."

Dr. Sharp was married on the 1st of January, 1818, to Ann, daughter of John Cauldwell, of New York, formerly of Birmingham, England. They had eleven children, nine of whom, with their mother, are still (1859) living.

The following are Dr. Sharp's publications:—A Discourse delivered before the Governor, Council, and Legislature of Massachusetts, on the Anniversary Election, 1824. A Sermon occasioned by the Death of His Excellency William Eustis, late Governor of Massachusetts, 1824. A Fast Day Sermon, 1828. A Sermon delivered at the Interment of the Rev. Stephen Gano, A. M., 1828. A Sermon at the Ordination of Ebenezer Thresher, Jr., at Portland, 1828. Obligations of Christians to the Heathen: A Sermon delivered before the Baptist General Convention, in Philadelphia, 1829. Reflections against the Baptists refuted: A Sermon delivered at the Dedication of the Baptist Meeting House in New Bedford, 1829. A Tribute of Respect to the Character and Memory of Mr. Ensign Lincoln, 1832. Apostolic Mode of Preaching: A Sermon delivered in Boston before the Conference of Baptist Ministers, 1832. Counsels and Cautions: The Substance of an Address read before the Conference of Baptist Ministers in Massachusetts, at their Annual Meeting in Boston, 1835. Artillery Election Sermon, 1840. Hints on Modern Evangelism, and on the Elements of a Church's Prosperity: A Discourse delivered in the Charles Street Baptist Church, Boston, 1842. The Wisdom and Goodness of God in our Calamities: A Discourse delivered on Thanksgiving Day, 1842. A Sermon occasioned by the Death of the Rev. Dr. Bolles, 1844. Recognition of Friends in Heaven: A Discourse. (Four Editions.) A Sermon delivered at the Dedication of the Meeting House of the Oliver Street Baptist Church, New York, 1845. Plea for Peace: A Discourse delivered on Fast Day, 1846. Honour to whom Honour: A Sermon on the Death of John Quincy Adams, 1848. A Discourse on occasion of the Celebration of the Fortieth Anniversary of his Ministry in Boston, 1852.

I had the pleasure of knowing Dr. Sharp quite well during the latter years of his life. My first introduction to him was in Tremont Street, Boston, about the year 1840, by the venerable and genial Dr. Pierce, of Brookline, who saw him walking in advance of us, and proposed that we should hasten to overtake him. I had but a few words of conversation with him at the time, but was much impressed by his bland and cordial manner, as well as his truly venerable appearance; and, after we parted with him, Dr. P., I remember, passed a high compliment on his urbanity, intelligence, and liberality. After this, I saw him several times, once at least at his house, and once or twice at my own, and every conversation I had with him only served to strengthen my first impression in respect to his character. He seemed to me a highly accomplished man, with enlightened and liberal views, of great frankness and gentleness of temper, of a

mind well furnished and prompt to communicate, friendly to all substantial improvement, but deadly hostile to what he regarded as reckless innovation. His fine expressive face, his flowing locks, his composed, dignified, and yet cheerful, manner, his graceful and intelligent style of conversation, and his serious and devout spirit, come gratefully to my remembrance, and render it only a labour of love which I now perform in attempting to embalm his memory.

FROM THE REV. BARNAS SEARS, D. D.,
PRESIDENT OF BROWN UNIVERSITY.

Boston, July 10, 1854.

Rev. and dear Sir: I comply most willingly with your request to furnish you with a few reminiscences of the late Dr. Sharp, illustrative of his personal character.

My acquaintance with him commenced about the year 1821, and soon grew into an intimacy which continued until the time of his death. He was naturally of a noble character, being perfectly sincere, open-hearted and generous. The strict integrity of his heart, led him, as if by a law of necessity, to the exercise of exact justice and impartiality in his dealings and intercourse with men. Meanness and selfishness were alien to his nature. He would resort to no subterfuges to extricate himself from difficulty, but would always speak the truth without colouring, sooner withholding what was in his own favour than exaggerating it. In all the relations of life, he exhibited a character so pure and lofty as to win general admiration. He seemed to act from instinct, or from an innate sense of propriety, which was a sure guide, even where there was not a moment for reflection. His Christian character took its form from these elements of his natural character. He sympathized in his whole being with the ethical part of Christianity. For metaphysical theories of the Gospel, or speculations upon the philosophy of religion, he had no taste. He held conscientiously to a clearly defined system of doctrines, as the basis of Christian morals, and he often stated and illustrated them, but always for practical purposes. Polemic Theology he utterly abhorred. Though he was as earnest in following his own religious opinions as he was catholic in spirit, he often repeated the remark that nothing pained him so much as men's angry disputes about the love and mercy of God. The Christian graces were his favourite themes in the pulpit. He attached little importance to a merely intellectual orthodoxy, unaccompanied by a spiritual life, modelled after that of Christ. His strong feelings often made him break forth in a strain of animated and even powerful declamation in his sermons, but it was usually the more generous sentiments that warmed his passions, and opened the deepest fountains of his heart. He had, however, a lofty tone of rebuke, and even of disdain, for degrading vices, but it never singled out individuals for public odium.

As a member of deliberative bodies, he was distinguished for his straightforward honesty, fairness, and courtesy. He was no partisan. He treated all propositions according to their supposed merits, and not according to the parties with which they originated. If his friends were inclined to use management to accomplish their purposes, they were obliged to go without him. He was not a great originator of plans, but was a ready and zealous advocate of them when proposed by others, and a judicious adviser if they needed any modifications. He was often called to preside over ecclesiastical bodies, and here it was that he appeared to peculiar advantage. His personal dignity, his calmness and sobriety, his courtesy and pacific temper fitted him admirably

for this office. In his person, though not above the middle size, he had a manly bearing and a commanding presence. Standing erect, with a face that looked onward and upward, and features large and regular, the chin square, the lips slightly compressed, the forehead expanded and crowned with thin and floating silvery locks, he fixed the attention of an assembly the moment he rose to speak. His speech was deliberate and exact, uttered at first in a low, clear tone, with a perfect articulation, and afterwards rising to a loftier pitch, as a glow of feeling succeeded to calmness. His voice was full and strong, always pleasant and sometimes musical. His tones and inflexions were constantly varied, so as never to weary his audience with monotony. Occasionally, there was an appearance of too much effort in this, as well as in bold and powerful action. He often, while speaking, raised both arms above his head, and then brought them down laterally with a tension of the muscles, as if he would throw out his ideas to the ends of the earth. His language, though unadorned, was well chosen and chaste, and not unfrequently beautiful in its simplicity. It was genuine English, without the slightest mark either of provincialism or of foreign idiom. His literary culture was founded entirely on the reading of the English classics.

Soon after coming to this country, and while yet a young man, Mr. Sharp, by the advice of his friends, resorted to Dr. Staughton, then settled in Philadelphia, to pursue his studies preparatory to the ministry. "The first night I ever spent in his house," he once remarked to me, "he requested me, as I retired, to set out my boots to be blacked. The next morning early, as I stepped out into the yard, I saw Dr. Staughton with brush in hand, blacking my boots! From that day to this, when I have been a guest in the house of a brother, I have been on my guard in this respect." "My first appearance in the pulpit," he remarked at another time, "was not very ministerial; it was with white vest and pants." "For any success I may have had in the pulpit," said he, "I am more indebted to the instructions and example of Dr. Staughton than to any thing else. He taught me to throw out my voice with boldness and energy, and to deliver my discourses in an earnest and impressive manner. It is a great fault in our Theological Seminaries that so little is done to improve young men in the delivery as well as in the composition of sermons." This he said to me as being a teacher in such a Seminary. Once, when a man of celebrity was to preach in his pulpit, and great expectation was raised, the Rev. Dr. Baldwin, who, with some others was seated in the pulpit, and waiting for the arrival of the preacher, manifested much anxiety, lest he should be called on to officiate in case of a disappointment, and turned to Dr. Sharp, saying,—"What shall we do if he should not come?" "Don't be disturbed," replied the latter, "I can always fill my own pulpit,"—(this last word being pronounced with the *u* short.) He had a self-reliance which secured him against all timidity and trepidation when he had a duty to perform.

At a certain meeting of a large ecclesiastical body, it was believed by some that a Board of Managers was chosen on strictly party principles, and he was supposed to be implicated in the transaction. One clerical brother went so far as to break off intercourse with him on this account. But no person could well continue long at variance with such a man. After a year or more the individual came to Dr. Sharp, wishing to renew old friendship, but honestly told his grievance. "My dear brother," replied Dr. Sharp, "I took the list of the old Board just as it was, erased but one name which was that of a personal friend, and inserted yours in its place." The reconciliation was easy. This incident furnishes but a fair illustration of his magnanimity in such circumstances. His motto was "It always takes two parties to quarrel;" and his practice was to refuse to be one of the parties. He was some-

times supposed to be haughty, and more than once said in public, "There are men that will call another proud, simply because God Almighty made him straight."

It was my happiness to meet him often, during the last years of his life, in his favourite walk, which I had occasion to pass daily in going to my office. Perhaps no clergyman in Boston was more universally respected. As his dignified form moved slowly along the way, all the older citizens showed him marked respect, and even strangers paid him a silent homage when he was pointed out to them as the Rev. Dr. Sharp. At his Funeral, all parties and classes of men joined in mourning his loss.

Very respectfully your friend and brother,

B SEARS.

FROM THE REV. STEPHEN P. HILL, D. D.

Washington City, December 20, 1858.

My dear Sir: I knew Dr. Sharp intimately and long, and perhaps of all men that I ever did know, loved and revered him the most. I have long desired to make some enduring record of my respect and affection for him, and, instead of considering it a hardship to comply with your request, I am really obliged to you for the opportunity you have afforded me of gratifying my own cherished wishes.

My acquaintance with this excellent man commenced about the year 1825, when I was just tremblingly treading, as it were, on the threshold of a new life. He was not my Pastor, but no Pastor could have taken me by the hand more kindly, or encouraged and assisted me more to find a sphere of honourable usefulness in life than he did. I was then a timid youth, but, from the first time I saw him, he inspired me with confidence, and won my heart.

> "Loved as a son, in him I early found
> "A father such as I shall ne'er forget."

I may say with confidence that Dr. Sharp possessed a true nobility of character. His manners were uniformly dignified, yet gentle; his judgments were remarkably correct; his principles firm and deep; and his feelings exquisitely delicate and tender. He had the greatest possible repugnance to every thing approaching bigotry, or cant, or insincerity, or humbug. He could not for a moment sympathize with any thing that had the semblance of disingenuousness—he abhorred every policy that had a crook in it, and every means for accomplishing even a good end, that were unworthy, or even equivocal. Indeed he was one of those men,—such as William Jay describes Cornelius Winter to be,—("unlike the carbuncle, that, while it looks on fire, is found, when touched, to be as cold as other stones,)—who, when most known and longest inspected and understood, are most valued and loved." In his friendships he was both true and constant. To the young he was most kind and condescending—without assuming towards them any airs of superiority, he always, in his intercourse with them, showed himself the instructive companion and the faithful guide. I never knew him indulge in boisterous merriment; I never knew a foolish word fall from his lips; and yet no one was more susceptible of a well regulated social enjoyment, or more capable of relishing whatever was refined and beautiful in nature and art. He possessed a quiet humour, which he knew when and where to use, and which, to both old and young, gave an additional charm to his conversation. I remember many interviews with him, and under a great variety of circumstances, all of which were illustrative, in a greater or less degree, of the characteristics which I am now attributing to him—his conversation always showed his delicate perception of the fitting and useful, his great knowledge of human nature, or his genuine

love to God and man. He had stored his mind, in early life, with the choicest passages from the best poets, and would often repeat some of these in our walks, with an evidently high relish, and in a manner that showed a very nice perception of their beauties.

I must say something of Dr. Sharp as a Preacher. His voice was rich and full, and his elocution altogether natural and impressive. He had also an uncommonly fine sensibility—there was a chord strung in his heart whose vibrations could not fail to affect other hearts; and here, I think, was one great secret of his power. I remember what effect he would sometimes give to a few words by the tenderness and dignity with which he would utter them. I was present at a meeting in Boston convened for the purpose of establishing a Theological Institution—it must have been, I think, in the year 1825. He alluded to the Sermon preached before the Legislature of Massachusetts, to which he had just been listening, and also to the death of John Williams, a venerable minister of New York, of which he had just heard; and his remarks, though very few, left an impression that time would not be likely to efface. There are other instances in which, by a brief allusion to the blind, or the deaf and dumb, or by the simple repetition of a passage of Scripture, such as, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling," his trembling lip and touching cadence produced an effect which even those who felt it could not adequately describe.

Dr. Sharp's sermons were always listened to with pleasure and edification, and often with great delight. I remember, as an example, his sermon on the death of Dr. Gano, delivered at Providence, when I was a member of Brown University. I happened to occupy the same pew with Nathaniel Searle Esq., a man of profound learning and great legal acumen, and probably at that time at the head of the Rhode Island Bar. I observed that he listened to the sermon with deep and increasing interest, and the moment it was concluded, he arose to his feet, and exclaimed with great emphasis and evidently strong emotion—"Excellent, Excellent." His sermons, if not always remarkable for pathos, were sure to be eminently practical; and when he preached the doctrines of the Gospel, he uniformly presented them in their bearings on the hearts and lives of men. Not a few were converted under his ministry, and among them are some of the most consistent and useful Christians whom I have ever known. His labours were often put in requisition for extraordinary occasions, and I believe he never failed to meet fully the demands of any occasion on which he undertook to officiate.

Dr. Sharp's voice was not often heard in deliberative bodies. He was not a man of sudden impulses. His mind, as well as his manner, was calm and deliberate. But when he did speak on these occasions, his words always carried great weight. He had a reputation for wisdom, integrity, consistency, and piety, that gave an authority to his utterances which few of his contemporaries could claim.

Dr. Sharp, if I mistake not, had an extensive correspondence. He allowed me a place among his correspondents through a long period, extending to nearly the close of his life; and I am inclined to think that the last letter he ever wrote was addressed to me. As these letters bring out some of his fine traits better perhaps than they can be presented in any other way, I will take the liberty to conclude this communication by a few extracts from them, taken almost at random.

"New York, May 14, 1831.

"My dear Friend and Brother:

"I have this moment received your letter. The thought that you were supplying my pulpit and performing pastoral duties in my place for my people, has been a great relief to my mind. I have had, indeed, no anxiety that my congregation would suffer

by my absence. It has always been my happiness to dwell among a most affectionate people. They have loved me and mine, not in word and in tongue, but in deed and in truth. Should my health be restored, and my life continued, I trust I shall be enabled to manifest my gratitude to them for all their kindness, by labouring for their souls' salvation. I have no greater desire than to see my people walking in the truth. My prayer to God for them is that they may be saved.

"Your account of the inquiring meeting is truly refreshing to my heart. I rejoice that there is such a state of religious feeling, and yet I feel greatly tried from the apprehension that duties which, in health, would afford me the greatest pleasure, will now be injurious to me. I am often fearful that my people may become impatient and dissatisfied, and conclude that I shall in future be good for nothing. Well, the Lord's will be done. I leave myself in his hands. Oh! for grace to say from the heart 'Though He slay me yet will I trust in Him.'"

"October 12, 1831.

"My dear young Friend:

"Your letter of the 4th came to hand this morning. I had heard of your Discourse on Family Prayer—it never occurred to me that the subject was at all improper even for a young man. I wanted, however, to see you in relation to that discourse. One of my judicious brethren, who thinks highly of you, and feels very kindly towards you, remarked that he thought you were not sufficiently discriminating;—that you took it for granted that all had family prayer. He thought that on this subject Christians should have been addressed more distinctly, as he supposed it was not proper for sinners, while they remained so, to maintain family prayer. As I had not seen nor heard the sermon, I could say nothing, only I presumed that he must have misapprehended you, or that it was a sermon not maturely prepared. You will excuse the freedom of these remarks, and not be discouraged by them, but make the best improvement of these strictures. It may not be improper to examine and weigh the expressions of the sermon, in view of what has been remarked.

"I feel flattered by the confidence you are pleased to place in my judgment. But I really regret that you have asked my advice. I should, however, be unworthy of your friendship, did I not, in a spirit of kindness, express to you my opinions.

"I am, my dear Brother, decided in the opinion that you will act unwisely to accept of an invitation from any Society until you have finished your studies. Every year increases my conviction of the great importance of as thorough a theological education as our young men can obtain. You know the charges which have been heaped on the Baptist ministry as illiterate, and, on almost every subject, uninformed. There has been too much truth in these charges. It is time that we redeem our character. But this is a trifling consideration, compared with the intellectual progress of society. Surrounded by an educated community, how important that ministers should be well educated! Were you to leave your studies prematurely, you would regret it ever afterwards; besides, the example would be unfortunate. Were you to leave at the commencement of the Senior year, others might feel justified in doing the same, and the pleasure of seeing those who have completed their regular course, may but seldom be realized. * * * * * * * * * *

"I resume my pen at the house of a friend. If my own experience is good for anything, I would suggest the great importance of completing your studies before you enter on the active duties of the ministry. You will find but little time for general studies after you become a Pastor. A stock of facts, arguments, and principles of interpretation &c., is of very great moment to a young preacher. Were I a private member of a church, I would prefer getting along as well as we could for a year, and then invite you, than to invite you at present. But I will wait until I see you, and then I can say many things *viva voce*, that it would be improper to put on paper."

"October 30, 1833.

"I most cordially approve of your intention of giving an Historical sketch of the First Baptist Church in Haverhill, and of your predecessors in the ministry. I never had the pleasure of seeing Dr. Smith, but I have been assured by those who knew him well, that he was a man of highly respectable talents. Although his sentiments rendered him obnoxious to the Congregationalists of that day, yet he was so gentlemanly in his manners that he finally won the respect and good-will of all with whom he had intercourse. Instead of returning evil for evil, he blessed those who cursed him, and prayed for those who despitefully used and persecuted him. It has been said of him that he outlived all his enemies,—by gradually compelling them to be his friends.

"Mr. Batchelder was a man of extensive information. He manifested a deep interest in the prosperity of the denomination, and in labours among the destitute he was abundant. He had a good share of common sense, and was a peacemaker among his brethren."

"October 28, 1834.

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"'I know that tears have their own sweetness too.' But while the gushing tear-drop will sometimes course its way down your cheek, yet I persuade myself you will not yield to unwilling expressions of regret. While you mourn, you will not murmur at a dispensation which has introduced one so loved, to 'an inheritance incorruptible, undefiled, and that fadeth not away.'

"It is a remark of Luther that afflictions are specially sent to ministers to qualify them for greater usefulness. Perhaps God has some gracious designs towards sinners, and towards his Church, in this, to you, most painful visitation. He has placed this burden upon you, that you may know how to bear the burdens of others. He will comfort you, that you may know how to comfort others, and thus your affliction will work not only for your own, but for others' good.

"The beautiful lines with which you favoured us, on the death of our dear Nette, not only pleased but consoled us, and the thought may be reviving to your own spirit that 'God's house is greater than' *your* house will ever be on earth. Yes, the Saviour has gone to prepare mansions for all that love Him, and if He prepares them, how convenient, how glorious must they be!"

"January 26, 1835.

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"You will be gratified to learn that my dear Ann, who is now at the Deaf and Dumb Institution at New York, is a hopeful and happy subject of Divine grace. She has addressed an interesting, intelligent and delightful letter to us, giving a history of her religious experience. I have scarcely ever read a more sensible, discriminating and clear statement of the operations of a mind in its transition from darkness to light, and from indifference to deep interest in Divine things."

January 8, 1836.

* * * * * * * * * * * * *

"In regard to the 'two Tables'* on which the Law was written, and by whom, I have not had time to give the subject a critical examination. I have, however, looked at several parallel passages, and cannot get away from the conviction that the Prophet, by repeated and reiterated declarations, intended to place the fact beyond the possibility of a doubt that the Law was miraculously inscribed on the two stones by the finger or direct power of God. I beg it to be understood, however, that the question, as a critical one, is new to me, and that I have not given that attention to it, owing to other engagements, which entitles my opinion to any special regard. Acts are often and properly ascribed to the Lord, which were in truth performed by his servants. They were simply instruments. He commanded, guided, sustained, controlled them. Moses smote the waters with his rod, so that they became two heaps. Yet it is not more

* Relating to a correspondence between Dr. Brantly and myself on this subject.

rational than scriptural to say that the Lord opened a path for his people in the sea. He divided the waters that they became two heaps. So the wicked are his sword—but the hand, the power, the direction given to it, is by the Lord. Had it been simply said that the Lord gave the Law on two tables of stone, it would have been a rational interpretation to have supposed that He directed and inspired Moses to do it. But there is so much guarded particularity, stating what Moses did, and what the Lord did,—intimating, nay, stating, that he found the stones thus written upon,—and not by the finger of Moses, but by the finger of God, that I cannot resist the conclusion that we are to understand the Historian as repeating a fact that *literally* and *really* occurred, namely,—that, without the instrumentality of the Prophet, the Law was written on the tables of stone by the immediate intervention of Jehovah.

"I must confess that I was pleased with the suggestion of Dr. B. It was more in accordance with my views of Divine communications, that they should be the communications of the Divine mind to the mind of Moses, than that this mind should leave its impression on stones; and I opened to the passage in question rather *hoping* that it might be susceptible of such an explanation—but I think it is not.

"Should I be able to give the subject more serious reflection and investigation, and gain any new light upon it, I will let you know. Meanwhile, let us be very anxious to have the Law inscribed upon our hearts. May our lives be a beautiful transcript of its requirements."

"June 8, 1852.

"I need not say that I would have been exceedingly happy to have seen you at our Anniversary on the 29th of April.* It was a most interesting day. I dreaded its approach, lest something should be said or done that might be out of taste or give offence to some one. But I believe not a word was said, or a movement made, during the day, that was out of character with the occasion. Of course, there were too many laudatory expressions, according to my humble opinion, but, on the whole, they were tempered with so much good sense, and so little ostentation or seeming flattery, as to be well received. I believe no one felt jealousy or envy; and I trust that the subject of eulogy was not so 'lifted up above measure as to need a thorn in the flesh, a messenger of Satan to buffet him.' * * * * * * * *

"I suppose you may not have heard that my dear Ann lost her most excellent husband on the 26th of March last. He and Ann were about as happy a couple as you ever knew. Discordant sounds could not well be heard, as they were mutes—but neither were there any discordant looks, any frowning brows, or clouded countenances. These were always lighted up by the sunshine of joy and love. It was a sad day when Mr. Loring was taken away, although I believe it was from the evil to come. She is now with us, feeling her loss, but endeavouring to feel resigned to it. I need not tell you what a dear girl she is, and how much she is loved by her parents and her family."

Trusting that this memorial, slight as it is, may awaken in other minds some pleasant recollections of one so greatly beloved, and be in some degree profitable to the readers of your work,

I am, Reverend and dear Sir,

Yours very respectfully,

STEPHEN P. HILL.

FROM THE REV. E. L. MAGOON, D. D.

ALBANY, June 27, 1859.

Dear Doctor Sprague: You kindly requested me to add some "Memorial" to the cluster you are collecting of the departed Baptists of our common Zion. A grateful appreciation of your magnanimous and discriminating

* The fortieth Anniversary of his settlement with his people.

labours in this special field of authorship, as well as the strong personal esteem I feel for you as a senior associate in the ministry of our city, impels me to consult your wishes in every possible mode.

In looking round for the subject of a brief sketch, I can think of none more vivid in recollection, or more worthy to be emulated by coming generations, than Daniel Sharp, D. D., late Pastor of the Charles Street Church, Boston. But a more skilful hand has already prepared a portraiture of that noble master for your work, and I need only indicate, in behalf of many others of my own age, how much gratitude is due "*The Young Man's Friend.*"

Elsewhere, your readers will learn how Dr. Sharp came, in commercial pursuits, to New York, was there converted, and joined the Baptist Church in Oliver Street. Thence he was set apart to the ministry, and grew gray but not imbecile in the service of the same charge. At the end of forty years in the Pastorate, a "Commemoration" was held in "Charles Street," very largely attended by Christians of all creeds, and citizens of all classes, who had learned to revere the virtues, honour the patriotism, and admire the moral grandeur, of this great public teacher, in his bold but catholic career.

As Pastor of the church wherein he found the earliest solace, and received his first credentials of confidence, I was deputed to greet the veteran on the arena of his extended struggles and sublime triumphs. Sitting here with my pen simply to recall that occasion, I am overwhelmed with a thrilling renewal of the genial festival, in which blooming youth and trembling age thronged the scene, accompanied with rich presents and congratulations so diversified and engrossing that a whole day was inadequate to express the universal appreciation of that professional life, which had been so pure in faith and beneficent in fruits. There were the same walls, pews, pulpit, galleries, organ, bell, within which, and obedient to which, the vast flock had regularly and reverently moved through a long series of years, led by the persuasive shepherd, so tenderly loved by all. And there, too, sat "*The Old Man Eloquent,*" on that memorable day, April 29, 1852, when I attempted the delicate work of alluding to him and his claims upon our esteem in the following terms:—

"It is divinely affirmed that 'God is love;' and to verify this in personal experience is the Divinity of life. The beneficence of our Maker, and the immortality of our spirit, are indicated by the fact that we are endowed with the attribute of affection, the noblest exercise of which ever occasions the purest joy. The best part of our existence is made to consist in that which is lived in the welfare of others. Admiration is godlike animation. Magnanimously to appreciate excellence is at once the prophecy and guaranty of its possession. When the ingenuous pay tribute to merit, they appropriate it. He who most habitually and justly recognises and proclaims the cream of goodness in others, will himself be the last to grow meagre on mental skim-milk. We must expand, fortify, and adorn our own nature, while we are prompt to aid, and zealous to commend, our struggling comrades in the path of life. The only way to Deity is through humanity, and the soul partakes of the Divine nature just so far as it participates in the fountain of love. This is the source where young genius finds its magical inspiration and creative wand. It is the vital heat which prevents the paralytic worship of self. As the passion for Iphigenia changed the rustic nature of Cymon to refined civility, so does reverential esteem the uncouth and impotent into the possession of colossal power, invested with a celestial use.

"Moreover, it is interesting to observe how we are made susceptible of the profoundest emotions, in the presence only of matter the most venerable, and mind the most worn. True greatness is the outgrowth of itself alone; it is never enhanced by the praise of men, but attains all its worth and magnitude

in spite of them. But, when the greatest obstacles have been conquered, the victor is sure to win the widest and best applause. A petted plant may be fragrant in the hot-house, and a puny sapling may stand gracefully on the common; but our deeper emotions are elicited by the unsheltered oak, which, already hoary with age, and scarred by storms, still towers in verdure, and throws its branches to the blast, using earth only as a standing place, whence to stretch a hardy growth toward heaven.

"Washington's inauguration costume, with all its chaste splendour, is much less attractive to the thoughtful patriot than his sooty camp-utensils and battered field-arms. A new ship in elegant attire, and a fresh recruit in gaudy uniform, may please for the moment; but our permanent admiration is reserved for some dismantled "Dreadnaught," or mutilated "Old Guard," antique in model and dress, it may be, but redolent of that undecaying honour which protracted and heroic service forever commands.

"But let not these analogies belie our intentions. We come not here to contemplate what was once efficient, and at the same time lament that it is fast growing obsolete. The "Dreadnaught" of our admiration is yet staunch and seaworthy, from keelson to royal block; has all original ordnance on board, heavily charged; and, with banner flying unstained and fearless as ever before, is no laid-up craft, but still fleet and strong to brave the battle and the breeze. "Old Guard," forsooth! Why, if the most agile and chivalrous amongst us would select a genial companion to trample morning dew in the vale, or chase retiring sunbeams along the steeps of soaring mountains, would he not welcome to his aspiring and joyous pursuit one whose gray hairs are all on the *outside* of his head, and whose heart has never outgrown its youth?

"This, however, is dangerous ground for filial enthusiasm to tread upon. Let us turn from the hero to the field of his forty years' war. Think of the weapons that have here been employed, and of the varied classes that have been benefitted by their use! Here childhood has come, gradually to be impressed and transformed by the almost invincible power of a permanent Pastor. His looks, tones, precepts, have stamped themselves on plastic faculties,—the first high lessons of this world, and the mighty monitor of the next. Hither youth has come, ardent and emulative, to listen to those Divine counsels designed for the enterprising, and fitted to mould the magnanimous into the grandest symmetry, imbue with the richest resources, and prompt to the most useful life. Here the matured in age and virtue have listened, through a long succession of years, with ever freshening delight, to those doctrines which furnished their earliest relief and latest strength. Before this altar of love and faith, the happy and hopeful have blended their connubial vows; here rejoicing hundreds have publicly put on Christ; and hence have two generations departed to the fearful glories of the spirit-land. Hither has come the lonely wanderer from his rural home, burdened with strange thoughts and feelings swelling at his heart, and, in the midst of city solitude more arid and desolate than the wilds of his native hills, has shrunk to a retired seat in yon gallery, led by the attractions of a name, and thenceforth been inspired by the influence thus enjoyed. Pressing thick and earnestly on this battle-field of exalted and comprehensive principles, citizens, patriots, and philanthropists have gathered, at first to be thrilled by the primitive enthusiasm of their champion, and then, as maturer thought gave not less heat but more solidity to professional wisdom, have looked to this beacon for guidance in the darkest hours. If brutal fanaticism kindled the flames of intolerance on neighbouring heights in the nineteenth century, as at former periods, this pulpit promptly rebuked the frenzied act. As distinguished worth passed from different spheres of human pursuit, sometimes the most opposite, to the dread tribunal that awaits us all, friendship here signalized

its own worth by discreet and merited commendation. Not with the North or the South, the East or the West, has the service of this altar been identified; but along every segment of the great circle of dogma and duty, and in measured proportion, truth has here spoken, unbought and undismayed.

"With language carefully guarded against fulsome praise, this poor appreciation of long and exhausting toil is wrung from the common mind. Oh, what must be the intense gratitude that gushes in perennial purity through more intimate hearts yet throbbing on the shores of time, and in the holier reminiscences which mingle with the bliss of Heaven! Another commemoration is in reserve, designed, like this, not so much to honour the servant as his Lord; and when, unlike this, the advance of existence will obliterate neither name nor feature from memory, but, in the rising glory of everlasting day, the fond and faithful Pastor will perfectly know and love his friends. God grant that we may all be there in the righteousness of the Redeemer, so that, while Charles Street may forever continue a recollection, mortality can never add a regret!"

On the evening after our graduation at Newton, the noble and gifted Barker of Virginia kneeled by my side, as we were together ordained by Dr. Sharp. Now he, with others of my classmates are gone from sublunary toils, favoured with many friends and much success. But the model before us all, the veteran who bore so well the heat and burden of his office, soon after the above demonstration of popular esteem, faltered and fell, like the fire-smitten soldier at the gates of Pompeii, with his armour on.

If any man on earth deserves to be esteemed while living and when departed, it is the brave and beneficent servant of Christ. It is fitting, my dear brother, that, in the evening of your own eventful day, you should garner the memories of worthy predecessors, and so feed the devout admiration of a worthy posterity when our cotemporaries too are among the dead.

Yours, very truly,

E. L. MAGOON.

LOTT CARY.*

1810—1828.

Lott Cary was born a slave, about the year 1780, in Charles City County, Va., some thirty miles below Richmond. His father was an eminently pious member of a Baptist church; and his mother, though not a communicant, still gave evidence of being a true Christian. He was their only child, and, from the character of his parents, there is no reason to doubt that he was trained up in the nurture and admonition of the Lord.

In 1804, he was removed to Richmond, and employed as a common labourer in a tobacco warehouse. Here he became dissolute and profane, and for a considerable time every thing in respect to him betokened confirmed profligacy and utter ruin. But, after two or three years, he was reclaimed from his wayward course, and was brought penitently and thankfully to accept of offered mercy through Jesus Christ. He was baptized, in 1807, by Elder John Courtney, and united with the First Baptist Church

* Taylor's Memoir.—Missionary Heroes and Martyrs.

in Richmond. At this time, he was extremely ignorant, not knowing even the Alphabet. The circumstance which first awakened in him the desire to learn to read is worthy of record. He heard his Pastor, Elder Courtney, preach a sermon on the conversation between our Lord and Nicodemus, as recorded in the third chapter of John, that interested him so much that he determined to learn to read it for himself. He, accordingly, procured a copy of the New Testament, and commenced learning his letters in the copy referred to; nor did he relax at all in his diligence till his purpose was accomplished. Some young men in the warehouse assisted him, and in a short time he was able to read the chapter with comparative ease. Shortly after this he learned to write.

About this time, he began to hold meetings with the coloured people in Richmond, and he conducted them with so much propriety and success as to suggest to the church the expediency of licensing him to preach; and, accordingly, he *was* licensed, and rendered himself highly acceptable and useful as a preacher to the coloured people, not only in Richmond, but in the surrounding country. He now applied himself diligently to the culture of his mind; and, as an illustration of his rapid intellectual development, it is stated that a gentleman, on one occasion, taking up a book which he had laid down, for a few moments, found it to be "Smith's Wealth of Nations." But while, aided by some benevolent individuals, who had become deeply interested in his behalf, he was constantly growing in knowledge, he never faltered in his fidelity to his engagements in the warehouse; and no person, black or white, in similar circumstances, it is said, ever exceeded him in the promptness and correctness which he here evinced.

In 1813, he had, by rigid economy, accumulated so much property that, with the aid which he received from some of the merchants to whose interests he had been devoted, he was able to purchase his own freedom and that of his two children,—for which he paid eight hundred and fifty dollars. He had previously lost his first wife by death, and, a year or two after this, was married a second time. He now received a regular salary, which, from time to time, was increased, until it amounted to eight hundred dollars per annum. During this time, he made frequent purchases and shipments of tobacco on his own account.

About the year 1815, he became deeply interested in the subject of Missions to Africa, and was instrumental in awakening a similar interest among many of his coloured brethren in Richmond. The consequence of this was the formation of the Richmond African Missionary Society, which contributed, annually, from a hundred to a hundred and fifty dollars to the funds of the Baptist General Convention. But no efforts for the good of Africa, which he could make in this country, seemed to satisfy him: his bosom glowed with an intense desire to go personally with the Gospel to that benighted Continent. There was indeed much that was fitted to deter him from such a purpose—on the one hand, he was pleasantly settled in his native State, was the possessor of a small farm, and had the prospect of an adequate support, and withal was eminently useful in his sphere, and greatly respected and beloved by the community in which he lived; and, on the other hand, in going to Africa, he would find his facilities for labour

greatly diminished, would have to encounter many hardships, foreseen and unforeseen, and would not improbably soon fall a victim to the sickly climate. But neither the attractions of a pleasant settlement at home, nor the forbidding circumstances which must attend his residence abroad, could prevail over his conviction that he was called of God to his degraded kinsmen according to the flesh in their own land. When interrogated, perhaps expostulated with, by a minister on the subject, his reply was to this effect:—"I am an African, and in this country, however meritorious my conduct and respectable my character, I cannot receive the credit due to either. I wish to go to a country where I shall be estimated by my merits, not by my complexion; and I feel bound to labour for my suffering race." His employers, when they ascertained that he was contemplating a removal, proposed a liberal addition to his salary; but his purpose was formed on grounds that neutralized the influence of all worldly considerations.

Early in 1819, the Journal of Messrs. Mills and Burgess, Agents of the American Colonization Society for exploring the coast of Africa, was published; and this brought Mr. Cary to a determination to remove thither, with as little delay as possible. He was accepted by the Society as one of their first emigrants, and, with Colin Teague, another coloured man who had been accustomed to speak in public, was appointed to a Mission in Africa by the Board of the Baptist General Convention. Having spent the greater part of the year 1820 in study, Messrs. Cary and Teague were ordained to the ministry and to the missionary work, in January, 1821. Mr. Cary's Farewell Sermon, delivered in the meeting-house of the First Baptist Church in Richmond, was an uncommonly felicitous effort, and wrought powerfully on an immense congregation.

The company sailed on the 23d of January, and reached their destination,—Sierra Leone, after a passage of forty-four days. But Mr. Cary, on his arrival, found his prospects much less promising than he had expected. No territory having yet been purchased by the Colonization Society, its agents would not consent to receive him and his fellow-labourer, Teague, in the capacity in which they had been sent out, and they were therefore obliged, for the time being, to work as mechanics. The next year, however, the Colony at Liberia was commenced. The intervening time, which he spent at Sierra Leone, was a period of severe trial, partly from his not having adequate means of support, and partly on account of the sickness and death of his second wife, who left him with a family of young children.

In 1822, when a purchase of territory had been made at Cape Montserado, he removed thither with his family, and was appointed Health Officer and Government Inspector. Here a new scene of trial opened upon him. He found the Colony in a most exposed condition, surrounded by hostile and savage tribes, who were watching their opportunity to exterminate the settlers. It was even proposed to give up the settlement and return to Sierra Leone; but this Mr. Cary earnestly opposed, and his courage and perseverance begat the same spirit in others. During the war with the native tribes, in November and December, 1822, he co-operated most wisely and bravely with Mr. Ashmun for the defence of the Colony. When

fifteen hundred of the exasperated natives were rushing on to exterminate the settlement, he lent the most efficient aid in rallying the broken forces, inspiring them with fresh courage, and leading them on to victory. In one of his letters he compares the little exposed company on Cape Montserado, at that time, to the Jews who, in rebuilding their city, grasped a weapon in one hand, while they laboured with the other, but adds "there has never been an hour, or a minute, no, not even when the balls were flying around my head, when I could wish myself again in America."

At this early period of the Colony, the emigrants suffered much for the lack of suitable medical attendance. Mr. Cary was led, in consequence of this, to pay special attention to the diseases of the country, thus rendering himself a valuable medical adviser. He also contributed liberally from his own limited means, and gave almost his whole time to the poor, the sick, and the afflicted.

Shortly after this, Mr. Cary was involved in some movements adverse to the authority of the Government, and originating in some misunderstanding between the Colonization Society and the settlers. The latter thought that injustice had been done them, and Mr. Cary seems to have been of the same opinion, and to have at least justified proceedings which the Society condemned. But, while acting, in some manner, as a mediator between the exasperated colonists, on the one hand, and Mr. Ashmun, the Governor, on the other, he gave his influence to restore the full authority of the laws. Mr. Ashmun, in giving an account of this disturbance to the Board, says,—"The services rendered by Lott Cary in the Colony, who has, with very few, and those recent, exceptions, done honour to the selection of the Baptist Missionary Society, under whose auspices he was sent out to Africa, entitle his agency in this affair to the most indulgent construction it will bear. The hand which records the lawless transaction, would long since have been cold in the grave, had it not been for the unwearied and painful attentions of this individual, rendered at all hours, of every description, and continued for several months."

But, notwithstanding Mr. Cary was so much occupied with the general concerns of the Colony, he never lost sight of the great object which led him to seek his abode in Africa. The church which he had originally formed at Richmond, and which was then established at Monrovia, he watched over and ministered to with all fidelity; and he also spent much time in instructing the Africans who had been rescued from the slave ships, and placed under the protection of the Colony. He had the pleasure to receive a considerable number to the fellowship of the church, and among them two or three converts from heathenism. He established a school at Monrovia, and attempted to establish another at Grand Cape Mount, about seventy miles distant, but in the latter case was not immediately successful. In 1824, he was appointed Physician to the Colony. The attention which he had previously given to diseases, especially those of the country, in connection with the suggestions of several medical men who had visited Liberia, rendered him quite competent to the new duties which were thus devolved upon him.

In January, 1825, Mr. Cary writes thus of his ministerial and missionary labours:—"The Lord has in mercy visited the settlement, and I have

had the happiness to baptize nine hopeful converts; besides, a number have joined the Methodists. The natives are more and more friendly; their confidence begins to awaken. They see that it is our wish to do them good, and hostilities have ceased with them. I have daily applications to receive their children, and have ventured to take three small boys. Our Sunday School still goes on with some hopes that the Lord will ultimately bless it to the good of numbers of the untutored tribes. The natives attend our Lord's Day worship regularly." In April, he writes to the Corresponding Secretary of the Missionary Society at Richmond, which he had helped to form,—"Tell the Board to be strong in the Lord and in the power of his might, for the work is going on here, and prospers in his hands; that the Sunday School promises a great and everlasting blessing to Africa, and on the next Lord's day there will be a discourse on the subject of Missions, with a view to get on foot, if possible, a regular school for the instruction of native children." And in June he writes,—"I know that it will be a source of much gratification to you to hear that, on the 18th of April, 1825, we established a missionary school for native children. We began with twenty-one, and have increased since up to the number of thirty-two."

In the autumn of this year, Mr. Cary was invited by the Board of the Colonization Society to visit the United States, and he was not only disposed, on various accounts, to accept the invitation, but had made all his arrangements in reference to it,—expecting to sail in April following, when he was prevented from carrying out his purpose by the prevalence of sickness in the Colony to such an extent that it was thought that his medical attentions could not be dispensed with. The intended visit was at first postponed, and afterwards abandoned.

Mr. Cary's faithful and successful efforts in behalf of the Colony commanded great and universal respect, and in September, 1826, he was appointed to the responsible office of Vice-agent. The event proved that he was eminently qualified for the place; and when, in 1828, in consequence of the return of Mr. Ashmun to this country, the whole executive responsibility passed into his hands, the utmost confidence was felt that no emergency could arise to which he would not show himself equal.

In November, 1827, Mr. Cary had the pleasure of seeing his long cherished design of establishing a school at Grand Cape Mount carried into effect. But, though his interest in this school and other objects connected with his mission was not at all abated by the additional burden of care and labour devolved upon him by the departure of Mr. Ashmun, his new duties left him with comparatively little time for direct missionary labour. Still, his energies seemed to increase in proportion to the severity with which they were tasked; and all the interests of the Colony, during the brief period in which they were under his superintendence, were wisely and vigilantly cared for. But an infinitely wise Providence had ordained that he should be cut down in the midst of his usefulness. In the autumn of 1828, a factory at Digby, a few miles from Monrovia, belonging to the Colony, had been robbed by the natives, and shortly after was occupied by a slave-dealer. Mr. Cary addressed a letter of remonstrance to him, but it was interrupted and destroyed by the natives. In this state, he felt called upon

to assist the rights and defend the property of the Colony; and he, therefore, called out the military of the settlements, with a view to compel the natives to cease from their unprovoked aggressions. On the evening of the 8th of November, while he was, with several others, engaged, in the old agency house, in making cartridges, the accidental upsetting of a candle was the means of communicating fire to some loose powder on the floor, and this caused the entire ammunition in the building to explode, resulting in the death of eight persons. Mr. Cary lingered until the 10th, and then died, leaving many both in Africa and in America to mourn his loss.

In 1850, the late Rev. Eli Ball of Virginia, visited all the Liberian Baptist Missionary Stations, as agent of the Southern Baptist Missionary Convention, and, with considerable difficulty, ascertained the spot where Lott Cary was buried. The next year, a small marble monument was sent out, and placed over the grave, with the following inscription :—

On the front of the monument was—

LOTT CARY
Born a slave in Virginia,
1780,
Removed from Richmond to Africa, as a
Missionary and Colonist,
1821,
Was Pastor of the First Baptist Church,
and an original settler and defender
of the Colony at Monrovia.
Died Acting Governor of Liberia
Nov. 10th, 1828.
His life was the progressive development of an
able intellect and firm benevolent heart,
under the influences of
Freedom and an enlightened Christianity;
and affords the amplest evidence of the capacity of his race
to fill with dignity and usefulness the highest
ecclesiastical and political stations.
"Of a truth God is no respecter of persons,
But hath made of one blood all nations of men."

On the reverse—

Lott Cary's self-denying, self-sacrificing labours,
as a self-taught Physician, as a Missionary, and
Pastor of a Church, and finally as
Governor of the Colony,
have inscribed his name indelibly
on the page of history, not only as one of
Nature's Noblemen,
but as an eminent Philanthropist
and Missionary of Jesus Christ.

"Aye, call it holy ground
"The place where first they trod;
"They sought what here they found,
"Freedom to worship God."

FROM WILLIAM CRANE, ESQ.

BALTIMORE, June 23, 1858.

My dear Sir: In 1812, I engaged in business in Richmond, Va., and united with the Baptist church, then in charge of the venerable Elder John Courtney, comprising about one hundred white, and from a thousand to twelve hundred coloured, members: about a dozen of the number had the appointment of Deacons, and perhaps half of this number had a special license from the church to preach and exhort, as opportunity might be given them. At a

weekly night meeting of the church for devotional exercises, as well as to give a special oversight to cases of discipline among the crowd of coloured members, I soon became acquainted with those who were the most prominent; and of these I found that Lott Cary and Colin Teague possessed the largest share of intelligence and influence.

About the year 1815, I engaged to meet a number of these leading ones, three nights in a week, for their mental improvement. This gratuitous school, with some little help from others, and with some opposition and interruptions, was continued for several succeeding years; but Lott Cary gave far more of life and interest to it than any other individual—my own efforts would have failed, if his had not been united with them.

In November, 1813, the Richmond Baptist Foreign Missionary Society was formed, preparatory to a connection with the Baptist Triennial Convention, originated in Philadelphia, in the spring of 1814. These coloured people seemed to catch some of the missionary fire; and, in the spring of 1815, the Richmond African Baptist Missionary Society was constituted, with the sole object of collecting funds to send the Gospel to Africa; and in this movement Lott Cary was the master spirit. He, as Secretary, made the first rough entries in the Record Book, still existing in Richmond. They made me their Corresponding Secretary, and their Board of Managers usually met at my counting-room, as the most central and convenient place.

The funds of this Society were increased at their annual missionary meetings on Easter Monday, as well as on other occasions, for four years; while, as yet, they had selected no missionary, or any particular place in Africa, as the field of their benevolent operations.

In February, 1819, I obtained from Mr. Burgess the Report of his and Mr. Mills' exploring tour on the coast of Africa for the American Colonization Society; and at our night school I informed Cary and the rest all about it. All listened with deep interest; and when I asked Cary what he thought of the matter, he replied, in his usual deliberate and decided tone,—"I have been determined for a long time to go to Africa, and at least see the country for myself;" and Teague immediately intimated his purpose to do the same. I was surprised but gratified at the cool decision which they evinced, and soon afterwards communicated the circumstances of the case to my friend, the Rev. O. B. Brown, of Washington City, which resulted in the appointment of Cary and Teague as Colonists by the American Colonization Society, and as Missionaries of the Baptist Triennial Convention. They both relinquished their secular employments, expecting to sail in the Elizabeth from New York, in January, 1820, with the Rev. Samuel Bacon; but, failing in this, their time was mostly devoted to study until January, 1821, when they sailed from Norfolk in the Nautilus. The Richmond African Missionary Society appropriated all their funds—some seven or eight hundred dollars—for their benefit. No coloured men in Virginia, I think, have been ordained to administer ordinances, or to the Pastorate of churches; but Cary and Teague were fully set apart and ordained in Richmond as Missionaries to Africa, a few days before they departed. A very brief Church Covenant was prepared by my excellent friend, David Roper,—the first Pastor of the Second Baptist Church in Richmond, and my most zealous coadjutor in promoting the interests of the African race,—which, on the 11th of January, 1821, was signed by seven individuals,—namely, Cary and his wife, Teague and his wife and son,—then a youth of fifteen, and Joseph Lankford and his wife. Cary retained this Covenant; and, though Teague and his family continued several years at Sierra Leone, it still remains with the church of which Cary was Pastor, at Monrovia, and from which some fourteen other churches have originated, as well as the Liberia Baptist Association.

A few nights before they left, Cary, by regular appointment, preached his Farewell Sermon in the old meeting-house. The weather was unfavourable, but the Pastor and a considerable congregation, both white and coloured, were present. The Rev. John Bryce, Assistant Pastor, accompanied Cary into the pulpit. Long and intimately as I had known him, I had never yet heard him preach a regular sermon; for the public services of these coloured men were generally among their own people in the country. But Teague had repeatedly said to me,—"I can tell you I don't hear any of your white ministers that can preach like Lott Cary." I attributed this, however, in a great degree, to the partiality of friendship, though I confess it stirred my curiosity to hear him.

His opening exercises were simple but appropriate, though they have left no deep impression on my memory. But, with the announcement of his text, (Rom. viii. 32. He that spared not his own Son, &c.,) a deeper interest seemed to be awakened, which evidently increased in intensity till the close of his discourse. There seemed to be no thought of a graceful manner or polished periods,—none of the vain repetition or rant so common with illiterate preachers. His utterance was louder than was necessary,—a common habit among the uneducated,—but the discourse was full of strong evangelical thought, much of it clothed in Bible language, flowing spontaneously from the heart, and it was fitted altogether to make a powerful impression. There might have been grammatical errors, as he spoke entirely extempore, but, if so, my attention was not drawn to them. Though I cannot now, after the lapse of thirty-seven years, recall any points in the body of the discourse, yet I have a most vivid recollection of his appearance in the pulpit, and especially of the manner in which, towards the close, he dwelt upon the word "freely." "God not only gave us his Son, and with Him all things, but," with thrilling emphasis he exclaimed over and over, "He gave them *freely*." He ran a succession of perhaps a dozen changes upon the word, in a manner that would not have dishonoured a Whitefield. His closing, farewell remarks were deeply impressive. I can recall but little of his language, but it was in substance as follows:—"I am about to leave you, probably to see your faces no more. I am going to Africa, a land of heathenish darkness and degradation, to spread the light of salvation there. Jesus Christ commands me to go, and I must obey Him. I know not what may befall me, nor am I anxious about it. I may find my grave in the ocean, or among the savage men or beasts in the wilds of Africa. I long to preach the Gospel there to those who have never heard it. And I fear there may be thousands in this country who preach the Gospel, or profess obedience to Jesus Christ, who are not half awake to the magnitude of his requirements;" and, adverting most forcibly to the scenes of the last Great Day, when every one of us must give account of himself to God, he exclaimed,—"'Jesus Christ will tell you,—'I commanded you to go into all the world, and preach the Gospel to every creature—have you obeyed me?' He will then inquire,—'Where have you been?'"—and, looking earnestly round on all sides of the congregation, he repeated this question, with fiery emphasis, I think to the fourth time,—"'Where have you been? Have you fulfilled the task I gave you, or have you sought your own ease and gratification, regardless of my commands?'" My friend Bryce, who had sat evidently well-nigh entranced during the service, afterwards remarked, without any qualification, that he had never been so deeply interested in a sermon before. It took us all by surprise, though doubtless it derived some of its interest from the fact that we saw that we were listening to a plain, uneducated, or rather self-taught, coloured man. But it was all the evidence we needed that Jesus Christ had commissioned him to preach the Gospel.

My last interview with him left upon my mind an impression that can never be effaced. James River happened, at that time, to be frozen, and the Norfolk steamer could come up no farther than City Point; and I was obliged to engage two large country wagons to convey the emigrants some twenty-five miles by land. It was soon found that some of their more cumbrous effects must be left behind—some altercation ensued; and one of the leading men, in consequence of my rebuking some of his obstreperous conduct, declined exchanging with me a parting farewell. Cary, however, never appeared more benignant and cheerful than then. The manliness and dignity with which he expressed his gratitude for all I had done for him, and his confident hope that we should meet again in a happier world, seemed not only to fully compensate me, but inspired me with a deeper regard for him than I had ever felt before.

As respects Mr. Cary's person, his colour and hair were quite decidedly African. His height was about six feet, with a strong body, erect frame, square features, a keen penetrating eye, and a grave, deeply meditative expression of countenance. His gait, his manner, and his words seemed to be all rigidly measured. There was nothing hasty or frivolous about him. He was naturally reserved, sometimes to a fault, especially towards white persons who might assume superiority over him, and such, without really knowing him, may have regarded him as shy, or even surly, while he never failed to command the unfeigned regard of those best acquainted with him. His employers had reason to regard him highly from the fact that, among a score or two of labourers, he was always foremost, inspiring all the rest by his example. No one could handle a hogshead of tobacco with more vigour or adroitness than he. The merchants esteemed him for the unequalled services he rendered them, and all his associates loved him for his unwearied kindness to them, as umpire in their disputes, treasurer of their finances, and friend and counsellor in all their straits and difficulties. His personal affairs were always suitably attended to, his obligations sacredly fulfilled, and, under favouring circumstances, he might have become an eminent merchant. I remember his telling me one evening that he had that day bought twenty-four hogsheads of tobacco, and shipped it to New York, on his own account, with one of the most respectable merchants as endorser for him.

I may mention a fact or two that now occur to me, as illustrative of Cary's character. Among the numerous taxes imposed by our Government during the War of 1812, a special one was levied on auction sales. This interfered with a long established custom among the planters and factors in Richmond, of employing a crier daily, at the inspection warehouses, to offer the tobacco at public sale, and thus simply to obtain for them the highest bidder, and for which a small fee on each hogshead was paid. It was urged that the law was not intended to cover such an irregular auction as this; but the agents of the Government decided otherwise. In this dilemma, it was proposed that Lott Cary, who, being still legally a slave, was beyond the reach of the law, should take the place of crier; and, for a considerable period, he occupied this position at the Shockoe warehouse,—the oldest and largest one in the city, for the benefit of the most intelligent and respectable portion of the merchants of Richmond.

I have heard the late James Gray, who was, for many years, one of the most extensive tobacco merchants in Richmond, as well as a most devoted Presbyterian Elder, remark that when he was an irreligious young man, serving as a merchant's clerk, his regard for Lott Cary was so great that he would have knocked any man down who had dared to insult him, just as soon as if the insult had been offered to his own father. Another most respectable merchant, still living in Richmond, who has the highest estimate of his character, says that he gave more order and system to the complicated labour

performed at the tobacco warehouse than any other man, before or since, has ever done.

I know of no important project in Cary's life in which he failed. He seemed fully qualified for every position to which he was called. His unaffected piety and enlarged benevolence, his integrity, energy, perseverance, were not only remarkable in him as distinct qualities, but they were as happily blended in his character as in that of any man I have ever known. He seemed formed for an elevated station; and his incessant, self-denying toils among the sick, from the time of his arrival in Africa, in addition to the municipal and missionary labours pressing on him, evince a noble, philanthropic spirit, which is only paralleled in the characters of such men as John Howard.

I am yours very truly,

WILLIAM CRANE.

HERVEY JENKS.*

1811—1814.

Hervey Jenks was born of pious and respectable parents, at Brookfield, Mass., on the 16th of June, 1787. He early evinced a serious and reflecting turn of mind, though it does not appear that his thoughts were strongly directed to the subject of religion as a personal concern, previous to his becoming a member of Brown University, nor till almost the close of his college course. In February, 1810, while engaged, during his Senior year in College, in teaching a school in the neighbouring town of Rehoboth, he was awakened to a very deep concern for his soul's salvation; and the thick darkness which at first enveloped his mind very soon gave place to a most joyful confidence in his Redeemer. He is supposed to have entered College with the intention of becoming a lawyer; but, shortly after this great change in his views and feelings, he resolved to spend his life in preaching the Gospel. On the 1st of June following, he was baptized, and admitted a member of the First Baptist Church in Providence. The occasion was one of the deepest interest to him, and the record left in his diary of the feelings it awakened was fully justified by the luminous Christian course upon which he was then setting out.

In September of the same year, (1810,) Mr. Jenks graduated, having maintained, through his whole course at the University, a high reputation as a scholar, and been much esteemed, by both the Faculty and the students, for his generous and manly bearing.

Soon after his graduation, he took charge of the Academy attached to the College, and continued thus engaged for six months. During this period, owing to the weight of care which his school devolved upon him, he had less time to devote to the more spiritual exercises of religion, and his Christian enjoyment was proportionally diminished. He became distressed by observing this unhappy effect, and began to think that it was his duty to relinquish the place; and he set apart the 23d of February, 1811,

* Mass. Bapt. Miss. Mag., 1815.

as a day of fasting and prayer, that he might be directed in the way of his duty. The result was that he became convinced that the Providence of God pointed him at once to the work of the ministry; and, accordingly, on the 11th of June following, he was approved by the First Church in Providence as a preacher of the Gospel.

In the ensuing autumn, he went to West Stockbridge, Mass., and spent somewhat more than a year, dividing his time equally between the Baptist Church in that place, and the Church in Hudson, N. Y. In 1812, he received ordination from the Church in Providence to which he at that time belonged. In December of the same year, he was married to Hannah Slanter, whose parents were respectable members of the church in West Stockbridge. In the spring of 1813, he removed from West Stockbridge, and settled in Hudson, where he continued his labours until his death. In both places he was greatly admired as a preacher.

In the latter part of the winter of 1813–14, while on a journey to the Eastward, Mr. Jenks visited Beverly, Mass., and received an invitation from the Baptist Church in that place to become their Pastor. He, however, at that time, declined their request, and returned to Hudson with the expectation of continuing there; but, upon a second and still more urgent application from the people of Beverly, he visited them again in June, and then engaged, if he could obtain a release from his charge in Hudson, to return and settle among them.

He reached Hudson, on his return from Beverly, on Saturday, the 25th of June. The next day, he preached twice, and administered the Communion; and these were the last public services he ever performed. On the day following, he rode a few miles into the country, and on Tuesday walked home. He began now to show some symptoms of disease, though there was nothing to excite alarm for three or four days. At length, his malady developed itself as the Typhus Fever; and, in the progress of it, his nervous system was strangely affected, and, during the latter part of the time, he had violent and sometimes protracted paroxysms of bodily pain, in which, though he appeared slightly deranged, he seemed to have the highest spiritual enjoyment. He died on the 15th of July, 1814, in the twenty-eighth year of his age. A Sermon on the occasion of his death was addressed to his bereaved flock, on the following Sabbath, by the Rev. John Lamb.

FROM THE REV. J. NEWTON BROWN, D. D.

GERMANTOWN, Pa., December 31, 1858.

My dear Sir: Mr. Jenks is the first Christian minister who left a distinct image of his person and his preaching upon my memory. Him I shall never forget. Through nearly half a century the impression remains fresh and unfaded, though I was very young at the time, and too worldly to be susceptible of strictly spiritual impressions. It is true there are circumstances which brought him personally near to me, and aided the effect produced by his extraordinary character and genius; yet had he been an ordinary man, I do not think they would have so affected me. And I have since had opportunity to compare my recollections with those of others of more mature age, and in remote places, and I find all concur in speaking of him with equal enthusiasm.

Mr. Jenks came to Hudson in 1812, a year or more after his graduation at Brown University. He was then twenty-six years of age, and, being unmarried, came to board with my father, who was one of the Deacons of the Baptist Church in Hudson. He continued with us, as a member of our family circle, till some time after his marriage; so that we had good opportunity of knowing him, and to know him was to love and admire him. In personal appearance he was rather tall, dignified and prepossessing. His eyes were blue, and animated with the light of his richly suggestive soul, though he had a marked defect in one of them,—of what sort I do not remember. His conversational powers were great, though never ostentatiously displayed. How well do I remember him as he used to sit at my father's table, and, in answer to questions proposed to him on purpose to draw him forth, pour out the varied stores of his knowledge, thought, and piety. To me it was as a golden stream. Much that he said was perfectly new to me, and I was fascinated and awed alike by the new found treasures. My father, who had an ardent thirst for knowledge, though unable to gratify it in youth by a liberal education, loved to draw forth the intellectual as well as religious resources of his Pastor and guest. Hence the first conceptions of scientific truth I ever received, were from these conversations. But with Mr. Jenks science was always the vehicle of religion. His habitual, elevated piety naturally turned all physical truths into Theology—especially in the sciences of Physiology and Astronomy. On these topics I was never weary of listening to him. There was something in Astronomy especially that seemed to suit the grand and poetical structure of his mind.

But I suppose it is chiefly as a Christian minister that you wish me to speak of him. I regret that here, owing to my extreme youth, my personal recollections are most inadequate to describe him fully. I was not ten years old when he came among us, nor twelve indeed when it pleased God to take him away. Yet I can tell you what I do remember. The Baptist Church in Hudson was very small. It had been constituted but two years at his coming, and he was its first Pastor. Having no house of worship, and too poor to build one, their private meetings were held in my father's school-room, or from house to house. For their public meetings they had secured the Court House. The preaching of Mr. Jenks soon filled this place with an eager congregation of hearers.

I never can forget one discourse which I heard from Mr. Jenks in that old Court House. It was on the Day of Judgment,—a theme which, in its utmost solemnity and pathos, no less than in the grandeur of its material circumstances, roused always the highest exertions of his sanctified genius, as a motive to repentance, to faith, to hope, and holy preparation. I think his text was in II. Peter, iii. 10. In his description of that awful scene, he seemed to me like a man inspired. I forgot any defect in his features, as his countenance grew radiant with the light of his strong conceptions, and his whole form dilated and towered with almost superhuman majesty. A more perfect specimen of the eloquence of *vision* I never expect to see. The burning world was before him. Country after Country, Continent after Continent, sunk in succession before the devouring flame. It approached nearer and nearer. The ocean shrank before it, as its blazing volume rolled across the Atlantic. At length it reached our own shores; and, as if actually seeing its destructive progress, wrapping every thing before it in its fiery folds, the preacher raised his hands to heaven, and exclaimed, with a voice that shook my very soul,—"America! where art thou? Where art thou, O my Country? Gone! Swallowed up! Lost! And where are we? The ground is gone beneath us! There is no standing place on earth! Oh, my dear hearers, are you too lost? Have you perished with the burning world, which

you madly loved while rejecting the only Saviour ?" I give as nearly as possible his very words, but his manner, his accents, his emphasis, I cannot pretend to give. Young, and careless as I was then, it was long before the shock of that terrible vision ceased to affect me; followed up, as it was at the time, by the most tender and heart-touching appeal to seek salvation in Christ without delay. I give this only as a specimen of his oratorical powers, when filled and agitated with his subject. Had I then loved the Saviour, I should have doubtless felt and remembered more, and more directly connected with the Cross of Christ, from which he drew his holiest inspirations. His indeed was the fervour of as seraphic a spirit as I ever knew. All who were acquainted with him bore witness to this quality of his piety. All the manuscripts he left behind, bear witness to it, whether in prose or poetry, (for he wrote both,) and after his death it fell to my lot to copy many of them for my father.

I recollect one verse of a poem by him on the very same theme as the above sermon. It might have been written on that occasion, but my impression is that it was in College. I give it merely as an example of his descriptive style:

"Death sees his iron fetters break;
Old Ocean rolls his stormy wave;
From watery tombs the dead awake,
And shrouded millions leave the grave."

Mr. Jenks died of a fever in July, 1814. There was but one house between my father's and the house in which he then lived, and we could see the crowds that called at the door to inquire after him during his short illness. My father watched with him, as far as possible, night and day, and kept a record of some of the most striking remarks that he uttered. I only remember his last words: "Glory! Glory! Glory!" I wish I had preserved more—especially the frequent expressions of his trust in the Redeemer, his joy, his humility, his gratitude, love, and submission. How distinctly I recall at this instant the whole picture of that July afternoon in which he died. It was near sunset, at the close of a day oppressively warm. The windows of the house were open, and I was standing, with many others, before the door, to catch the first breath of whispered intelligence from the sick room within. And when it was announced that Mr. Jenks was no more, what a sadness and gloom fell upon us all, as we slowly dispersed to spread the mournful news. The anxiety felt for his recovery had been intense, and it was not limited to his own denomination. In the same proportion was his early removal generally deplored. Dr. Chester, I think, with others, officiated at his Funeral, which was attended by weeping crowds from all classes of his fellow-citizens. Three years afterwards, when my father was on his dying bed, his request was,—"Bury me by the side of my dear Pastor, Mr. Jenks." One tree throws its dark shadow over their graves, in the public cemetery East of the City of Hudson, where a handsome marble tablet was erected, at the expense of the Church, over the grave of Mr. Jenks.

Very truly yours,

J. NEWTON BROWN.

JONATHAN GOING, D. D.*

1811—1844.

Jonathan Going was a descendant of Robert Going, (or Gowing,) who came from Edinburgh, settled in Lynn, Mass., at an early period, and was admitted freeman in Dedham, in 1644. He was the son of Jonathan and Sarah (Kendall) Going, and was born at Reading, Windsor County, Vt., on the 7th of March, 1786. After being kept for some years at a common school, he was sent to an Academy at New Salem, Mass., where he was fitted for College, by the assistance of his uncle, the Rev. Ezra Kendall of Kingston. He entered Brown University in 1805. During the first year of his collegiate life, the subject of religion deeply impressed his mind, and from that time he gave evidence of habitually living under its power. Contemporaneous with this change of feeling and character was the purpose to devote himself to the ministry of the Gospel; and while he was yet an undergraduate, he presented himself for examination, and was licensed to preach by the Baptist Church in Providence.

Mr. Going graduated in the year 1809, and immediately after entered upon the study of Theology, under the direction of the Rev. Asa Messer, D. D., then President of the College. At this time his mind seems to have been unsettled in respect to some of the doctrines of Christianity, and there were times when even its Divine authority was not entirely clear to him; but, on his return to Vermont, he became thoroughly established in what are usually termed the "Doctrines of the Reformation." He was ordained in 1811, and became the Pastor of the Baptist Church in Cavendish, within the limits of his native county. His settlement marked an epoch in the history of his denomination in that region; for, though there were forty-five ordained Baptist ministers in the State of Vermont, he was the only one who had enjoyed the benefit of a collegiate education. His preaching commanded great attention, and was followed with important results. It is related of him that, on a dark evening, he stopped at an Academy in Brandon, where one of his brethren was preaching on a difficult subject in a very confused and unedifying manner. As the people had evidently grown weary of the discourse, another minister who was present suggested that it was time that the services should come to a close. Mr. Going, who, until now, had been unobserved, arose and begged the privilege of making a few remarks. He immediately took up the subject which had been suffering so much in the hands of his rather feeble brother, and presented it in a fresh and convincing light; and then brought it home, by an impressive appeal, to the hearts and consciences of the hearers.

Mr. Going continued his labours at Cavendish until near the close of 1815, when he accepted a call from a church in Worcester, Mass. It was a young and comparatively feeble church with which he now became connected; but he addressed himself to his work with great vigour, and the effects of his labours were soon visible and palpable. For one year, soon

* Turney's Fun. Serm.—Fisher's Commem. Disc.

after he assumed this charge, he instructed the Latin Grammar School in Worcester. He was untiring in his efforts to promote the cause of education, and especially in endeavouring to elevate the character and increase the efficiency of Common Schools. One of the first Sabbath Schools in Worcester County was organized in his church, and its exercises were for a season conducted by himself. He had much to do also in the establishment of the Theological Seminary at Newton; for he felt deeply the importance of an educated ministry, and responded heartily to any effort that was made for the promotion of that object. In less than five years, his influence had succeeded to the building up, from few and scattered materials, of an efficient and well ordered church. His course was marked by great activity and increasing usefulness, during the whole period of his ministry in Worcester,—sixteen years.

In 1831, Mr. Going made a journey to the West, partly to recruit his health which had become somewhat enfeebled, and partly to look at the country as opening a field for missionary labour. He came back so deeply impressed with the wants of the West that he felt constrained to ask a dismission from his pastoral charge in order to engage more directly in the cause of Home Missions. His request was granted, though not without expressions of the warmest attachment and the deepest regret.

On leaving Worcester, he took up his residence at Brooklyn, N. Y. When the American Baptist Home Mission Society was formed in 1832, he became its Corresponding Secretary; and perhaps no one exerted more influence than he in securing to it the favourable regard of the churches. With a view to the promotion of its interests, he established a weekly paper entitled "The American Baptist and Home Mission Record;" and, notwithstanding his manifold engagements as Secretary of the Society, he conducted this periodical, personally, a number of years. He continued laboriously occupied in this field five years; and perhaps there was no period of his life, of the same length, in which he accomplished more for the advancement of the cause of Christ.

In 1832, he received the degree of Doctor of Divinity from Waterville College, Me.

In the journey which he made to the West in 1831, besides helping to form the Ohio Baptist Education Society, he assisted in laying the foundation of Granville College. In 1836, he was invited by the Trustees of that Institution, to become its President and Theological Professor. He was disposed to accept the appointment, and, accordingly, resigned his Secretariship in the Society of Home Missions, with a view to doing so. The Executive Committee, in accepting his resignation, rendered the strongest testimony to his fidelity and diligence during the period of his connection with the Society.

He now removed his residence to Granville, and entered upon the duties of the offices to which he had been appointed. In his Inaugural Address, delivered August 8, 1838, he promised his "best endeavours, in conjunction with his learned and respected colleagues in the Board of instruction, to make the Institution what its public spirited projectors designed." And well did he fulfil his promise. Both in the literary and theological departments he laboured to the extent of his ability; while, at the same time, he

lost no opportunity of promoting the interests of learning and religion in the State at large. In January, 1844, he attended the Sabbath Convention held at Columbus, and spoke earnestly and eloquently on the importance of the right observance of this Divine Institution to our national prosperity. The various State Associations, designed to promote the cause of education, or to extend the knowledge and influence of Christianity, found in him a cordial and efficient supporter.

Early in the summer of 1844, Dr. Going found himself under the necessity of intermitting his labours for a season, on account of declining health. He, accordingly, journeyed to the East, spent a little time among his friends, and returned to Ohio with his health apparently improved by the journey. He presided at the Commencement in July, and his appearance was such as seemed to justify the hope of his entire recovery. Shortly after, however, his disease returned upon him with increased power, and it came to a fatal termination, November 9, 1844.

Dr. Going was married to Lucy Thorndike, of Dunstable, Mass., in August, 1811. She was a lady of uncommon excellence, and remarkably well fitted to be a minister's wife; but, during much of the time after her marriage, was the subject of mental derangement. She died in the Lunatic Asylum of Ohio, some years after the death of her husband.

Dr. Going published a Discourse delivered at Belchertown, 1816, and a Discourse delivered at Worcester, the Sabbath after the Execution of Horace Carter, 1825.

FROM THE REV. B. T. WELCH, D. D.

Newton Corners, December 3, 1855.

Dear Sir: My personal recollections of Dr. Going have respect altogether to the later periods of his life; though I am not entirely dependant on my own immediate intercourse with him for my knowledge of his character; for, as he was a prominent man in our denomination, his leading characteristics were of course well known to most of his brethren. I think my first meeting with him was at a Triennial Convention at Philadelphia, about the year 1828 or 1829; and from that time till his death, I was in the habit of frequently meeting him, especially on public occasions, sometimes hearing him preach, and seeing him in various circumstances that were fitted to bring out the more distinctive features of his character.

Dr. Going was a large, well built man, with an expression of countenance denoting more than common shrewdness. And his countenance was a faithful index to his mind. His perceptions were clear, his judgment sound, and his insight into the remoter relations and bearings of things somewhat remarkable. While he was a perfectly honest man, and never disposed to take an undue advantage of another, his uncommon discernment of men's characters and motives was an effectual protection against the arts of the designing. He was amiable, and kind-hearted, and always disposed to confer favours whenever it was in his power. He was agreeable in conversation, and had great simplicity and plainness of manners, indicating that he had been accustomed to rural company, if not to rural pursuits. But if his movements were not the most graceful, his conduct was very sure to be dignified and unexceptionable.

I cannot say that Dr. Going was a very striking or popular preacher, though I think he was a highly instructive and useful one. His discourses, as I

remember them, were somewhat remarkable for pregnant and pithy sentences, evincing at once his characteristic shrewdness, an extensive acquaintance with mankind, and an intimate knowledge of the human heart. I think, too, I have noticed, occasionally, an expression from him in the pulpit, which, though not on the whole inconsistent with the reverence due to public worship, showed that he had a keen sense of the ludicrous. He never read his sermons, so far as I recollect, when I heard him, and I presume that he was not in the habit of doing so—I should suppose that he might have preached from a full skeleton. His voice was not particularly melodious, nor could his rhetoric or elocution be considered polished or graceful; but those who were satisfied with good sense and plain Bible truth, clearly and logically presented, could not fail to relish his preaching.

But that which undoubtedly gave to Dr. Going his greatest distinction, was his high executive talent. He appeared to great advantage in Public Bodies, either as a presiding officer, or an ordinary member. When he was in the chair, he uniformly displayed great firmness and tact, and an intimate acquaintance with the best modes of doing public business. But in nothing did his great energy and unyielding perseverance appear so remarkably as in his devotion to the cause of Home Missions. Here he was emphatically willing to spend and be spent. To advance this cause, he put in requisition every instrumentality within his reach, and acted habitually as if under the influence of a ruling passion. Much are the churches of our denomination indebted to his earnest, untiring and well-directed efforts for the increase of both their numbers and their prosperity.

On the whole, though I cannot say that Dr. Going was one of the most striking men whom I have known, I can truly say that for his excellent intellectual and moral qualities, as well as for his intense and successful devotion to the cause of Christ, he is well worthy of being held in grateful remembrance.

Yours truly,

B. T. WELCH.

FROM THE HON. ISAAC DAVIS.

Worcester, March 3, 1856.

My dear Sir: I was, for ten years, a member of the church of which Dr. Going was Pastor, and was intimately acquainted with him from 1815 till the time of his death. I had, therefore, the best opportunity of judging of his character, and it gives me pleasure to communicate to you the impressions I have retained in respect to him.

He was a man of great physical power, weighing about two hundred pounds, and having an iron constitution, that could endure labour and fatigue enough to break down two common men. His intellect also was one of much more than ordinary vigour, and was improved and enriched, in a high degree, by diligent study. He had great quickness of perception, and his mental operations generally were very rapid, so that he acquired knowledge of every kind with uncommon facility. He possessed a kind and genial spirit, with a dash of keen wit, and a great fund of pleasant anecdotes, which made him a remarkably agreeable companion. Every body felt that he was kind-hearted, amiable and trust-worthy; and hence, both in his private and public relations, he was held in high esteem by the community at large.

Dr. Going was distinguished for his energy and public spirit. Amidst the most unpromising and adverse circumstances, he would press on, wherever he believed his duty called him, and there was good to be accomplished. In the organization of Sabbath Schools in Worcester County he took the lead, in the

face of much opposition. He had also a very important agency in raising the Common Schools of Worcester to the high degree of excellence which they early attained. His connection with the cause of Missions in the Baptist Church, I hardly need say, is identified, in no small degree, with the history of his life.

As a Preacher, Dr. Going was eminently instructive, practical, and I may add, sometimes powerful. His sermons, though often prepared in great haste, were full of well matured and well arranged thought, which made it the hearer's own fault, if he did not profit by them. He had the power of exciting his audience almost to merriment, and then, by a sudden transition, of melting them to tears: and this undoubtedly was often an important element in the impressiveness of his preaching. He spoke extempore with great readiness, and sometimes with great effect; and some of his off-hand speeches were probably among his most successful efforts.

Dr. Going, even while he had a pastoral charge, was emphatically a public man. While he was faithful in the discharge of his duties to his own parish, his labours were never confined to them. If there was an ordination, or a revival of religion, or a difficulty in a church, or a public meeting in aid of some benevolent object, within thirty or forty miles, the services of our Pastor were very likely to be called for. Every body saw that his heart was in the great cause, not only of benevolent action, but of the common Christianity, and every body expected that he would respond cheerfully and effectively to all reasonable claims that were made upon him.

I may add that Dr. Going was a man of a truly liberal spirit. With a proper appreciation of the importance of his own distinctive denominational views, he welcomed all good men to his heart, and was ever ready to co-operate with them on common evangelical ground. Many of his warm friends and admirers were outside of his own communion.

His name is well worthy to be embalmed among the lights of his denomination.

Yours very truly,

ISAAC DAVIS.

JAMES MANNING WINCHELL.*

1812—1820.

James Manning Winchell was born at North East, Dutchess County, N. Y., on the 8th of September, 1791. In his childhood, he evinced great loveliness of temper, and an uncommon thirst for knowledge; and his parents early resolved to afford him the means of obtaining a liberal education. He commenced his academical studies in the autumn of 1806, under the instruction of the Rev. Daniel Parker, then of Sharon, Conn.

In March, 1808, while still a member of Mr. Parker's school, he made a short visit to his friends at North East, soon after there had been there an extensive revival of religion. His own mind now became deeply interested in the subject, and he was led earnestly to desire that he might be the subject of the same great change which was professed and evinced by so many of his former companions. At no distant period he was

* Am. Bapt. Mag. 1820.

brought, as he believed, to accept the gracious offers of the Gospel, and soon after was baptized on a profession of his faith, and became a member of the church of which his father and many of his relatives were also members.

Having finished his preparatory studies, he entered Union College, Schenectady, in 1808. Here he continued three years, and then transferred his relation to Brown University, from which he graduated in 1812. His motive in making the change was simply a desire to enlarge his acquaintance with the friends of his own denomination, in the hope that it might have a propitious bearing upon his usefulness as a Christian minister. His purpose to devote himself to the ministry seems to have been formed while in Union College, but his conviction of duty on the subject became still stronger during the year that he spent at Providence. Accordingly, immediately on leaving College, he offered himself as a candidate for the sacred office, and was licensed to preach by the Baptist Church in North East, on the 4th of October, 1812.

A few weeks after this, he received and accepted an invitation from the Baptist Church at Bristol, R. I., to supply their pulpit for one year. While labouring here, it was thought desirable that he should be more fully invested with the ministerial office; and, accordingly, in the month of June, 1813, he was ordained as an Evangelist.

It was during the year that he spent at Bristol that he received a request from the First Baptist Church in Boston to visit them, that they might have the opportunity of hearing him preach. As his engagement at Bristol was for only a year, and he did not consider himself under any obligations to make a permanent residence there, he felt himself at liberty, in due time, to accept the invitation from Boston. His services there were so acceptable that he was desired, when the time for which he was invited had expired, to remain still longer, and the result was that he was soon called to the pastoral care of the church. After much deliberation and prayer for the Divine guidance, (as his diary at that period abundantly shows,) he accepted their call, and was publicly recognised as their Pastor on the 30th of March, 1814.

Mr. Winchell's ministry, though brief, was characterized by great fidelity, and attended by many tokens of the Divine favour. Though there was no large accession to the church at any one time, there was a gradual and constant increase, and no less than eighty-four persons were added during the six years of his Pastorate. The congregation also was constantly growing, and its harmony was uninterrupted.

On the 17th of July, 1819, Mr. Winchell visited Beverly in his usual health. The next day he preached three sermons, but was immediately taken unwell, and never preached afterwards. Early in August, he was induced, by the advice of physicians, to take a short journey, but it did nothing to arrest the progress of his disease. It was of so flattering a nature, however, that, even after his return, though his friends were constrained to regard his case as nearly hopeless, he was himself indulging the expectation of being soon restored to health and usefulness. He hoped much from the salutary effects of a voyage to the South; and he had made his arrangements for it, and actually taken his passage, when a profuse

bleeding at the lungs—the repetition of a former attack—obliged him to abandon the idea of leaving home. From this time he seems to have had little expectation of recovery; but he manifested the utmost composure and serenity of spirit, and expressed no desire to live except that he might labour longer in his Master's cause. He died in the full confidence of entering into rest, on the 22d of February, 1820. His Funeral Sermon was preached by the Rev. Dr. Baldwin of Boston.

Mr. Winchell was married, in 1814, to Tamma, daughter of Ezra Thomson, of Poughkeepsie. Her health was much impaired, previous to the death of her husband; and one of the physicians, who attended in the family, repeatedly remarked, during his decline, that it would not be strange if she should die first. She was, however, spared to minister to his last earthly wants; but when the excitement produced by the peculiar circumstances had passed away, she gradually sunk under the combined effect of great debility of body and distress of mind. She died at North East, the residence of Mr. Winchell's relatives, on the 15th of June, 1820,—a little less than four months after the death of her husband. She was a lady of great excellence of character, and had sustained all her relations with dignity and usefulness. They left behind them three children.

Mr. Winchell published an Arrangement of Watts' Psalms and Hymns, with a Supplement of more than three hundred Hymns from different authors; also Two Discourses exhibiting an Historical Sketch of the First Baptist Church in Boston, 1819.

FROM THE REV. RUFUS BABCOCK, D. D.

Poughkeepsie, October 8, 1858.

My dear Sir: My principal embarrassment in furnishing you recollections of the Rev. James Manning Winchell, is not so much from the length of time (some forty years) since my intercourse with him ceased,—for very vividly are his person, and manner, and much that he said, still in my remembrance; but it is rather from the distrust I now feel of my ability, at that early period, to form a correct judgment of one who so captivated my youthful heart. I have, therefore, taken special pains to compare the impressions which I then received with those of persons who were of mature judgment, and more capable than I could be supposed to be of just and accurate discrimination.

Early in the summer of 1815, Mr. Winchell and his wife, accompanied by his venerable uncle, James Winchell, whose namesake he was, and from whom he had experienced the generosity of a second father, were journeying from North East, in Dutchess County, N. Y., to Boston; and they all passed a night at my father's house in North Colebrook, Conn. Those were the days of locomotion by private conveyance, instead of stage-coaches, then comparatively rare, or of steamers and railroads, which were unknown. Of course this gave ample scope for the exercise of hospitality; and my honoured father's dwelling, situated nearly on the great thoroughfare across the country from the Hudson River to the Connecticut, and even to Rhode Island and Boston, was often privileged to receive such worthy and respectable guests. James Winchell, the uncle, was an intimate friend of my father, and nearly of the same age, and, as a wealthy and gentlemanly farmer, was the special favourite with us boys, who knew and cared more about horses, stocks, and farm products generally, than about books or theological discussions. I

remember, too, that we marvelled not a little at seeing my father evidently inclined to give up, in part, the choice society of his old and loved associate, the uncle, for the sake of conversing more with his very youthful and attractive nephew. The latter could not have been more than twenty-two or twenty-three years old, though he had been for more than a year Pastor of the First Baptist Church in Boston,—the immediate successor of the great Dr. Stillman. I could not but be struck with the remarkable deference that was paid to him, considering that he was a mere youth. He led in the family devotions in the morning; and the manner in which he performed the service,—so simple, and fervent, and winning, greatly attracted my attention: and I recollect to have heard my father afterwards speak of the prayer to some of the older members of the family as being one of great comprehensiveness and solemnity. A revival was already beginning to manifest itself in my father's widely extended parish; and I well remember young Winchell's saying to him, just as he was stepping into his carriage to leave,—"Now, Elder, if this good work continues and extends, you must send an account of it for the Magazine,"—then the only Baptist periodical in the whole land, and of which, almost from the beginning of his residence in Boston, he had become joint editor with Doctors Baldwin and Sharp.

Nearly two years elapsed before I saw him again. I had become a student at Providence, and he had come there from Boston to attend the ordination of a late fellow-student of his, Avery Briggs, Pastor elect of the little Baptist Church in Hudson,—the market-town of the Winchells,—in all whose interests the young Pastor of Boston evidently retained a lively concern. Moreover, the other officiating clergymen were all venerable men,—Doctors Messer and Gano, and Father Pitman, with the father of the candidate; while Winchell, who gave the Right Hand of Fellowship, seemed almost a beardless boy in the comparison. His performance on that occasion won my very high admiration,—which certainly was not diminished by some very captious, and, as it seemed to me, unjust, criticisms, that I afterwards heard made upon it.

Shortly after this, Mr. Winchell exchanged with Dr. Gano, the venerable Pastor of the First Baptist Church in Providence. With great delight I hung upon the lips of the eloquent youth that day, admiring not only his lessons of sound scriptural instruction, but the manner and spirit in which they were delivered. Even now, it seems to me, after scores of years have passed, that young Winchell's manner in the pulpit approached more nearly to that of Summerfield—that youthful prodigy of loveliness—than any other that I have ever witnessed. There was the same winning simplicity and naturalness in the one as in the other. Winchell's thoughts were clear but not profound—his arrangement was so natural and lucid that the attentive hearer could hardly fail to treasure much of the discourse in his memory. Certainly he had great skill in commending the truth to the judgment and the taste, and I should think also to the conscience, of his hearers.

Soon after this, by direction of my family friends, I put into the hands of Mr. Winchell the scanty written remains of my deceased brother, C. J. Babcock, a recent graduate of Brown University, and a licensed preacher,—cut off in his early prime, as Mr. Winchell himself was, three years later, by consumption. During this interview, he gained my affections as effectually as he had before secured my admiration. His genial and tender sympathy, the pertinence and thoroughness of his inquiries in regard to my brother, whom he had well known, and the prompt and satisfactory manner in which he prepared the memoir, appending to it several letters from the deceased, (See American Baptist Magazine for September and November, 1817,) secured him a lasting place in the regards of all of us.

No one, admitted to the freedom of his family, could fail to be charmed by the gentle, and kindly, and eminently Christian manifestations which he constantly witnessed in this excellent man. He was one of the best of husbands and fathers; but it would soon be apparent that even these endearing relations were not only held subordinate but made subservient to the higher relation he sustained as a servant and a disciple of the Lord Jesus Christ. His grand aim was not to please himself, but to honour his Divine Saviour, and, by every means in his power, to advance his precious cause. To this great end all his family arrangements were studiously conformed. His hospitalities, for a young Pastor, were unusually extended; and these also were evidently an offering to the cause and honour of Christ. Young men, studying for the ministry, found in him a generous and faithful friend. Both himself, and his companion, so soon to follow him to the spirit world, seem to have nobly resolved, at the outset, that, as for themselves, they would wholly serve the Lord.

Three years after Mr. Winchell's lamented death, I was ordained in this place, in the same county in which he was born and reared, and became Pastor of the same church of which his model wife was originally a member. On this field, therefore, I have been, almost from that day to this, gleaning fresh testimonials to his surpassing loveliness and enduring worth.

In person he was rather below the medium size. His youthful vivacity was finely tempered by a dignified Christian urbanity. His elocution was distinct, impressive, and at the same time most winning. Well can I conceive how his associates, Dr. Baldwin and Dr. Sharp, should each have exclaimed at his death,—"I am distressed for thee, my brother; very dear hast thou been to me; thy love was wonderful."

Yours truly,

RUFUS BABCOCK.

GEORGE ANGELL.

1812—1827.

FROM THE REV. ABIAL FISHER, D. D.

West Boylston, Mass., March 15, 1859.

My dear Sir: I knew the Rev. George Angell for years; and no man that I ever knew deserved better to be called "*Angell*" than he. It is, therefore, only a labour of love that I perform, in furnishing you the notice of him that you have asked of me.

George Angell was born in Smithfield, R. I., on the 14th of March, 1786. His parents were worthy, respectable people, and trained him to habits of industry; but he neglected the means of religious instruction, associated with the immoral and profane, and, at the age of twenty-one, had become a confirmed infidel. Shortly after, however, in the autumn of 1807, he suffered a severe attack of illness, which brought him to the borders of the grave, showed him the rottenness of the system which he had embraced, and led him to resolve that, if his life might be spared, he would give himself unreservedly to the service of God. His life *was* spared, but his vow was not kept. He rushed back into scenes of worldly pleasure,

though he could not any longer be an infidel, and his worldly enjoyments were often not a little marred by deep anxiety and bitter remorse. For more than a year, a conflict seems to have been kept up between his inclinations and his conscience; but, at length, as he was preparing to mingle in a party of pleasure, the thought came, like a thunderbolt, into his mind, that he must now perform his vows to God, or God would say of him, as of Ephraim, "He is joined to his idols, let him alone." From this time, for four weeks, he was the subject of the most fearful agitation of spirit, and sometimes of scarcely less than absolute despair,—a state of mind which he has himself described with great graphic simplicity. At length, in answer to the earnest cry,—"God, be merciful to me, a sinner,"—"Lord save, or I perish," the voice of mercy seemed to fall upon his ear and upon his heart, assuring him of a gracious forgiveness. He soon felt it his duty to confess Christ before men; and, accordingly, on the first Sabbath in May, 1809, he was baptized, and admitted to the communion of the First Baptist Church in Providence.

His own experience of the power of Divine grace awakened his sympathy for others who were still in a state of impenitence, and suggested to him the idea of devoting himself to the Christian ministry; but the objection at once occurred to him that he had not, and could not command, the necessary intellectual preparation. Still, he could not altogether abandon the idea; and, as his health was not very vigorous, he devoted about a year and a half to study, and by this time was prepared to teach an English school, and had some acquaintance with the higher branches of literature.

On the 11th of November, 1810, Mr. Angell was married to Lydia, daughter of Noah Farnum, and granddaughter of the Rev. Samuel Windsor, formerly Pastor of the First Baptist Church in Providence.

As he engaged in teaching in a place where there were no religious privileges, he established a meeting for prayer and exhortation; and, in taking the direction of these exercises, he found great freedom in giving utterance to his thoughts. At the same time, he devoted much of his leisure to the study of the Scriptures, with reference not more to his own private edification than the religious instruction of others. At length, after many misgivings in regard to his qualifications, and much prayer for the Divine guidance, he preached twice, on the 7th of March, 1812, before the church of which he was a member, and then received a full license from them to preach wherever the Providence of God might open the way.

He continued in his school, preaching occasionally, during the next summer, but, in the autumn, commenced preaching at Woodstock, Conn., as a temporary supply, and, in the spring of 1813, consented to take the pastoral charge of the church in that place. He was ordained on the 28th of August following. Here he continued, labouring to the entire satisfaction of the people, about three years, and meanwhile devoting much time to the culture of his own mind.

He now removed to Southbridge, Mass. This town was incorporated about this time, and was without the ministration of God's word, and without any church. He immediately set himself to gather the few friends of religion who were there into a church. He commenced his ministry among them in June, 1816; and, in February, 1817, a Baptist church was orga-

nized, consisting of twenty-seven members. Soon after this, he was deeply afflicted by the loss of his only child, a boy of five years; and two years later he experienced a still heavier affliction in the death of his wife, and a daughter born after the death of his little son. These afflictions, though most deeply felt, were evidently blessed to his spiritual growth, and the increased usefulness of his ministry. In 1819, he formed a matrimonial connection with Rebecca, daughter of Paul Thorndike, of Dunstable, Mass., in whom he found an efficient and sympathizing helper. His ministry in Southbridge was, on the whole, a highly favoured one. The years 1818, 1821–22, and more especially 1824, were signalized by rich displays of Divine grace in connection with his labours.

Mr. Angell continued to labour with unremitting assiduity, at home and abroad, until within a few days of his being called to his rest. The week previous to his fatal illness, he attended a Ministers' Meeting in Worcester, in his usual health. On the next Wednesday, he was attacked by a disease, which, though not well understood, soon took on a threatening aspect, and, resisting all medical skill, reached a fatal issue in four days. He died on Lord's day morning, February 18, 1827; and it devolved upon me, on the Wednesday following, to preach his Funeral Sermon.

Mr. Angell was elegant in person and manners. He was tall and well proportioned, and his whole address was easy and prepossessing. Without any extraordinary strength of mind, he had talents that qualified him for usefulness in any circumstances in which he could be placed. His disposition was eminently mild and conciliatory. His sermons were neat and perspicuous exhibitions of Divine truth, and his delivery highly interesting, and often pathetic. As a Pastor, he held the first rank; being at once bland, judicious and faithful. Towards the unkind he was forbearing; the wanderer he sought and led back to the fold; to the timid he spoke words of encouragement, and to the sorrowful words of consolation; the anxious inquirer he tenderly guided, and the neglecter of salvation he earnestly expostulated with; he sustained tottering age, and admonished wayward youth, and in short performed every duty connected with his office with the most graceful tenderness and the most uncompromising fidelity. In his family he was a model of all that was lovely and beautiful. His brethren in the ministry were sensible of his exalted worth, and mourned deeply when he ceased to be of their number. He was the earnest friend and active promoter of the great benevolent enterprises of the day. His views of doctrine were thoroughly evangelical, and neither in his experience nor in his preaching, did he know any other foundation of hope for a sinner than the atonement of Christ. His ruling passion was to do good; and the good which he actually accomplished, we must wait for eternity fully to reveal.

Very truly yours,
ABIAL FISHER.

LUTHER RICE.*

1812—1836.

Luther Rice, a son of Amos and Sarah Rice, was born in Northborough, Mass., March 25, 1783. From early youth he was distinguished for love of study, and a perseverance which scarcely any obstacles could overcome. As he gave evidence of possessing much more than ordinary intellectual powers, his parents resolved to give him a liberal education; and, while he was preparing for College, at Leicester Academy, he became hopefully a subject of renewing grace, and connected himself with the Congregational Church in his native place. In 1807, he joined the Sophomore class in Williams' College, and graduated in 1810,—his college life having been not more distinguished for diligence and success in study than for growth in the Christian graces. After leaving College, he became a student at the then newly formed Theological Seminary at Andover; and, about the same time, united with five of his brethren in a request to the General Association of Massachusetts for their advice and assistance in reference to their engaging in a mission to the heathen; though Mr. Rice's name, with one other, was subsequently withdrawn from the paper, from an apprehension that the churches might be deterred from action by the number who were disposed to enlist in the enterprise. The result of this application was the formation of the American Board of Commissioners for Foreign Missions. On the 6th of February, 1812, Mr. Rice, with four others,—namely, Messrs. Judson, Newell, Hall and Nott, were ordained as Foreign Missionaries, in the Tabernacle Church, Salem,—the Rev. Dr. Woods, of Andover, preaching the Ordination Sermon. A few days after, Mr. Rice, in company with two of his missionary associates, sailed from Philadelphia to Calcutta.

Mr. Rice, while making the voyage, was led to a re-examination of the subject of Baptism, which resulted in a full conviction that the views of the Baptists were scriptural; and his colleague, Mr. Judson, reached the same conclusion about the same time. Mr. Rice was baptized by immersion, in Calcutta, on the 1st of November, about four months after his arrival in the country.

As this change of views had of course separated the two missionaries from the Board under whose auspices they had gone forth, and connected them with another denomination, it was agreed that Mr. Rice should return to America for the purpose of waking up the Baptist churches to an effort in behalf of the Pagan nations. He, accordingly, sailed for this country in March, 1813; and immediately addressed himself to the object of his mission with great zeal, and not without a good degree of success. Numerous Missionary Societies were organized, chiefly by his direct instrumentality, and in the spring of 1814 the Baptist General Convention was formed. Though he and Mr. and Mrs. Judson were at once appointed by the Convention as their missionaries, it was deemed expedient that Mr. Rice should remain in the United States with a view to give increased efficiency to the

* Memoir of Mr. Rice.—MS. from Rev. Dr. Joseph Allen.

action of the churches in favour of the Mission. Accordingly, he was employed, for several years, in visiting almost every part of the Union, with reference to this object, and the success of his efforts was, in a good degree, proportioned to the zeal and energy that dictated them.

Mr. Rice was deeply impressed with the necessity of elevating the standard of ministerial education among the Baptists, and hence he enlisted with great zeal for the establishment of the Columbian College. He was, for several years, the Agent of this Institution; but the success of the enterprise fell far short of the expectations of its friends, and there were not wanting those who attributed its temporary failure or suspension to his lack of skill as a financier, and consequent indiscreet management. In 1826, the College was separated from the Baptist General Convention, and from this time he ceased to be the authorized agent of the Board. He, however, still continued his efforts to relieve the Institution from its embarrassments, and seemed to regard this as the mission to which his Master had especially appointed him. Many fruits of his labours, it is said, are yet distinctly traced among the Southern churches.

Mr. Rice died after an illness of three weeks, at the house of Dr. R. G. Mays, Edgefield District, S. C., on the 25th of September, 1836. His remains were deposited near the Pine Pleasant Baptist Meeting House. The South Carolina Baptist Convention have caused a large marble slab to be placed over his grave.

FROM THE REV. RUFUS BABCOCK, D. D.

Poughkeepsie, October 7, 1858.

My dear Sir: It is altogether a welcome service you ask of me to embody some personal recollections of the Rev. Luther Rice. There are others, probably, still living, whose opportunities of observation, in respect to certain periods of his eventful life, were better than mine; whereas my own extend through a wider portion of it. In gleaning up such illustrative incidents as my memory retains, and offering them as a contribution to your work, I only perform what I regard as an act of justice to his memory.

I first heard Mr. Rice preach while I was a student in Brown University, in 1819 or '20. He was then travelling among the churches, and, by his earnest and noble appeals, awakening their zeal for Missions and Ministerial Education. I remember well his preaching, in the First Baptist Church in Providence, from that declaration of Paul,—"I am not mad, most noble Festus, but speak forth the words of truth and soberness;" and the main design of the sermon seemed to be to demonstrate the wisdom of cordially embracing the religion of Christ, and of submitting to great sacrifices for its extension and triumph in the world. He succeeded fully in leaving on my mind, and I believe on the minds of many others who heard him, the impression he desired.

Near the close of my college course in 1821, an overture came to me from Andover, Mass.,—probably at Mr. Rice's instance,—to accept the appointment of Tutor in the Columbian College, Washington City, then soon to be opened. This brought me into close contact and intimate fraternal relations with him, a few weeks afterwards, at Providence. During the autumn of that year, I travelled with him a few days in Connecticut, and in Berkshire County, Mass., visiting churches, and at least one Association, for the promotion of his object. During this tour, I occupied the same apartment with him

at night, and became acquainted with his habits of unseen self-sacrificing effort in aid of the great cause to which his life was devoted. No matter where he might be quartered, whenever he retired to his room, he betook himself to writing: occupying not more than five or six hours in sleep. He was, all the rest of his time, drafting Reports or Circulars, or writing letters to an immense number of correspondents, in all parts of this country, and to the missionaries in India. When he left the room, he mingled with the families of his entertainers and their guests, as though his mind were entirely free from care. His conversation was agreeable, instructive, and always on topics of interest. Readily but not obtrusively he took part also in the discussions which incidentally came up among his brethren; and it was easy to see how much his opinions, backed as they were with weighty reasons, availed in carrying the judgments of all along with him.

On reaching Washington City to enter on my duties, near the end of the year 1821, I found him there, over-full of work and care for the College, of which he was Treasurer and Financial Agent; and for the Missionary Convention of which he had been, up to that time, and was, for some years afterwards, the General Agent. The College and Theological department were immediately opened, with an unexpected influx of students, very gratifying indeed to the buoyant and almost unlimited hopes which he and the other founders cherished; but embarrassing at the same time by the demand thus created for an enlarged Faculty of instruction, and by other onerous expenses. About one half of the time I should think he spent at home, toiling with pen and voice, with heart and hand, overtasking his brain day and night in striving to devise ways and means for the pecuniary relief of an Institution imperilled by its magnificent success. The other half of the time, he would go forth and travel day and night on his agency, wherever help was attainable.

In the College, too, where I held the three-fold relation of Senior Tutor, Librarian, and Student in Theology, he would sometimes sit down and devote half an hour to giving me excellent instruction and advice. I cannot help thinking that his over-work in matters merely secular was very injurious to his spiritual peace and progress. To this I attribute, in a great degree, the temporary decay or obscuration of that fervent piety, which marked the earlier and later part of his career.

An episode of most delightful character was the return of the first Mrs. Judson, one of his earliest and most beloved friends, who came to Baltimore and Washington for the benefit of her health, and passed the winter of 1822–23. Very noticeable was the improving influence of her society, and her queenly dignity of deportment, on Mr. Rice. It seemed to carry him back at once to those early and more spiritual days of their association in the mission; and, pressing as was the necessity for his remaining in this country to awaken the zeal and combine the energies of the Baptist Churches, both for the prosecution of the missionary enterprise and for the promotion of ministerial education, one could not but regret, for his own sake especially, that he had not been allowed to return to the foreign field, to live, and labour, and die among the heathen.

Towards the close of the collegiate year 1823, my health failed, and I retired from the post I had occupied; but, by correspondence and occasional interviews, my connection with Mr. Rice was still continued. I could not but sympathize with him very deeply in the embarrassments through which the College subsequently passed. In the complication of its affairs, it drew down the Mission also, and induced the necessity of sundering the ties which had united them. This resulted in removing the Mission Board from Washington to Boston in 1826, and separating entirely the educational from the mission labours and expenses. This became obviously necessary from the fact that

educational institutions of similar grade and design began to be multiplied in different parts of our widely extended country.

Not unnaturally there was some disposition on the part of those who had been alike connected with the management of these concerns, to throw the blame on one another. This produced some coolness, and almost avulsion, between himself and some whom he had long loved and honoured. But he bore himself through all these trials with a dignified consistency, combining, in his behaviour, with the loftiness of Christian principle, the meekness and the ingenuous concessions of childlike simplicity. From this period till his death,—about ten years,—he demonstrated to all beholders how ardent, persevering and consistent was his love for the Mission, the College, and the rapidly increasing body of Baptist Churches among which—especially those in the Southern States—he laboured most assiduously in promoting the spiritual growth of Christians, and particularly in elevating the tone of principle, feeling, and action, in the great work of evangelizing the world. His earnest advocacy of the circulation of excellent books, especially such memoirs as those of Mrs. Judson, Mr. Boardman, and Andrew Fuller, in which also he personally engaged,—thus antedating by several years the work of colportage in our land, deserves special mention in this connection, as indicating his intelligent appreciation of what the exigencies of the country and the age demanded.

A few years subsequent to his death, I travelled quite extensively over the scene of his later labours, engaged in a somewhat similar enterprise; and it was at once affecting and refreshing to my spirit to meet everywhere, and among all classes of Christians, such warm, decided and various testimonies to his eminent spirituality, and his indefatigable labours for promoting the cause of Christ. Fragrant is the memory of this excellent man both in our own and in heathen lands.

How vividly does this attempt to recall one I so much revered, bring his person, and voice, and whole manner and bearing before my mind! I seem to see him rising in the pulpit, not less than six feet in height,—rather portly but not corpulent,—his small but pleasant eyes passing over the assembly, as with great deliberation, and perfect self-possession, and a voice reaching distinctly the remotest hearer, he proceeds to illustrate and impress his subject, not unfrequently making appeals, characterized by a subduing pathos.

Or I see him in the family circle at the hour of evening prayer, as, with his eyes nearly closed or lifted upward, he commences singing some familiar hymn. Or I see him when battered, jaded and worn, he had just returned from a long journey, in which he had travelled day and night for forty or sixty hours; and if success had crowned these Herculean efforts, how genial would be the smile, how grateful the acknowledgment that "the Lord had put it into the heart of some generous benefactor to aid his own cause." Or once more, I see him in trouble—the skies are dark; friends are few; coldness and alienation have been witnessed where something better was expected—Brother Rice, with one of his emphatic and deliberate utterances, says,—"Well if the Lord does not interpose and turn these hearts, which are in his own hand, we may be sure He has infinitely good reasons for not doing it."

True he had his imperfections and faults; but his noble spirit, his sterling worth, his earnest devotion to the best of causes, have given him a high place in my respect and affection.

Yours truly,

RUFUS BABCOCK.

FROM THE REV. R. H. NEALE, D. D.

Boston, December 13, 1853.

My dear Sir: When I was a boy of sixteen, living in Connecticut, and with no means of defraying the expenses of my education, a letter came to my Pastor from the Rev. Luther Rice, saying,—"Tell the young man to come to Columbian College, Washington city, and I reckon we shall be able to put him through." I, accordingly, went to Washington, and found Mr. Rice a warm friend, and ready to aid me in the severe struggle with poverty through which I then, and in subsequent years, passed in preparing for the Christian ministry.

Mr. Rice I remember as a sociable, kind, good-hearted man. If he heard any one, especially a brother in the ministry, speaking disparagingly of the pulpit performances of another, he would make an apology for the brother who was criticised, and add,—"Go and do better if you can."

He was remarkable for his patience and forbearance under difficulties. In the year 1826, a violent storm of opposition to him arose in the Baptist Convention, which then held its sessions in Oliver Street, New York. He sustained himself, however, partly perhaps by the justness of his cause, but principally by his imperturbable good-nature. He would insist upon it that his opponents were good men, and would allow that there was some occasion for their strictures upon his public conduct; "but," said he, "Brethren, don't kill a man, because, in his zeal for the College, he has committed some imprudences." He was devotedly attached to the Columbian College. All his virtues and all his faults were consecrated to that institution. His old horse,—Columbus, named after the College, rather than in honour of the great navigator, and harnessed in an old rickety sulky, was constantly on the go. Columbus was every where known almost as familiarly as his master; and whenever he appeared at the door of minister, merchant, or planter, it was understood that a donation was wanted for the College.

Mr. Rice was a very effective preacher—natural, earnest, self-possessed, he never spoke without having something to say. His sermons, though studied, were not written; and he delivered them as one who felt deeply what he was saying. There was no forced earnestness, no clerical look or tone, but his whole demeanour in the pulpit indicated what I have no doubt was his true character,—an honest man and a sincere Christian. There was one circumstance in respect to his preaching that was somewhat peculiar—though riding habitually from place to place, he did not repeat the same sermons. It was his practice for years to take a new text, and preach a new discourse, each successive time that he officiated in public. He made it a rule also to select his text in the order of chapters, until he had thus preached entirely through the New Testament.

Mr. Rice's good-nature and business habits were somewhat unfavourable to that solemnity and spiritual fervour, which are ever desirable, especially in a clergyman. But in this respect he improved with advancing years. I never heard his moral or Christian integrity called in question. When he died, he left no property except "Columbus and the sulky," which, in fulfilment of the maxim,—"the ruling passion strong in death,"—he bequeathed to the Columbian College.

Mr. Rice was a large, portly man, of an open and pleasant countenance, but not of highly cultivated manners. Whether or not the fact of his having always lived a bachelor may not have had some influence upon his social habits, I will not take it upon myself to determine.

As to the general results of his labours, it is difficult even now to form an intelligent estimate. Though a man of great frankness and transparency, his

peculiar course was regarded by many, in his lifetime, as a mystery and a riddle. "How is it," said one of his brethren to him one day, "that you who were made for a minister or a missionary, should devote your whole life to begging money for that College?" "Well," said Mr. Rice, shrugging his shoulders, and putting on a pleasant and shrewd look,—"I am a mystery to myself—all I can say is, that it has pleased Almighty God to raise up just such a man as Luther Rice." His influence was very much that of a pioneer. He started great enterprises that, but for him, would scarcely have been commenced with so much vigour. It was thus with the Columbian College, and the Foreign Missionary cause in our denomination. But he had less power to steer the ship than to build and launch it. Hence his influence is sometimes lost sight of, as it has mingled with that of good and more careful men, though not more efficient or sincere, that have succeeded him.

I have myself the fullest confidence that Mr. Rice was indeed raised up of God to perform an important work. The good influence which his labours in connection with the Columbian College have exerted and still exert, it is not easy to estimate. So also his influence on the Mission continued to be felt favourably, after he himself left the field. He wrote letters of encouragement to Judson, and being so familiar with and so interested in what Judson and his associates were doing, his journeys and begging expeditions were made subservient to the diffusion of missionary intelligence and the increase of missionary zeal. The young men who became acquainted with him at the College, cherish a kind and grateful remembrance of him; and if no other lesson has been learned from his example, that of patience and perseverance in difficulties, "bating not a jot of heart or hope," is indelibly impressed upon us.

Yours very truly, and with great respect,

ROLLIN H. NEALE.

ADONIRAM JUDSON, D. D.*

1812—1850.

Adoniram Judson was a descendant, in the sixth generation, of William Judson, who came from Yorkshire, England, to this country, in 1634, and settled first at Concord, Mass. He was the eldest son of the Rev. Adoniram and Abigail (Brown) Judson, and was born in Malden, Mass., on the 9th of August, 1788. His father was a Congregational minister successively at Malden, Wenham, and Plymouth, Mass.; and was dismissed from the latter place in 1817, on account of a change in his views on the subject of Baptism. He died at Scituate, Mass., November 25, 1826, aged seventy-six.

Adoniram, the son, was unusually precocious in his intellectual developments, insomuch that, at the age of three years, he was able to read in the Bible. Even as a child he was remarkable for self-reliance, and was generally the acknowledged leader in the little circles of his friends and playmates. In August, 1804, when he was in his sixteenth year, he joined the Sophomore class in Brown University. Here he was distinguished for diligent and successful study, and, at the close of his collegiate

* Wayland's Memoir.—Conant's Earnest Man.—Missionary Heroes and Martyrs.

course, in 1807, received the highest honours of his class; and that, notwithstanding he was absent from College, a part of the time,—engaged in teaching a school in Plymouth.

Immediately after his graduation, Mr. Judson opened a private school in Plymouth, where his parents then resided. Early the next year, (1808,) he published a work, entitled "Elements of English Grammar;" and, in the course of the following summer, another, entitled "The Young Ladies' Arithmetic." Both these were prepared in a few months, and in connection with his labours as a teacher.

During his college course, he formed an unfortunate intimacy with a young man in the class before him, by the name of E——, who was distinguished for amiable qualities and fine talents and accomplishments, but was a skeptic in religion. Judson, under his influence, became an infidel; and when, at the close of his college course, he revealed the fact to his parents, they were both overwhelmed with distress; but he found it easier to dispose of his father's arguments than of his mother's expostulations and tears. Shortly after making this disclosure,—having closed his school at Plymouth,—he set out, in August, 1808, on a tour through the Northern States. On his way, he stopped at the house of his uncle, the Rev. Ephraim Judson, of Sheffield, and, though his uncle was absent, he found his place occupied by a very pious young man, whose conversation, showing at once great sincerity and a solemn and gentle earnestness, did not help to make his infidelity set the more easily upon him.

The first night after he left Sheffield, he stopped at a country inn, and was told by the landlord, as he lighted him to his chamber, that there was in the adjoining room a young man dangerously ill, who probably would not survive the night; but that he hoped that it would not occasion him any uneasiness. Judson, however, was kept awake, not merely by the movements of the watchers, or the groans of the sufferer, but especially by his own reflections on the condition of the dying man. He could not but ask himself,—"Is he prepared to die?"—and the urgency with which this question kept returning upon his conscience, revealed to him the utter shallowness of his philosophy. He tried to persuade himself that it was only a sickly imagination that could suggest such an inquiry; and he asked himself what his late companions, especially his gifted and witty friend E——, would say of such weakness; but still the one great question whether the sick man was prepared to encounter the unknown and awful future kept him restless and unhappy. But, after a night which had brought little or no repose to him, the morning came, and its bright and cheerful sun dispelled all his superstitious illusions. As soon as he saw the landlord, he inquired concerning the sick man, and was told that he was dead. "Do you know who he was?"—said Judson—"Oh yes," replied the landlord, "he was a young man from Providence College,—a very fine fellow—his name was E——." Judson was completely stunned by the discovery. He could turn his thoughts to no other subject; and the words "Dead! lost! lost!" were ringing in his ears continually. His infidelity had now gone to the winds. He felt that religion was a momentous reality, and that he differed from his friend only in that he was yet among the living. In a state not only of deep gloom, but of absolute

despair, he abandoned the idea of continuing his journey, and directed his course toward his father's house.

On his return to Plymouth, in September, though he had not found rest to his troubled spirit, his mind was still deeply impressed with the necessity of personal religion. The idea of becoming a student in the Andover Theological Seminary was now suggested to him, and he was at first half inclined to fall in with it; but, upon reflection, he dismissed it, at least for the time, and engaged as an assistant teacher in Boston. This situation, however, he soon relinquished, and proceeded to Andover to connect himself with the infant Seminary. He entered, not as a professor of religion and candidate for the ministry, but as one earnestly seeking to come to a knowledge of the truth. As he entered at once upon the studies of the second year, he must have already made considerable proficiency in the original languages of the Scriptures.

At this period, Mr. Judson's mind was far from being settled on the great question of the evidences of Divine Revelation. His deistical prejudices still clung to him, and his mind did not open readily to the light of truth. But, after the diligent inquiries and painful struggles of a few weeks,—amidst the important helps which Andover afforded, he gradually emerged from his state of doubt and perplexity, and not only gave an intelligent assent to the Divine authority of the Scriptures, but, as he believed, devoted himself, with full purpose of heart, to the service and glory of his Redeemer. On the 28th of May, 1809, he made a public profession of religion, and joined the Third Congregational Church in Plymouth, of which his father was then Pastor.

In June, 1809, he received and declined an appointment to a Tutorship in Brown University.

In September following, he met with Dr. Buchanan's celebrated Sermon, entitled "The Star in the East;" and this suggested to him the inquiry whether it was not his duty to devote his life to the missionary work. The result of his mature reflection on the subject was that, in February, 1810, he resolved to become a missionary to the heathen. Those to whom he first communicated his purpose, discouraged him, but he at length found several of his fellow-students, who not only sympathized in his general views of the importance of the missionary enterprise, but were willing to become associated with him in the mission he was contemplating.

As there was then no Foreign Missionary Society in this country, under whose auspices he could engage in the work upon which his heart was fixed, he conceived the design of offering himself for the patronage of the London Missionary Society. He, accordingly, wrote to the Directors of that Society on the subject, and, in reply, received an invitation to visit England, that he might obtain in person the desired information, with reference to ulterior arrangements.

But circumstances now occurred at home, that were thought to supersede the necessity of carrying out this project. Having learned from his associates at Andover, who had mutually pledged themselves to the missionary work while in Williams College, something of the character and views of Gordon Hall, then at Woodbury, Conn., Mr. Judson addressed a letter to him, which brought him soon after to Andover. The result of a

conference which then took place between Judson, Nott, Newell, Hall, Richards, and Rice, was that they resolved to make known their wishes to the General Association of Massachusetts, at its next meeting, at Bradford, in June, 1810. Judson drew up a paper setting forth their wishes, and requesting advice as to the propriety of cherishing them, and the proper means of carrying them into effect. This was the incipient step towards the formation of the American Board of Commissioners for Foreign Missions.

In September, 1810, Mr. Judson completed his course of study in the Theological Seminary at Andover. On the 17th of May preceding, while on a visit to Vermont, he was licensed to preach by the Orange Congregational Association of that State.

Mr. Judson had expected that he and his associates would immediately receive an appointment as Missionaries; but the Board, being without the requisite funds to send them forth, contented themselves with merely approving and recommending their project. Mr. Judson, not satisfied with the delay which seemed likely to ensue, if they were to wait for the further action of the American Board, fell back upon the invitation he had received from England, and suggested the expediency of making an attempt to secure the co-operation of the London Missionary Society. He was, accordingly, authorized to visit London, and ascertain how far a joint management of missions by the two Societies would be practicable. He embarked for England in January, 1811, and three weeks after was captured by a French privateer, from which he was removed, after several weeks, only to be confined in a prison at Bayonne. By the interposition of an American gentleman, he was released, on his parole, obtained a passport, and reached London early in May. Here he was received with every mark of Christian kindness; and, though he found that the plan he had in view was impracticable, yet the Directors of the London Society expressed a willingness to accept him and his associates as their own missionaries, to be employed in India. After this, he visited the Missionary Seminary at Gosport, under the care of the venerable Dr. Bogue, to confer with him on the great subject which then chiefly occupied his thoughts. After remaining in England for about six weeks, he embarked, on the 18th of June, 1811, at Gravesend, in the ship Augustus, bound to New York. He arrived in New York on the 17th of August following.

At the next meeting of the Board of Commissioners, held at Worcester, in September, there were some indications that the enterprise might be subjected to still further delay; but Mr. Judson, who was present, urged that there should be no time lost, especially as the impending war with England might otherwise occasion a protracted postponement, if not an utter abandonment, of the mission. The result of their deliberations on the subject was that Messrs. Judson, Hall, Newell, and Nott were appointed by the Board as its Missionaries to the Burman Empire.

A short time before the meeting of the Board at Worcester, Mr. Judson, being on a visit to Salem, was introduced to the late Rev. Dr. Bolles; and, in conversation with him, he accidentally expressed the wish that the American Baptists might follow the good example of their brethren in England in engaging in the work of Foreign Missions. Dr. Bolles was

deeply impressed by the remark, and did not fail to turn it to good account. Though the Baptists of this country were then weak, the Salem Bible Translation and Foreign Missionary Society was at once formed, with the immediate view of assisting the Baptist Mission at Serampore, but with the ulterior purpose of sending missionaries to the heathen from this country as soon as circumstances should render it practicable.

While Mr. Judson was attending the meeting of the General Association at Bradford, the preceding year, he made the acquaintance of Ann Hazeltine,—who afterwards became his wife. She was a lady of the most amiable dispositions, and of fine talents and accomplishments, and was fitted to grace an elevated position in refined society; but her earnest attachment to the cause of Christ, and her deep interest in the salvation of the heathen, reconciled her prospectively to all the sacrifices involved in missionary life; and she, accordingly, accepted Mr. Judson's proposals of marriage. They were married on the 5th of February, 1812; and, on the day following, Mr. Judson and his four * colleagues were ordained at Salem,—Dr. Woods, of Andover, preaching the Ordination Sermon.

Messrs. Judson and Newell, with their wives, sailed from Salem on the 19th of February, in the bark Caravan, for Calcutta, and the rest of the company from Philadelphia, on the 18th, for the same destination. The Caravan arrived at Calcutta on the 18th of June. While they waited a few days at Serampore, by invitation of Dr. Carey, for the arrival of their associates, they received a summons to Calcutta, where a Government order was served upon them to return immediately to America. This seemed almost like a death-blow to their fondest hopes. To establish a mission in the Burman Empire, their original destination, was at that time quite impossible; and to leave Calcutta seemed like giving up their whole enterprise. They finally obtained leave to find a refuge in the Isle of France. There was a vessel then in the river about to sail thither, but as only two persons could be accommodated, Mr. and Mrs. Newell embarked in her, while the rest were to follow by the first opportunity. Mr. Judson remained in Calcutta about two months, and during this period his mind underwent an important change on the subject of Baptism, which brought him into other relations as a missionary, and was the occasion of enlisting a new and distinct agency in the great cause of the world's renovation.

Mr. Judson, while on his voyage, had had his attention directed particularly to the subject of Baptism, as he thought it not improbable that he might have occasion to meet the Baptist missionaries in an argument on that subject. He continued his investigation after his arrival at Calcutta, and it resulted, as it would seem, very unexpectedly to himself, in his adoption of the views of the Baptists. When his wife was made acquainted with the result of his inquiries, she was at first greatly distressed, but subsequently became satisfied that he had reached the truth. They were both baptized by immersion on the 6th of September. Mr. Rice, another of the company, soon after followed their example. In consequence of this change, they immediately resigned their commission from the American Board, and, through letters addressed to Dr. Baldwin, of Boston, and Dr. Bolles, of Salem, appealed to American Baptists for sympathy and aid.

* Mr. Rice had been subsequently appointed.

The East India Company having, by this time, become jealous of their protracted stay at Calcutta, they were ordered to take passage immediately for England; and the best they could do, in the emergency, was to embark in a vessel, then lying in the river, that was about to sail for the Isle of France. But, after they had been two days on their passage, an order came, arresting the vessel, on the ground that she had on board passengers ordered to England. After remaining on shore three days, however, they received a pass from some unknown hand, authorizing them to return to the ship they had left; and, after rowing a distance of seventy miles, they succeeded in overtaking her at Saugur, where she was lying at anchor. They reached the Isle of France on the 17th of January.

Here they were treated with great kindness by the Governor, and were assured of his protection and favour, if they chose to remain and prosecute their work; and that, notwithstanding he had received a notice from the East Indian Government to keep an eye upon them as suspicious persons. They did not, however, regard that as a desirable field; and, after some deliberation, they determined to attempt a mission on Pinang, or Prince of Wales' Island, and with this view Mr. and Mrs. Judson embarked for Madras. Meanwhile, Mr. Rice returned to America to secure, if possible, some permanent arrangement for their support. The result was the formation of the Baptist General Convention, since reorganized as the *American Baptist Missionary Union.* Mr. and Mrs. Judson were adopted as their missionaries, while Mr. Rice was retained in this country as the domestic agent of the Convention.

When the missionaries reached Madras, they were met by the intelligence that an order had been issued for the transportation of the American missionaries from Bombay to England; and, apprehending a similar order in respect to themselves, they determined to escape from the British dominions with as little delay as possible. They, therefore, sailed for Rangoon, the principal fort in the Burman Empire, and arrived there, under most disheartening, not to say appalling, circumstances, in July, 1813. Mrs. Judson's health had suffered severely from the fatigues and perils to which she had been exposed, so that she was barely able to get on shore. They found shelter in the mission-house, which had been occupied for about five years by English missionaries.

Mr. Judson devoted himself to the study of the Burmese language for three years; and, though he was obliged to study without grammar, dictionary, or a teacher speaking English, he so thoroughly mastered the language that even a native would scarcely have suspected that it was not his mother tongue. A printing press having been received as a gift from the Serampore Mission, he issued a Tract entitled "A Summary of the Christian Religion," and a Catechism, and, shortly after, a translation of the Gospel by Matthew.

In 1817, it was resolved to commence public preaching; and, in December of that year, Mr. Judson sailed for Chittagong, in Arracan, to obtain the services of a native Christian as an assistant. This enterprise was attended with many embarrassments and perils, and did not, after all, accomplish the desired end; but Mr. Judson still went forward with his design to attempt public preaching. In April, 1819,—a small building

for the purpose having been erected,—the public worship of the living and true God was held, for the first time, in the Burmese language. The first Burman converted to the Christian faith was Moung Nau, who received Baptism at the hands of Mr. Judson, on the 27th of June following. Two additional converts were received to the fellowship of the Church in November. Soon after this, a highly intelligent man, by the name of Moung Shwa Gnong, avowed his belief in Christianity; and this attracted the attention of the Viceroy in a way that seemed to threaten the very existence of the Mission. It was deemed expedient, in these circumstances, to make an appeal to the King; and Mr. Judson and Mr. Colman, another missionary who had gone out in 1818, made a journey to Amarapoora, the capital of the Empire, with a view to make explanations to His Majesty, and, if possible, to secure his favour. The mission, however, proved abortive; for, though the King allowed them to appear before him, he gave them anything but a gracious reception.

They returned to Rangoon with an intention to remove to the border of Arracan, to a Burman population under British protection; but, by the earnest request of the three or four converts, whose courage and zeal had now become equal to any emergency, they determined that they would not, for the present, change their residence; though Mr. Colman fixed his abode at Chittagong, to provide a retreat for them in case of danger.

In the summer of 1820, Mrs. Judson's health being in a precarious state, it was judged proper that she should try the effect of a voyage to Bengal; and this she did,—her husband accompanying her. They were absent about six months, and returned to Rangoon, in January, 1821, to the great joy of the little company of disciples, who had continued steadfast in the faith, amidst all the annoyances and discouragements to which they had been subjected.

As Mrs. Judson's health was only temporarily improved by the visit to Bengal, she returned to this country in the summer of 1821, and remained for about a year: she came unaccompanied by her husband, as he did not feel at liberty, at that time, to suspend his missionary labours. Mr. and Mrs. Wade accompanied her, on her return, as a reinforcement of the Mission. During her absence, Mr. Judson had made good progress in his translation of the New Testament; had gathered several new converts, making the whole number eighteen; and had been joined in the Mission by Dr. Price, in whom he recognised an efficient auxiliary.

This latter circumstance gave occasion for his making another visit to the capital,—which had now been removed to Ava,—as the King, hearing of Dr. Price's medical skill, required his attendance at Court, and Mr. Judson accompanied him as an interpreter. The King was pleased to direct that the missionaries should remain at Ava, and land was given them for the erection of dwellings. Mr. Judson now returned to Rangoon, completed his translation of the New Testament, and formed an epitome of the Old, that might serve the converts till they could have the Scriptures in their own language entire. On the 5th of December, 1823, Dr. Judson (for he received the degree of Doctor of Divinity this year from Brown University) had the pleasure to welcome Mrs. Judson and Mr. and Mrs. Wade, and immediately removed with his wife to Ava, leav-

ing Mr. Hough, who had been his associate for several years, and the new missionaries, at Rangoon. He was allowed, for a short time, to prosecute his labours in the imperial city, unmolested; but the commencement of a war with the British East Indian Government suddenly cast a deep shadow over his prospects. In May, 1824, Rangoon was attacked by a force of six thousand men, under command of Sir Archibald Campbell; and the Viceroy forthwith ordered the arrest of every person in town "who wore a hat." Messrs. Hough and Wade were condemned to die; but were reprieved, and ultimately released by the English, whereupon they removed to Bengal, where Mr. Wade superintended the printing of Dr. Judson's Burman Dictionary.

The intelligence that Rangoon was taken caused a great sensation at Ava; and the King began to suspect that there were spies in the country, who reported his movements to the enemy. Dr. Judson and Dr. Price having become objects of suspicion, were arrested, cast into prison, and placed in irons,—their houses meanwhile being searched and their property confiscated, though Mrs. Judson succeeded, partly by concealment, and partly by importunity, in saving a quantity of silver and a few articles of furniture.

Mrs. Judson, with the heroic devotion of a wife and a martyr, now set herself to effect the liberation of the prisoners—she appealed in the most earnest and pathetic strain to every one who could be supposed to have influence in the case; but the utmost she could accomplish was to procure the transfer of her husband from the pestilential atmosphere of a crowded dungeon to a little bamboo apartment in the prison yard, where she could do something to alleviate his sufferings. No food was supplied to the prisoners by the jailors; and they were kept from starvation only by her daily visits to the prison, which she made on foot, from a distance of two miles. "The acme of my distress," she wrote, "consisted in the awful uncertainty of our final fate. My prevailing opinion was that my husband would suffer violent death; and that I should of course become a slave, and languish out a miserable, though short, existence, in the tyrannic hands of some unfeeling monster. Sometimes, for a moment or two, my thoughts would glance towards America, and my beloved friends there;—but, for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava."

But, though the cup of these devoted missionaries now seemed full, there were yet other worse things in store for them. When the hot season commenced, the prisoners were loaded with additional chains, and thrust back into the dungeon from which they had been temporarily delivered. The atmosphere was intolerable; and Dr. Judson was very soon attacked by fever. His wife forced her way to the presence of the Governor, notwithstanding he had forbidden her admission, and made an appeal to him which set the tears to flowing down his cheeks. "I knew you would make me feel," said the old man, "and therefore I forbade your application." He then informed her that he had been repeatedly directed to execute the missionaries secretly, but that he had declined doing it, though it was impossible for him to do anything in mitigation of their sufferings, and he

must not be asked to attempt it. That she might be near her husband, and in a situation to know the worst, she occupied a low bamboo hut near the prison gate, and, finally, by her unceasing importunity, obtained an order for his removal there.

But another scene of yet deeper horror was now about to open. In three days, the prisoners were ordered for Ava; and, that she might be saved the awful pang of witnessing the removal, the Governor sent for her, and detained her in conversation till it was over. Dr. Judson, having been stripped of nearly all his clothing, was driven on foot, with his fellow sufferers, towards the "death prison" of Oung-pen-la, four miles from Amarapoora. Thus walking in burning sand, beneath an intensely hot sun, without hat or shoes, his feet became blistered till the skin was actually worn off; and, but for the humanity of a Bengali servant of an English prisoner, who took part of his head-dress to wrap his bleeding feet, and then actually bore him on his shoulders, he must have fallen dead by the way. The officer who had them in charge quickly found that it was impossible for them to proceed; and the rest of the journey was performed in carts.

Mrs. Judson, meanwhile, found that they were gone, but sought in vain to find any trace of them. At length, the Governor told her that they were removed to Amarapoora; and added that he could do nothing for her husband, and advised her earnestly to look out for her own safety. But she instantly obtained a passport, and, with her infant child, born in the midst of these deep sorrows, and a faithful Bengali servant, set out to find her husband, and actually reached him at evening. She found him perfectly exhausted by the tortures to which he had been subjected on the way, and, with the other prisoners, occupying a narrow projection of a dilapidated hovel. When he saw her, he said,—"Why have you come? You cannot live here."

The next morning, a little Burman girl, adopted by Mrs. Judson, was attacked by the small-pox; and, though she immediately inoculated her infant, the precaution did not avail, and the little one had the disease so severely that it did not recover for three months. The mother was now completely worn out by toil and anxiety, and had only strength enough to go to Ava and bring their medicine chest; and when, on her return, she reached the jailor's hut, she fainted upon her mat, and, for two months, was too feeble to rise from it. As she was unable to give nourishment to her babe, the jailor was bribed to release Dr. Judson from close confinement, who daily bore the child round the city, soliciting sustenance for it from such Burman mothers as were in a situation to furnish it.

While they were thus in constant expectation of the execution of the sentence of death, a circumstance occurred that suddenly reversed their prospects. The officer, by whose advice the sentence had been passed, had proposed that they should be executed on occasion of his taking command against the English; but it turned out that, before he was able to accomplish his purpose, he was himself executed for treason. The English forces, though greatly retarded by different causes, were steadily approaching the capital, and the King began to tremble for his safety. An order forthwith came that the prisoners should return to Ava, and Mr.

Judson was immediately put in requisition at the English camp, as translator and interpreter to an embassy of peace. While the negotiation, which was a very protracted and tedious one, was going forward, Mrs. Judson was attacked by the fever of the country, and brought so low that there was, for a time, little prospect of her recovery. The treaty, which was humiliating enough to the King, was finally concluded, involving this among other provisions,—that the missionaries should be allowed to find a refuge in the British Provinces,—a step to which their diversified and terrible sufferings, under his tyrannical reign, had more than reconciled them.

Dr. Judson hoped now to devote himself to the missionary work at Amherst,—a new town near the mouth of the Salwen, in British Burmah, whither those who survived of the little flock at Rangoon had removed, with their teachers, in the summer of 1826. But, at the solicitation of Mr. Crawfurd, Commissioner of the British East Indian Government, he accompanied an embassy to Ava for negotiating a commercial treaty, in the hope of being able to secure a guaranty for religious freedom in the King's dominions. The object, however, utterly failed, and, after an absence of several months, he returned to Amherst only to be overwhelmed by the sorrows of bereavement. Mrs. Judson, soon after his departure, had been attacked with a violent fever, which terminated fatally in eighteen days. But he was privileged to know that her death was a most edifying scene of Christian submission and triumph. His only child soon followed her mother, and his house was left to him desolate. The character of Mrs. Judson combined the most heroic with the most gentle and lovely qualities, and the history of her life is an enduring monument to the riches and power of Divine grace.

But Dr. Judson, though well-nigh overwhelmed with a sense of his loss, did not relax his efforts in the service of his Master. The Government being, shortly after this, transferred to Maulmein, a town on the East bank of the Salwen, the mission followed in 1827, and Dr. Judson continued there till the summer of 1830. During this time, besides teaching and preaching, he thoroughly revised the New Testament, and prepared twelve smaller books in Burmese. Circumstances now occurred that seemed to render it desirable that he should return to Rangoon; and he, accordingly, repaired thither in May. Finding a prevalent spirit of inquiry, he resolved to make a tour into the interior; and, stopping at a place called Prome, he commenced his labours there, and continued them for some time; but the occurrence of some adverse circumstances led him to return to Rangoon in the succeeding autumn. Here, while engaged in the translation of the Scriptures, he was obliged to devote not a small part of his time to the instruction of those who were inquiring on the subject of religion. The demand for tracts became so great that the press at Maulmein, though constantly employed, could not supply it.

The next summer, Dr. Judson moved back to Maulmein, where he continued to prosecute his work of translation, at the same time preaching in the city and the jungles. On the last day of January, 1834, he had the pleasure to see, as the result of his labours, the entire Bible in Burmese.

In April of this year, Dr. Judson was united in marriage with Mrs. Boardman; whose husband's brief history on Pagan ground will be found in another part of this volume.

For several years, his time was divided between the revision of his translation of the Scriptures, and the superintendence of the native church at Maulmein. His heart was now greatly encouraged by the rapid progress of the work around him; and he could count not less than a thousand souls redeemed from the bondage of idolatry, as the result, under God, of the enterprise which he had commenced, more than twenty years before.

In 1838, he visited Bengal for the benefit of his health, but returned without any essential improvement. The Board invited him to come to the United States, but he felt constrained to decline their invitation. In 1840, he completed the revision of his translation of the Bible, and a second edition appeared shortly after. In the summer of 1841, he made another voyage to Bengal, with his family, and while there was called to bury his youngest child. They then proceeded to the Isle of France, and thence returned to Maulmein, where they arrived, in invigorated health, about the close of the year.

The next year, he undertook another arduous task,—the compilation of a complete Dictionary of the Burmese language, consisting of two vocabularies,—Burmese and English, and English and Burmese. In this he was interrupted by the illness of Mrs. Judson. After employing many ineffectual means for her recovery, he resolved, in the spring of 1845, to try the effect of a voyage to the United States. Accordingly, he embarked for Boston, towards the close of April, taking with him his family, and two native assistants, to carry forward his Dictionary during his visit. On arriving at Mauritius, Mrs. Judson was so far revived that it was thought she might proceed safely on the voyage without her husband; and, accordingly, the assistants were sent back, and he was just about to follow them, when she suffered a relapse which determined him not to leave her. She grew weaker till they reached St. Helena, and there went off triumphantly to her Heavenly home.

After committing the remains of his wife to the dust, on the 1st of September, he proceeded, with his motherless children, toward his native land, and arrived at Boston on the 15th of October. On the evening of the third day after he landed, the Rev. Dr. Sharp, the venerable President of the Board, in the presence of a large and deeply interested assembly, addressed him in appropriate and hearty words of welcome. There, too, was his early associate in the missionary cause, the Rev. Samuel Nott, Jr., who, pressing through the congregation, greeted him with a cordiality even more than fraternal. But this was only the first of a long succession of meetings, held in our cities and larger towns, to greet this honoured and beloved missionary, and to catch from him a fresh impulse in favour of the cause to which his life had been devoted. On the 2d of June, 1846, he was married to Emily Chebbuck, of Utica, N. Y., a lady distinguished not only for a beautiful mind, a gentle and lovely spirit, and an elevated Christian character, but for many highly creditable contributions to our American literature. On the 11th of July, they embarked for their distant

home, accompanied by several new missionaries, and reached Maulmein, safely, in December.

Dr. Judson now removed to Rangoon, the only city in the King's dominions where foreigners were at this time permitted to reside. Finding himself, from certain causes, embarrassed in his labours here, he went back to Maulmein, and, there, besides devoting much of his time to his Dictionary, he took the pastoral charge of the Burman Church, and preached once on the Sabbath. Thus he continued diligently employed, till he was arrested by disease in the autumn of 1849. He had finished the English and Burmese Dictionary, and had made considerable progress in the Burmese and English Dictionary, the manuscripts of which were afterwards placed in the hands of one of his younger colleagues for completion.

In the month of September, he took a severe cold, which was followed by a fever, and a great reduction of his strength. He took a short voyage, and tried the effect of sea-bathing, but returned to Maulmein in an evidently declining state. His bodily suffering was great, but his heart reposed calmly upon his Saviour; and, though it was his desire to live to do more for Burmah, it was delightful to him to reflect that his times were in God's hands. In April, 1850, when all hope of his recovery, if he continued at Maulmein, was gone, he took leave of his anxious wife, whose feeble health forbade her to follow him, and, with a single attendant, set out on a voyage to the Isle of France. It soon became manifest that this last resort would prove unavailing; and, after a few days, his bodily pain became so intense as, on one occasion, to extort from him the exclamation,—"Oh that I could die at once, and go directly to Paradise, where there is no pain!" This extreme suffering continued till a few minutes before he expired, when he became perfectly quiet. He died on the 12th of April, 1850, and his mortal remains were committed to the deep.

Wonderful was the change which he was permitted to witness on the field of his labours. He who baptized, by twilight, the first Burman convert, lived to see twenty-six churches gathered, with nearly five thousand communicants, the entire Bible in one vernacular and the New Testament in others; a native ministry actively engaged, and the Gospel extending on every side. Well might the venerable man, as his dying eye fastened upon the monuments of his own activity, and self-denial, and suffering in his Master's cause, bless God that he had been permitted to spend his life among the heathen!

Mrs. Judson returned to this country after the death of her husband, but soon followed him to his final rest.

FROM THE REV. WILLIAM HAGUE, D. D.

ALBANY, June 30, 1855.

Dear Sir: Although it is not probable that any reminiscence of Dr. Judson which I may be able to furnish will impart an additional value to the sketch of him which you have prepared, yet it gives me pleasure to comply with your request, because it is always an agreeable employment of my mind, to recall the image of one whose name will be ever fragrant, and whose memory is so worthy to be cherished.

At the period of his return to his native land, after an absence of thirty-three years, it was my fortune to be residing in Boston, and never shall I

forget the day on which his arrival was announced. It was on the 15th of October, 1845—his coming had been long anticipated, and the intelligence flew rapidly through the city. His friends were invited to meet him on the evening of the second following day, at the Bowdoin Square Church; and that large edifice was crowded with men and women, eager to behold his form and countenance, and to hail him as a warrior returned from the field of strife and victory.

My introduction to him was on that public occasion. You desire to learn what were my impressions of him, as a man, derived from frequent interviews, and the scenes of social intercourse in which I was permitted to meet him.

The first feeling of which I was conscious in his presence was that of a very agreeable disappointment in regard to his personal appearance, his air and manner, and the style of character, denoted by that expressive word, *address*. The engraved portraits of him, which had met my eye, represented him as rather thin and pale, in the attitude which he would naturally assume while inclined towards his table, engaged in the work of translation. I had been led to conceive of him, therefore, as having somewhat the aspect of a care-worn student, with a contour indicating the habitudes of one who is isolated from general society, bearing the impress, not exactly of a cloistered recluse, but of the secluded scholar; and not at all suggestive of that happy aptitude for becoming in the best sense "all things to all men," which distinguished the apostle Paul, and which forms a leading feature of a *cosmopolitan* character. A few moments sufficed to dispel that association of ideas concerning him with which I had been long prepossessed. His well proportioned form, his penetrating eye, his benignant countenance, his every movement, was expressive of that dignity, ease, and grace which usually accompany a high degree of natural self-reliance, and are essential elements in our conception of a finished diplomatist. So far from realizing one's idea of a man of predominantly scholastic habits, he appeared rather like an educated and accomplished man of the world, who had been called by the Divine Spirit, like the great "Apostle of the Gentiles," set apart and qualified for his great life-work of preaching the Gospel to the nations.

At the meeting to which I have just referred, some degree of embarrassment was experienced, on its opening, from the fact that Dr. Judson's voice was too weak, on account of an affection of his throat, to allow him to address the large assembly before him. As I had often observed that missionaries, who had returned to this country, with native converts unable to speak our language, would stand near them in a pulpit, receive their communications, and interpret them to the people, it occurred to me that a similar course might be adapted to this emergency. I ventured, therefore, to suggest to Dr. Judson that he might communicate his thoughts to me in a low tone, and that I would report them aloud to the assembly. He accepted this suggestion, and I officiated for him in this capacity, on several occasions. I could not but remark that his sentences were constructed extemporaneously with great simplicity, that they were easily remembered and easily repeated. They always breathed the spirit of humility, and were admirably suited to the time, the circumstances, and the audience. They were often eloquent, and touched the deepest chords of sensibility in the hearts of those who listened to them. We naturally judge of character from the trivial incidents as well as the great events of life; and when we take within our view the whole scope of Dr. Judson's history, we may safely affirm that, in every situation in which he was placed, his style of thought, of speech or action was beautifully apposite, and even to the most critical eye, rarely, if ever, susceptible of great improvement.

During the latter part of Dr. Judson's sojourn in the United States, my opportunities of seeing him in social and domestic circles became more frequent. And I assure you, it was always interesting to me to notice how entirely every development of his mind and heart, in connection with the most trivial things of ordinary life, were in keeping with those views of his character which I have just expressed. In large gatherings of admiring friends, he seemed quite unconscious of being the chief object of attraction. He was all alive to what was about him, and nothing seemed to be too great or too minute to minister to his mental activity and his happiness. He was perfectly accessible to all, and was equally at ease and at home in conversing with grave men on the gravest topics, and in engaging the attention or promoting the enjoyment of a little child. How often have I been reminded of his likeness to his adorable Master, considered as a man, in regard to this fulness of his nature, in the fine balance of his intellectual faculties and his social affections!

As I have it in my power to furnish you with a record of the last few words which Dr. Judson uttered before a public assembly in America, I will take the opportunity of presenting it to you, because I presume that you will regard it as apposite to the purpose of this communication. They were spoken to an immense assembly in Boston, at the farewell meeting which was held just before his final departure from the country.

"My friends are aware that it is quite impossible for me, without serious injury to myself, to sustain my voice at such a height as to reach this large assembly,—except for a few sentences. I have, therefore, taken the liberty of putting some thoughts on paper, which the Rev. Mr. Hague will do me the honour of reading to you.

"I wish, however, in my own voice, to praise God for the deep interest in the cause of Missions manifested by the friends of the Redeemer in this city and the vicinity, and to thank them all for their expressions and acts of kindness toward me during my brief sojourn among them. I regret that circumstances have prevented my spending more time in this city, and forming a more intimate acquaintance with those whom a slight acquaintance has taught me so much to love.

"The greatest favour we can bestow on our absent friends is to bear them on our hearts at the throne of grace. I pray you, dear friends, remember me there, and my missionary associates, our infant churches, and the poor heathen among whom we go to live. And though we do meet no more on earth, I trust that our next meeting will be in that blessed world where the loved and the parted meet ne'er to part again."

The attentive throng, bending forward to listen to these valedictory words, exhibited an affecting spectacle. They were aware that they were listening to that voice for the last time, and they "sorrowed because they would see his face no more." It was a memorable hour. The moral impression of that scene can never be erased from the hearts of those who were gathered there. Since then, the beloved Missionary has been called from the field of his toil, to a higher sphere of service, but his spirit still lives amongst us.

"The good begun by him shall onward flow,
"In many a branching stream and wider grow."

I am, with great regard,
Dear Sir, yours truly,
WILLIAM HAGUE.

DANIEL HENRY BARNES.*

1813—1828.

Daniel Henry Barnes was born in Canaan, Columbia County, N. Y., on the 25th of April, 1785. He was a descendant, in the fourth generation, from Thomas Barnes, one of the original proprietors of Farmington, Conn. His father was the Rev. Elisha Barnes, who was born at Farmington, April 18, 1753, and removed with *his* father to Canaan, N. Y., at the age of fourteen. He became a member of the Congregational Church, when he was twenty, and continued in that connection for many years; but, about 1793, he became a Baptist, and shortly after was licensed to preach and served the Baptist Church in Canaan, as Pastor, thirteen years. He died in August, 1806, at the age of fifty-three. The mother of Daniel H., was Lois Baldwin, daughter of Nathan Baldwin, whose ancestors were from New Milford, Conn. During his early years he worked on his father's farm (for his father was a farmer as well as a minister) in summer, and went to school in winter; and at school he was a remarkable example of an unexceptionable and winning behaviour, and of rapid proficiency in study. He was prepared for College under the instruction of the Rev. Aaron J. Bogue, a Congregational minister, who resided at that time in the vicinity of New Lebanon Springs. In due time he became a member of Union College, where he graduated with honour in 1809. He then, for six months, devoted himself exclusively to the study of the Hebrew language, under the instruction of the Rev. Dr. Banks, of Florida, Montgomery County, N. Y., one of the most eminent Hebrew scholars of his time. In 1811, he accepted the appointment of Principal of the Academy in Poughkeepsie, and the same year united with the Baptist Church in that place. In 1813, the same church licensed him to preach the Gospel. Having laboured here very successfully, as a teacher, until 1814, he accepted an invitation to take charge of an Institution in Cincinnati, O., which was expected to become a College. He found this school in a state of great insubordination, and requiring the utmost energy as well as skill to reduce it to order; but the result of his efforts was a complete success. He impressed the students at once with the idea that he had come among them as their friend, and, by appealing to the higher principles of their nature,—their sense of gratitude, and honour, and right, he not only brought them into willing subjection to his authority, but inspired them with the love of study, and the desire for high improvement.

But, notwithstanding his remarkable success in this school, his connection with it was of brief continuance. In the spring of 1815, he found his health so much affected by the climate as to render it necessary for him to seek another home. Accordingly, he accepted an invitation, understood to have been given at the suggestion of President Nott, to take charge of the Classical School connected with Union College. Here he remained about three years and a half, and then resigned the place in consequence

* MSS. from his family, Rev. Dr. Sommers, and Rev. Dr. A. Perkins.—Fourth Ann. Rep. N. Y. High School.

of having received an appointment to the Professorship of Languages in a Baptist Theological Seminary in New York, the interest of which was afterwards transferred to the Hamilton Institution. About this time, he was chosen President of the Waterville College in Maine, but declined the appointment.

Mr. Barnes, when his connection with the Seminary to which he was called, expired, in consequence of its being merged in another institution, opened an English and Classical School in New York, in which, as in the several schools of which he had previously had the charge, he became eminently successful. In 1824, the New York High School for Boys was established, and Mr. Barnes appointed its Associate Principal. In 1827, he was chosen President of the Columbian College at Washington City, but there were reasons why he thought proper not to accept the place.

Mr. Barnes was never settled as Pastor of any church; though he often preached, as there was opportunity or occasion, and always to much acceptance. When he commenced teaching, he did not intend to follow it as a profession; but his remarkable aptitude for the employment, as evinced by his almost unprecedented success in it, led him and his friends to believe that that was the field which Providence especially designated for him. Few men, it is believed, have contributed so much as he, in the same period, in aid of the cause of education in this country. Among the many eminent men who were under his care as pupils, may be mentioned President Wayland, Bishop Potter of Pennsylvania, the Rev. Doctors Erskine Mason, William R. Williams, John Macauley, &c.

The Rensselaer School in Troy, being established upon the same principle with his own, was an object of great interest with him from its commencement. He was invited to be present at its examination, as one of the Board of Examiners, on Tuesday, October 28, 1828. He left home at the close of the preceding week, and passed the Sabbath at New Lebanon, N. Y., at the residence of his wife's brother-in-law, Elam Tilden, Esq. He accepted an invitation to preach on Sabbath afternoon, at the Baptist Church in the upper part of the town. During the intermission, a very aged lady,—Mrs. Tryon, who had long been his attached friend, sat conversing with him upon the recognition of friends in Heaven; and, when the hour for the afternoon service came, she accompanied him to the church. He preached a Funeral Sermon on the text,—"What is your life? It is even a vapour that appeareth for a little time and then vanisheth away;" and, in the course of his remarks, took occasion to refer to a casualty fresh in the memory of his hearers, and, singular to add, not unlike that which, twenty-four hours later, terminated his own life. On Monday afternoon, he went on his way, and at four o'clock, near the village of Union, Columbia County, the stage-horses started in fright from the sudden tension of the lines, occasioned by the fall of an intoxicated man from the driver's seat. The driver also lost his footing and fell, but held to the lines till they parted in his hands. Several of the passengers escaped in safety; but Mr. Barnes, being encumbered by a cloak, was drawn under the wheel which passed over his forehead, while the violence of the fall crushed in the entire side of the head. He was immediately taken to a neighbouring house, where, without apparent consciousness, he

soon expired. His lifeless body was then borne back to the dwelling of his relatives whom he had so lately left; and, when the tidings of his death reached his venerable friend, Mrs. Tryon, it well-nigh overwhelmed her. She dwelt constantly, and with most affectionate interest, upon her intercourse with him, and especially upon the sermon which she had heard from him the preceding Sabbath, and could not refrain from expressing the wish that she might have been taken, and his valuable life spared. When she was reminded of the evening prayer-meeting, her reply was that she had forgotten all besides in thinking of the death of her friend. As she did not answer the call to supper, some one entered her room, and found her lying dead by the side of her open Bible. They were both buried at the same time.*

Mr. Barnes was married to Parthenia Jones, by whom he had seven children,—a son and six daughters. Mrs. Barnes and one daughter (Mrs. Julia P. Davis, of Brooklyn, N. Y.) still (1859) survive.

Mr. Barnes' incessant occupation as a teacher did not allow him to write extensively for the press; and yet he was a liberal contributor to some of the periodicals of the day, especially to Silliman's Journal. The following is a list of his principal contributions to that work:—Geological Section of the Canaan Mountain, Vol. V. Memoir on the Genera Unio and Alasmodonta, with numerous figures, VI. Five species of Chiton, with figures, VII. Memoir on Batrachian animals and doubtful reptiles, XI and XIII. On Magnetic Polarity, XIII. Reclamation of Unios, XIII. Mr. Barnes also rendered very important aid to Dr. Webster, in preparing his Dictionary of the English language.

FROM THE REV. JACOB VAN VECHTEN, D. D.

ALBANY, March 10, 1859.

My dear Sir: Your inquiry concerning my classmate Barnes, I will cheerfully respond to in the best way I can; but, as this year completes half a century since we parted at College, I fear that my recollections of him are less minute than would best subserve your purpose. Such as they are, however, they are quite at your service; and I shall be glad to contribute, in ever so humble a measure, either to honour his memory, or to gratify your wishes.

If I remember rightly, Mr. Barnes did not join our class until the Sophomore year; but I became acquainted with him, immediately after his admission, and knew him quite intimately during his whole college life. Your request has awakened remembrances of him, which had slumbered for many years.

In his person he was of about the middle size, had sandy hair, light eyes, regular features, and an intelligent, but not particularly striking, expression of countenance. His manners were well considered, and seemed to have been formed somewhat according to rule, though there was far from any thing like a repulsive formality. In his social intercourse he was affable and pleasant, and had a good stock of general information upon which he could draw with ease and freedom. I am inclined to think that the intellectual faculty which he developed in greater prominence than any other, in connection with his college course, was memory. He could remember words, definitions, facts, trains of thought, any thing, with a facility and exactness, such as I have rarely

* I give the account as it has been furnished me by a member of Mr. Barnes' family. Another account, which I have received on high authority, though agreeing with this in the main, differs slightly in the details.

known. Hence, in all those studies, in which memory was especially put in requisition, he excelled. In the Latin and Greek Languages, in Blair's Rhetoric, and other kindred studies, he always appeared to great advantage; whereas, for the severer studies, particularly the higher branches of Mathematics, he had less taste, and probably less of intellectual aptitude. He was also fond of poetry, and occasionally put himself into communion with the Muses, but I believe that his developments in this way were never remarkable. I do not remember that, at that period, he gave any special attention to Natural History, or evinced any particular interest in it; though his love for this branch of study, as I have been informed, subsequently became almost a ruling passion, and his attainments in it constituted, perhaps, the highest distinction of his life. He was highly esteemed by his fellow-students for both his moral qualities and his intellectual attainments; though it may be doubted whether his developments, at that time, gave promise of the degree of eminence which he afterwards reached.

In his religious character, he was, I believe, without reproach. He was not chargeable with levity on the one hand, or with austerity on the other, but united cheerfulness and gravity in their due proportions. Indeed, he discharged all his Christian obligations, as far as I know, with exemplary fidelity.

I never heard Mr. Barnes preach, but from what I knew of his piety, his intelligence, his facility in delivering himself, I do not doubt that his services in the pulpit were highly acceptable; and yet, as preaching was not the main business of his life, it can hardly be supposed that he reached so high a point of either popularity or usefulness as, under other circumstances, he might have attained.

As a Teacher, he possessed rare qualifications, and was favoured with a proportional degree of success. He guided rather than ruled his pupils. He convinced them of their ability to succeed in their studies, and from each successive step in advance that they took, he derived an argument for continued perseverance and increased zeal. The fact that he was associated in teaching with that eminent educator, Dr. Griscom, is a sufficient certificate to his eminence in this department.

Mr. Barnes' death, by a distressing casualty, prematurely terminated a career of no inconsiderable usefulness, and of constantly increasing promise. When he died, it was felt, especially in the domain of Natural Science, that a great light had been extinguished.

With every consideration of respect
and affection, your friend,

J. VAN VECHTEN.

FROM THE HON. GULIAN C. VERPLANCK.

Fishkill Landing, June 18, 1859.

Rev. and dear Sir: I knew personally the late Daniel H. Barnes only during the last years of his life, but these were his most useful and honourably distinguished years, and though his last, in the full prime of his talents and energy. During the whole period of his connection with the New York High School, as one of its Associate Principals, and the head of the classical department, (whilst the school numbered its pupils by hundreds,) I was President of the Trustees of the Institution, and, taking great interest in the school, was a frequent visiter and examiner—and I also in other ways became well acquainted with him. The Annual Report of the year in which he died was specially prepared by myself, at the request of the Trustees, as a memorial of his character and services, and was delivered before an audience of those interested in the school, and the members of the Lyceum of Natural History, who attended

in a body. That respectable and intelligent audience, nearly every one of whom personally knew Mr. Barnes in some walk of usefulness, fully sympathized in the views then expressed of his virtues and talents, and I cannot, after so many years, do better justice to his memory than to repeat more briefly the statements then made, whilst the impressions of his character and services were still fresh in all our minds. What I shall say of him will have respect chiefly to his character as a scholar and a man of science, and his merit as an instructer.

He was an excellent classical scholar, accurately skilled in the Latin and Greek languages, to which he added considerable acquirements in the Hebrew, and a familiar acquaintance with modern languages and literature. As a Philologist, like other zealous cultivators of that branch of study, he was perhaps disposed to push favourite theories to an extreme, but he was learned, acute and philosophical. His acquirements in Mathematics were highly respectable, but I think that he never devoted himself to this science with the same zeal as to other collateral studies.

It is probably as a Naturalist that his name will be best known to posterity. He was a most industrious member of the New York Lyceum of Natural History,—a Society which has displayed, in a rare degree, the love of learning, without the parade of it, and has cultivated the Natural Sciences with admirable zeal, industry, and success. To one of the members of that Society—himself a Naturalist of well-earned reputation—I am indebted for the following brief but very honourable tribute to Mr. Barnes' labours and attainments as a Naturalist.

"About the year 1819, he turned his attention to the Natural Sciences, and his connection with the Lyceum of this city, nearly at the same time, gave additional impulse to the characteristic zeal with which he prosecuted his new studies. The departments of Mineralogy and Geology occupied his attention, and the first fruits of his inquiries are to be found in a paper read before the Lyceum, entitled 'a Geological Survey of the Canaan Mountains, with Observations on the Soil and Productions of neighbouring regions.'* In this paper he showed himself well conversant with Botany and Zoology. To this latter branch of Natural History he subsequently devoted his leisure hours with greater avidity; and communicated to the Lyceum a curious and original paper 'On the Genera Unio et Alasmodonta,'† a family of fresh-water shells, distinguished for their beauty, and their almost infinite variety of form. Shortly after appeared in the Annals of the Lyceum several other papers from Mr. Barnes on similar subjects. Two of these may be particularly noted,—one on 'the Genus Chiton,' and the other on 'The doubtful reptiles.'

"The reputation of Mr. Barnes as a Naturalist will be immovably established upon his Memoir on the shells of his country. The introductory observations, applicable to the whole study of Conchology, are marked by that precision, clearness, and lucid order for which he was remarkable. He described above twenty new species, and, a short time before his death, he received a flattering proof of the estimation in which his labours were held by the learned of Europe.

"The great and splendid work of Humboldt, on Mexico, contains beautiful plates and descriptions of the genera just referred to. The first Zoological critic of Europe, (the Baron de Ferussac,) in commenting upon this work, points out many errors into which the author has fallen; 'errors,' he observes, 'which had arisen from his not having consulted the works of American Naturalists, and especially the labours of Mr. Barnes.'

* Subsequently published in the 5th volume of Silliman's Journal.
† See Silliman's Journal for 1823.

"As a Naturalist, Mr. Barnes had very peculiar qualifications. Familiar with the learned, and several modern, languages, he was enabled to pursue his investigations beyond the narrow limits of his own. His inquiries were conducted with a caution, a patience, and a modest diffidence, which cannot be too much imitated. He was scrupulously exact in his descriptions, and exhibited a laudable hesitation at generalizing from obscure or doubtful premises. Engaged in laborious avocations, which occupied the greatest part of his time, it was only in hastily snatched intervals of leisure that he could devote himself to those pursuits which form the serious business of life with those who have gained distinction in them. The reputation, however, of a scientific man does not depend upon the quantity of his writings, and if it should be said that Barnes has written little, when compared with the labours of the professed Naturalist, let it be remembered that that little has been done singularly well."

In addition to this just and discriminating character, I have only to add that he never regarded these acquisitions, or indeed any others not immediately entering into the uses of life, as of ultimate value in themselves. He cherished and cultivated the study of Nature as furnishing truer conceptions of the Creator's wisdom, as giving employment to the understanding and habits of accurate and attentive observation, and as frequently and often unexpectedly leading to results increasing the power or the happiness of man.

With these views of the objects of the science, whilst in his more elaborate printed Essays he addressed the scientific Naturalist, he was wont, in occasional popular lectures to his pupils, to unfold to them the infinite beauty, the diversified simplicity of the order of nature. To borrow the eloquent language of an accomplished scholar, (Stephen Elliott, of South Carolina,) who, amidst the laborious occupations of a busy life, found leisure to place himself at the head of the Naturalists of our country,—he taught them how, by the light of science, "the very earth on which we tread becomes animate—every rock, every plant, every insect presents to our view an organization so wonderful, so varied, so complex; an adaptation of means to ends so simple, so diversified, so extensive, so perfect, that the wisdom of man shrinks abashed at the comparison. Nor is it to present existence that our observations are confined. The mind may thus be enabled to retrace the march of ages; to examine of the earth the revolutions that have formed and deranged its structure—of its inhabitants, the creation, the dissolution, the continual reproduction—to admire the harmony which, while it has taught each being instinctively to pursue the primary objects of its creation, has rendered them all subservient to secondary purposes." With the same eloquent Naturalist he might have added,—"The study of Natural History has been, for many years, the occupation of my leisure moments; it is a merited tribute to say that it has lightened for me many a heavy, and smoothed for me many a rugged, hour; that, beguiled by its charms, I have found no road rough or difficult, no journey tedious, no country desolate or barren. In solitude never solitary, in a desert never without employment. I have found it a relief from the languor of idleness, the pressure of business, and the unavoidable calamities of life."

In his own profession as a Teacher of youth, Mr. Barnes had long enjoyed a merited reputation. Able and willing to teach and to teach well all those branches of knowledge which the wants or opinions of society require, as essential for pursuits of active life, he did not consider the mere drilling of his pupils in those studies as a sufficient discharge of his duty. He felt a warm and parental interest in them, and delighted to throw before them such collateral information as might stimulate their curiosity, or, without the labour of formal duty, enrich their minds with hints and outlines of science which might in after life be filled up and completed.

He was, accordingly, peculiarly well adapted to the Institution over which, in his last years, he presided. It was the cherished hope of its founders that, whilst the learned languages would be well taught, accurate instruction might also be given in all those practical parts of education which fit men for the daily business of life. The experiment proved satisfactory; and, whilst the pupils of Mr. Barnes who entered the several Colleges, did not fall behind in any important part of classical learning, he sent forth every year a number of other youths with minds habituated to well-directed and profitable application, and liberalized and invigorated by various and valuable knowledge.

Nor were the peculiar obligations of the Minister of a holy religion forgotten by him in those of the teacher of human learning. He omitted none of those opportunities which the course of discipline and instruction constantly presented, to impress on those under his care notions of sound morals, to correct those of false honour and pride, to awaken rational piety, or to quicken those moral sensibilities which, though they may be dormant in youth, are rarely dead. Indeed, he sustained himself, in every department of duty, in a manner worthy of a Gentleman, a Scholar, a Christian, and a Minister of the Gospel.

I am, very truly, your friend and servant,

G. C. VERPLANCK.

SILAS MERCER NOEL, D. D.*

1813—1839.

Silas Mercer Noel, a son of the Rev. Theodoric Noel, and Sarah Sullivan, his wife, was born in Essex County, Va., on the 12th of August, 1783. His father was baptized in August, 1773, when he was somewhat more than twenty years of age, and shortly after began to exercise his gift in the way of exhortation and preaching, and soon acquired considerable popularity among the Baptists. He had more than common natural powers of eloquence, and sometimes excited the most violent paroxysms of feeling. He seems to have been a zealous and devoted minister, but his life was by no means fruitful in incident. He died when he was a little past sixty.

The subject of this sketch was placed, at an early age, under the instruction of the Rev. Dr. Semple, a well known Baptist clergyman, of Virginia, with whom he continued about four years. Thence he was sent to a school in Caroline County, under the care of a distinguished Scotch scholar, by the name of Ogilvie, who was an open infidel, and whose influence had well-nigh proved fatal to this young man. After remaining here for some time, he went to a school of a yet higher order in Fredericksburg, where he completed his academical studies, and then engaged as an assistant teacher, either in the same school or in another in the immediate neighbourhood.

During his residence at Fredericksburg, he commenced the study of Medicine, with a view to becoming a medical practitioner; but he had not

* Banner and Pioneer, 1839.—MSS. from Mrs. Noel, Rev. J. M. Peck, D. D., and H. Wingate, Esq.

proceeded far before he abandoned it, and determined to devote himself to the Law. He now removed to Middlesex County, Va., and prosecuted his studies under the direction of Carter Braxton Esq.* He was admitted to the Bar before he was twenty years of age. At twenty-one he was married to Maria W., daughter of Capt. Robert Payne Warring, of Essex County, Va., by whom he had thirteen children,—six sons, and seven daughters. Mrs. Noel and three of their children,—two sons and a daughter, still (1859) survive.

Mr. Noel soon acquired a high reputation at the Bar, and came to be regarded as one of the most promising young lawyers in Virginia. In June, 1806, he migrated to Kentucky, and settled as a lawyer in Louisville, having obtained license to practise in that State from Judge Sebastian, of the County of Jefferson. Here he continued actively engaged in his profession for about seven years; though, in consequence of the then unhealthy condition of Louisville, he had his residence in the country. He removed thence to Frankfort, where he remained several years.

In 1811, Mr. Noel's mind became deeply and permanently impressed with the great realities of religion. Having, as he believed, found rest and peace in the Saviour, he was baptized by the Rev. William Hickman, Senior, and, shortly after, united with the Baptist Church at the Forks of Elkhorn, in Franklin County, of which Mr. H. was Pastor. As he manifested great zeal as well as ability in promoting the cause of Christ, the matter of entering the ministry was soon presented to his consideration, and the church of which he had become a member cordially extended to him a license to preach. In 1813, he was ordained as Pastor of the Church at Big Spring, Woodford County, where he laboured for some time with encouraging success. He afterwards took charge of the Church at Frankfort, the capital of the Commonwealth, which grew into a large and flourishing church under his Pastorship. During his ministry here, he laboured extensively in the adjacent country, in organizing and building up churches, among which were those of North Benson, Old Zoar, Lebanon, Flat Creek, and Bethel.

After the resignation of the Rev. Joel Bacon, as President of Georgetown College, Mr. Noel was chosen his successor; but he declined the appointment. In 1833, the Church in Lexington, having become divided by certain erratic measures which had been introduced there, under a previous ministry, Mr. Noel was called to the pastoral care of the branch that remained connected with the United Baptists. He accepted the invitation, and removed to Lexington in May of that year. Here he had ample scope for his labours, as well as a vigorous and highly successful ministry. Besides discharging with great fidelity and acceptance his duties to his own immediate charge, he often preached to the neighbouring churches, and was instrumental at once of adding to their numbers and increasing their spirituality.

In the early part of his ministry, the Baptist ministers in Kentucky received no regular salary for their services. Contributions were made by the churches which received monthly supplies; but a large proportion of

* There were two or three Carter Braxtons in Virginia, who were lawyers; but under which of them Mr. Noel studied, I have not been able to ascertain.

their ministers gloried in sustaining themselves by secular labour, and preaching the Gospel without charge. Mr. Noel could have continued to command a large practice at the Bar, but he felt that there was some incongruity in the two professions, and in 1818, as the least of two evils, he accepted from Gabriel Slaughter, then Acting Governor of Kentucky, the appointment of Circuit Judge of the Fourth Judicial District,—the same in which he resided. This furnished him the means of a comfortable support for his increasing family, but left him but little time for preparation for the duties of the Sabbath. Finding himself thus embarrassed by his judicial labours, and withal experiencing a great diminution of his religious enjoyment, he gave up this honourable office after a year or two, and determined to devote himself exclusively to the ministry, and trust Providence for the means of a competent support. From this period to the close of his life, his whole time and energies were sacredly devoted to his holy calling.

The degree of Doctor of Divinity was conferred upon him, by Transylvania University, in 1822.

Dr. Noel was a zealous advocate and supporter of every good work with which he was brought in contact. The cause of Missions, of Ministerial Education, of African Colonization, and various other objects of enlightened philanthropy, found in him an able and efficient auxiliary. About the year 1815, he commenced a monthly publication in Frankfort, designed to sustain such interests, with those of the Christian religion in general. He was the original projector of the Baptist Education Society of Kentucky, and was its President for several years.

On the 3d of May, 1839, a Convention of ministers and other members of Baptist Churches in Kentucky was held in Lexington, to form a Bible Society in co-operation with the American and Foreign Bible Society, and for consulting on other matters of interest to the denomination, in the State. Dr. Noel had anticipated much pleasure in connection with this occasion, but, when the time came, it found him labouring under a severe illness, (which indeed had been for some time gradually fastening itself upon him,) and sinking rapidly towards the grave. He was abundantly sustained and comforted in the prospect of his departure, and, as long as he had strength to speak, bore a grateful testimony to his Redeemer's power and grace. He died on the 5th of May, 1839, in the fifty-sixth year of his age. On the same evening a Funeral Sermon was preached to an immense congregation, by the Rev. William C. Buck, of Louisville, from II. Tim. iv. 7, 8, and the next day his remains were taken to Frankfort, and deposited in the family burying-ground, near that place.

FROM THE HON. CHARLES S. TODD.

SHELBYVILLE, Ky., May 15, 1857.

Rev. and dear Sir: I knew Dr. Noel quite well, and am willing to give you my impressions concerning him. I remember him first as a Lawyer who had removed from Virginia to Kentucky, and settled at Frankfort. He had a highly respectable standing in his profession, and took rank decidedly with the more cultivated minds of the community in which he lived. It was not long—I do not remember exactly *how* long—before he appeared among us as

a Minister of the Gospel. He was probably from ten to fifteen years older than myself; but I knew him quite well during a period of some twenty years. As we belonged to different religious denominations, I knew less of him as a clergyman than probably I should otherwise have done; and yet, residing as I did in the same immediate neighbourhood with him, occasionally hearing him preach, and being in intimate relations with many who were much more familiar with his ministrations, I shall not probably be in much danger of going astray, in expressing an opinion of his clerical qualifications and standing.

Dr. Noel was altogether of a prepossessing personal appearance. He was about five feet eight or nine inches in height, and was every way well proportioned. His countenance bore marks of uncommon vivacity; and his mouth, as I remember, was his most expressive feature. His movements were quick, easy and graceful. In private intercourse, he was uncommonly social and agreeable, and had a considerable fund of anecdote, which he knew how to apply with discrimination and good effect. He had had the benefit of an excellent education, which, with other circumstances, gave him a high position in society. You could not converse with him at all, without seeing that he had a well furnished mind, and that he was carefully and intelligently observant of the current events of the time. He was very fluent and apt in conversation, and somewhat scholarly in his manner. He was exceedingly amiable in his temper, and was, in all respects, the kind, courteous gentleman.

I suppose that Dr. Noel was distinguished from most other Baptist ministers of his day, by intellectual culture more than by original endowments. I do not mean that he was not by nature more than ordinarily gifted; but only that his superior education, necessarily, at that day, gave him a prominence which it would not have given him, if he had lived at a later period. Most of his brethren—excellent men, and many of them strong-minded men as they were—had not enjoyed the benefit of any thing beyond a common education; but he stood up among them as a man of not only a naturally vigorous mind, but of high acquisitions, and cultivated and polished manner. As a Preacher, he was exceedingly fluent, was chaste and even elegant in his language, but was rather sensible and instructive than highly imaginative. He always spoke extempore, but was never at a loss for a thought or a word. His voice was smooth, mellow and flexible, and withal had a good deal of compass. His manner was earnest, but had no approach to any thing wild or boisterous. From the specimens of his preaching which I happened to hear, I should think he was more doctrinal than practical. He was altogether a man of an elevated character, and has left his mark upon his denomination and his neighbourhood.

I am very truly and affectionately yours,

C. S. TODD.

WILLIAM EASTERLY ASHTON.*

1814—1836.

William Easterly Ashton, the eldest son of George and Elizabeth Ashton, was born in Philadelphia, on the 18th of May, 1793. The family came originally from Ashton-under-Lyne, near Manchester, England, and settled in Philadelphia in 1695. They were connected with Christ Church, Philadelphia, after their arrival here, as their descendants in successive generations have been, down to the time of William Easterly Ashton,—the subject of this sketch; and *he* was baptized there in his infancy.

From early childhood, he manifested an unusually serious turn of mind, and was remarkable for filial reverence and obedience, as well as general good conduct, and often reproved the errors and follies of his playmates. At the age of ten, he became deeply anxious in respect to his soul's salvation; and sought the aid and counsel of his spiritual guides, especially of the late venerable Bishop White. By some means or other he found his way into the meetings of the Second Baptist Church in Philadelphia, then under the care of the Rev. William White. He soon became known to the members as an inquiring youth, and from about that period was regarded as a subject of renewing grace. Though he thenceforward maintained a uniform and consistent course of piety, he was not baptized or received into the communion of the Church, until he had reached the age of sixteen.

Mr. Ashton, in due time, became a member of the "Theological Institution of the Baptist General Convention," in Philadelphia, which was afterwards removed to Washington City, and took the name of "Columbian College." Between himself and Dr. Staughton, who was his principal instructer in Theology, there sprang up an intimate friendship, which was ever after a source of high mutual enjoyment. On the occasion of Dr. Staughton's marriage with Miss Peale, Mr. Ashton officiated as his groomsman; and, after his resignation of the Presidency of Columbian College, he became a member of Mr. Ashton's church. Mr. A., in turn, had the highest admiration of him, both as a teacher and as a preacher, was among the most hearty mourners at his funeral, and to the close of life delighted to honour his memory.

Mr. Ashton was licensed to preach the Gospel on the 23d of March, 1814; and was ordained as Pastor of Hopewell Church, N. J., the next year, at the age of twenty-two. After serving this church one year, he left it to accept the Pastorate of the Baptist Church in Blockley, County of Philadelphia. Here he laboured faithfully and successfully for seven years. He found the church in debt, and the number of communicants so small that two pews were sufficient to accommodate them. The congregation soon greatly increased, and, during the first year, forty were added to the church. People of other denominations, and from a considerable distance, took pews in his church, and sat with great delight under his ministry. The debt which he found resting as an incubus upon the congregation, was nearly liquidated before he left them. As an evidence of his

* MS. from his son, Dr. S. K. Ashton.

popularity with Christians of other communions, it may be mentioned that the Old Sweeds' Church, St. James, at Kingsessing, was thrown open to him, and he preached in it for about two years, every Sunday afternoon; the service of the Sweedish Church being held there in the former part of the day.

Mr. Ashton now devoted part of his time to the education of youth—he taught classes of young gentlemen in the Classics, Belles Lettres, and Natural Philosophy. Having thus acquired a decided taste for teaching, as well as discovered a remarkable aptitude for it, he was induced to listen to a proposal from some of the prominent citizens of Philadelphia to establish a Seminary there for the education of young ladies,—not, however, at the expense of withdrawing himself from the duties of the ministry. The school, of which he now became the founder and head, soon acquired great popularity, being patronized by a large number of the most respectable families, and averaging, in the number of its pupils, not less than one hundred. The course of study in the school was thorough, and in a high degree practical; and lectures were given by Mr. A. on the Natural Sciences, aided by an extensive Philosophical and Chemical apparatus.

On the 7th of March, 1823, he accepted a call from the Third Baptist Church in Philadelphia. He left his people at Blockley, not without great reluctance; and their attachment to him, as expressed in a letter addressed to him on the occasion, was nothing less than absolute devotion—still he could not doubt that the indications of Providence were in favour of his accepting the call. The church with which he now became connected, was labouring under pecuniary embarrassments, and received Mr. Ashton with the understanding that he would continue his Seminary, and receive for his services as a minister only a nominal salary. He often spoke to his friends of the desirableness of devoting his whole time to the ministry; and yet he firmly believed that he could accomplish more good, on the whole, by thus dividing his time between the two vocations of Teacher and Preacher, than by giving himself exclusively to either. He performed at least the usual amount of pastoral duty. He preached three times regularly on the Sabbath, and once in the week; gave proper attention to the Sabbath School; and was always on the alert to visit the sick and afflicted. And then as a teacher, he was also a model of diligence and fidelity. Besides conducting his school with great care and ability, he was accustomed to deliver weekly lectures, gratuitously, on scientific subjects, for the benefit of the young in the neighbourhood of his church; and these lectures he regarded as of a twofold useful tendency,—as not only imparting valuable knowledge to those who might not otherwise be in the way of receiving it, but as attracting them to his congregation, and thus bringing them under the influence of the means of grace. He also gave, without charge, weekly instruction, in a different form, on general subjects, to a large class, composed of both youth and adults. A considerable number of young men, who were preparing for the ministry, placed themselves under his care, and he was accustomed to devote many of his evenings to lecturing to them at his own house.

But Mr. Ashton's unceasing and varied labours served to destroy his constitution, and bring him to an early grave. His nervous system was

greatly overtasked; his brain was far too active for his physical nature: and though, by no means, constitutionally predisposed to such an attack, he was stricken down by paralysis, in May, 1834. From this attack he partially recovered. In August of the same year, by the advice of his medical attendant, and accompanied by his eldest son, he made a visit to Cape Henlopen, in the hope that sea bathing and air would restore the weak and still somewhat palsied side. On the evening of his arrival at the Cape, he preached in the Presbyterian Church of the town of Lewes,—the Pastor of which had just before lost his life in the burning of one of the Bay steamers. The audience was large, and the sermon peculiarly impressive,—taking its hue from the recent bereavement to which the church had been subjected. This proved to be his last effort in the pulpit. As riding on horseback had been directed by his physician, he rose early the next morning for the purpose of taking his first ride. On attempting to mount the horse, he fractured, by mere muscular action, the thigh, and sank helplessly to the earth, never more to rise without assistance—the reason given for it was that the bone of the limb had been rendered fragile by his recent paralysis. A tedious and distressing confinement followed this, extending over a period of nearly two years. His very active mind was at once brought into antagonism with a prostrate and diseased body. The result was, as might have been expected, a state of great nervous excitability, and extreme bodily feebleness; but his faith and patience never faltered. "All the days of my appointed time will I wait till my change come," was one of the many passages of Scripture in which he gave utterance to his quiet, submissive and trusting spirit.

On the 23d of February, 1835, he resigned his charge of the Third Baptist Church, having served as its Pastor twelve years. On this occasion, he dictated to his daughter a most appropriate and affectionate letter to his flock, assuring them that the measure was prompted not less by a regard to their spiritual interests than the necessity of his own exemption, in his then feeble state, from all pastoral responsibility. He was never well enough to attempt any active service after this, though he was sometimes taken out to ride. On one of these occasions, he requested to be carried to his church; and when he reached it, he asked to be taken into the pulpit and seated. This was done; but the scene well-nigh overwhelmed him. He sat for a while in silence; and then his feelings found vent in a flood of tears.

Mr. Ashton had, several times, during his illness, been apparently nigh unto death, and then would rally, and for a time seem comfortable. But, on the Friday preceding his decease, he was violently seized with cholera morbus, which so prostrated his worn-out frame, that death came to his release on the Tuesday following,—July 26, 1836,—he being only a little more than forty-three years of age. His mind was clear, calm, and full of joyful trust, to the last moment. His Funeral Sermon was preached by the Rev. Dr. H. G. Jones, one of his oldest and most intimate friends. His death occasioned great mourning, not only in his own immediate congregation, but in every circle in which he was known.

Mr. Ashton was identified with various public benevolent enterprises of his day, and especially with the earlier efforts put forth by his denomina-

tion in aid of the cause of Missions. He was the first President of the Baptist General Association of Pennsylvania for missionary purposes, and was Chairman of the Executive Committee, to whom was entrusted all the business of the Association during the intervals between the meetings of the Board. He was a member of the Board of the Baptist General Convention for missionary purposes; was a very active member of the Baptist Tract Society, and a warm supporter of the American Baptist Home Mission Society. When Haddington College was projected and established by the Philadelphia Baptist Association, in the county of Philadelphia, he was elected its first Principal, though he declined the appointment. He, however, accepted the Professorship of Natural Science, and lectured regularly to the students without any pecuniary recompense. He was also a member of the Board of Managers, and the Treasurer of the Institution.

Mr. Ashton received the degree of Master of Arts, from the College of New Jersey, in 1830.

On the 24th of March, 1815, he was married to Harriet Burr, of Burlington County, N. J. She died in the second year after her marriage, leaving an infant daughter. On the 12th of January, 1819, he was married to Sarah, daughter of Samuel and Sarah Keen of Philadelphia. By this marriage he had five children, all of them sons. One of them, *Samuel*, graduated at the University of Pennsylvania, in 1841, studied Medicine, and is now (1859) a practising physician in Philadelphia. Mrs. Ashton still survives.

FROM THE REV. J. H. KENNARD, D. D.

PHILADELPHIA, January 28, 1859.

Dear Sir: The Rev. William E. Ashton, concerning whom you inquire, I regarded as a very dear friend and brother in Christ. An intimacy between us was formed immediately after my conversion in early youth, in consequence of the affectionate interest he took in my spiritual welfare, when on a visit to Wilmington, De, in the early part of his ministry. To me the acquaintance, rendered sacred by the circumstances in which it was formed, was very profitable, and it continued until interrupted by death.

Though many years have passed since that event, his benignant countenance and erect form come up before me with every mention of his name. In social intercourse, he was gentlemanly, genial and cordial in a high degree.

In the early part of his ministry, his fervent spirit reminded me of the "Angel" represented by John as "flying in the midst of Heaven, having the everlasting Gospel to preach to them that dwell on the earth." Intensely desirous of winning souls, he showed that zeal and devotion so well befitting a noble purpose. His preaching was exceedingly earnest and awakening, though tender and impressive.

His appearance, manly, grave and dignified, added effect to his impressive utterance of holy truth. So powerful were his impulses, and so great his efforts, that his constitution, naturally strong, yielded under the pressure, and he was subjected to years of bodily debility and suffering. Though his ministry closed at a comparatively early period, he was, as we have reason to believe, the instrument of leading many souls to Christ, not a few of whom are with him in glory, beholding the face of Him that sitteth upon the throne.

Very truly yours,

J. H. KENNARD.

FROM THE REV. G. B. PERRY, D. D., LL. D.

NATCHEZ, Miss., March 25, 1859.

Dear Sir: The intimate and cherished friendship that existed between the Rev. Mr. Ashton, late of Philadelphia, and myself, during my first sojourn in that city, was indeed sacred and close. We met almost daily for several years, to review and prosecute our studies together, as mutual assistants, as well as to counsel and strengthen each other in our official duties. They were valued hours to us then, and very dear to my memory now.

Mr. Ashton was by nature endowed with a penetrating and applying mind. He never wearied in the prosecution of what he undertook. He was a ripe and practical scholar. He excelled in Mathematics. It was a science to which he gave much attention, and in which he made high attainments. He was a good linguist. He spoke the French language fluently and accurately. His ability as a teacher of youth was much above mediocrity, as his long continued success in his profession abundantly proves. His pulpit powers were very considerable—he was argumentative without coldness,—earnest without incoherency. His scriptural exegesis was usually clear and convincing, while a marked kindness of manner won upon the hearer. He uttered himself with great ease and accuracy, and often with much force and eloquence.

Strictly pious, bland in manner, pure in design and true in friendship, he was greatly beloved and honoured by his associates There are still not a few who gratefully cherish his memory.

I remain yours truly,

G. B. PERRY.

GUSTAVUS FELLOWES DAVIS, D. D.

1814—1836.

FROM THE REV. ROBERT TURNBULL, D. D,

HARTFORD, June 18, 1856.

My dear Sir: Of Dr. Davis, one of my predecessors in the ministry, whose memory is yet so fresh and fragrant among us, my knowledge is, I believe, sufficiently extended and minute to enable me to give you such a sketch of his life and character as you desire. He was one of our ablest and most successful ministers, and it is only a labour of love with me to render any service I can, in honour of his memory.

GUSTAVUS FELLOWES DAVIS, a son of Isaac Davis, was born in Boston, on the 17th of March, 1797. At his father's death, which occurred in Gustavus' sixth year, he removed, with his surviving parent, to the neighbouring town of Roxbury. His mother having formed a new connection in marriage, he was sent to Dedham, and placed under the instruction of the Rev. Mr. White. Subsequently he returned to Roxbury, and attended the school of Dr. Prentiss. He had some religious instruction from his mother, and was taught to pray. He imagined himself quite pious, and was wonderfully pleased with his "pharisaic attainments," as he afterwards deemed them. Indeed, his notions of religion were extremely

superficial, and it was not till he resided in Braintree that he really had any lively solicitude in respect to his salvation. He was much affected by the preaching of the Rev. Mr. Fisk; but still had no just conception of the way of life. Religion to him was yet a matter of outward observance and artificial work. At length, in his sixteenth year, he went to Worcester, to learn a trade. There he was attracted, with many others, to hear the Rev. William Bentley,* whose quaint and simple, but fervid, appeals had produced a great effect, and finally issued in the formation of the First Baptist Church in that place. The very first sermon that Mr. Davis heard, affected him more deeply than any he had ever heard before. He went home, "burdened in spirit," and began in earnest to cry for mercy. At first, he relied for acceptance with God upon himself and his good deeds, but soon found that this was a foundation of sand. He was sinking in deep waters. But he cried earnestly for mercy, and clung to the Word of God, searching it constantly, and hoping

> "To light on some sweet promise there,
> "Some sure support against despair."

He kept a New Testament in a little drawer under his work-bench, and embraced every opportunity to find in it something to relieve his troubled mind; but all seemed arrayed in judgment against him. He frequently went to church, and the evenings when there was no religious service, he spent in reading, meditation, and prayer. But his gloom became deeper and still deeper. Refuge failed him. It happened to be a rainy season: often, while the water was gushing down the streets, he would say to himself,—"Grace flows freely as the water, but alas! not for me."

At length, one evening, while he was searching the Scriptures, he read the passage,—"The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee." Psalm ix. 9, 10. It seemed peculiarly applicable and precious. He believed in God; his burden left him; he felt that he was in a new world. He walked into the open air. The moon shedding her mild radiance upon the earth, and the stars trembling in the firmament, shone with a new lustre. All things indeed seemed pervaded with the love and power of God, and were silently praising him. For a short time, he felt that he could mingle in

* William Bentley, son of Thomas and Abigail Bentley, was born in Newport, R. I., on the 3d of March, 1775. When he was two years old the English took Newport by storm; in consequence of which his parents fled with their children to Providence, where his father died shortly after. In his fourteenth year, William, having had scarcely any advantages for education, was sent to Boston to learn the trade of a baker. Here he became seriously impressed under the preaching of Jesse Lee, a celebrated Methodist preacher from Virginia; and he afterwards became acquainted with Dr. Stillman, and joined the First Baptist Church in Boston, of which Dr. S. was Pastor, on the 5th of June, 1791. On reaching his majority, he set up business for himself, and the next year was married to Polly Barbour of Boston, who proved an excellent help-meet to him, during nearly his whole life. He subsequently transferred his church-membership to the Second Church, under the care of Dr. Baldwin, through whose influence he was induced to become a preacher. He commenced preaching in 1806; and, after preaching six months at Woburn, and a year at Malden, he became a settled Pastor at Tiverton, R. I. His ordination took place at Salem, on the 9th of October, 1807. In the spring of 1812, he removed to Worcester, Mass., and became Pastor of a church there, which he had been instrumental in establishing. From Worcester, he removed, in 1815, to Wethersfield, Conn., and took the pastoral charge of the church in that place. After exercising his ministry here with great success, for six years, he resigned his charge, and, during the rest of his life, laboured as an itinerant in different parts of the State. He died greatly lamented on the 24th of December, 1855. He was distinguished for tenderness, boldness, energy, and fidelity.

their harmony; but, all at once, a fearful doubt, like a dark cloud, shrouded his mind. He feared that the whole thing, so evanescent, yet so delightful, was a mere delusion. But it occurred to him to repair once more to the Scriptures; and the very first words which met his eyes, on opening the blessed Book, completely reassured him—"Wait on the Lord, be of good courage; and He shall strengthen thy heart: wait, I say, on the Lord." Psalm xxvii. 14.

His soul overflowed with joy. Sleep departed from his eyes. The room was, so to speak, full of angels; nay, rather, full of God. A considerable portion of the night was spent in sweet meditation, in prayer and praise. His views were entirely changed. Christ, whom he recognised as the only and all-sufficient Redeemer of the lost, powerfully attracted his soul. He dwelt with delight on his character, offices, and work. The Bible now seemed full of consolation, and became more and more interesting to him. Christians were very dear to his heart, and he sought to be in their company as often as possible.

He began to feel it his duty and privilege to make a public profession. He had many inducements presented not to unite with the Baptist Church, to which he was powerfully attracted; but, after a careful examination of the Scriptures, he was constrained to make a profession of his faith in that communion, and, in April, 1813, was baptized by Mr. Bentley,—ever after his devoted friend and fellow-helper. He was filled with joy on the occasion, and uttered an audible Amen, as he was descending into the water to have the ordinance administered to him.

Soon after, while engaged in learning the trade of a painter with a Mr. Rice, he began to feel an irresistible "impression" to preach that Gospel to others, which had done so much for him. He was very young, and had enjoyed but little opportunity of school instruction since his tenth year. But the whitening harvest waved before his vision, and the command of Christ,—"Go ye into all the world, and preach the Gospel to every creature," rang in his ear. He could not, and he would not, resist the sacred impulse; but he scarcely knew how the thing was to be brought about. One day Mr. Rice sent him into the garden to hoe some cucumbers. He went sedulously to work, but his heart was elsewhere. "Why, Gustavus," said his kind-hearted employer,—"what are you about? Look here; you have hoed up all these cucumbers. Well, it's of no use; I see that you will preach; and if you stay with me, you will be of no service. You are at liberty, therefore, to quit. I hold that 'he whom the Son makes free, is free indeed.'" So they parted with the kindest feelings on both sides. But he had no one to aid him in the matter of an education; so he entered a book-bindery, hoping thereby to gain some funds, as also to store his mind with useful knowledge. But he soon found that binding books was a very different thing from reading them; and, having spoiled a lot of dictionaries, just as he had spoiled the cucumbers, he left the business; and, as he knew not whither to go, made his way to his mother's house. But his principles as a Baptist were very obnoxious to his worthy mother. She regarded them as the cause of all his failures. His sister, moreover, began to think, and even to weep, with reference to her salvation. The mother took the alarm, and told Gustavus that he must quit the house, or

she would. With a sad heart he left his home, but not before he had affectionately expostulated with his mother, and urged her to become reconciled to God,—a conversation subsequently blest to her hopeful conversion. My limits do not permit me to detail all the methods which he adopted to improve his mind, as also "to improve his gifts," as the expression then was, in teaching and preaching the Word of Life. At last he was compelled by the providence of God, and the urgent solicitations of many who desired his ministrations, to "addict himself" more fully to this great work. His extreme youth, (being then only about seventeen,) his vivacity of manner, the simplicity and energy of his diction, his earnestness and unction, all conspired to make him an object of curiosity and interest. Multitudes, in various places, flocked to hear the young Evangelist, and some were converted to God.

The Church at Worcester, with the Pastor, requested him to return thither, and preach before them with a view to their sanction of his ministry. He promptly complied with their request. Quite a congregation, containing many of his old friends and acquaintances, gathered to hear him. He took for his text "I am ready to preach the Gospel to you that are at Rome also: for I am not ashamed of the Gospel of Christ," &c. The church were satisfied, and gave him a regular license to "improve his gifts" in the matter of preaching.

He now, therefore, continued to preach occasionally, but his great aim was to secure a more complete literary and theological training. All his efforts to accomplish this, in a regular or formal way, completely failed. With occasional assistance from clergymen and others, he was thrown almost entirely upon his own resources. In subsequent life, he made almost superhuman efforts to supply the deficiencies of his early training, and succeeded in securing a tolerable knowledge of Latin and Greek, and a fair acquaintance with English literature. And thus, though not "college bred," he became, in many respects, a well educated man. He had an accurate and easy command of the English language, and a familiar acquaintance with the Scriptures,—two of the most important requisites of a minister of Christ.

His first field of labour was Hampton, Conn.; but he continued there but a short time, for in March, 1815, he removed to Preston, Conn., where he remained till April, 1818.

He was ordained as Pastor of the Church in Preston, on the 13th of June, 1816. The next Sabbath after his ordination, he administered the ordinances both of Baptism and the Lord's Supper. The first person whom he baptized was but nine years old.

On the 5th of January, 1817, Mr. Davis was married to Abigail, daughter of George Leonard, of Preston, who, to the close of his brief, but honourable, career, proved "a true help-meet," and yet survives, honoured alike for her own virtues and the memory of the departed. They had six children,—three sons and three daughters.

As his support at Preston proved inadequate, Mr. Davis, in 1818, accepted an urgent call from the Baptist Church in South Reading, Mass., and was publicly recognised as Pastor on the 23d of April, of that year. This connection continued, profitably and delightfully for both parties,

about eleven years. Here he improved his own mind by study, as well as by the more active duties of the ministry. We find him often walking to Boston, a distance of ten miles, to read Greek with Mr. Winchell, and Mr. (now Dr.) Francis Wayland. He extended his acquaintance in the denomination to which he belonged, and continued in an increasing degree to secure the respect of his brethren, and the good-will of the community.

In the spring of 1829, he came to Hartford to assist the Rev. William Brentley, at that time labouring here in an interesting revival of religion,—a circumstance which issued in Mr. Davis' settlement in this place. He had some powerful inducements to remain in South Reading. He had been preaching there during a succession of years, and his labours had issued in the increase of the church, and the baptism of a hundred converts, many of whom were the evident seals of his ministry, and of course the objects of his tender affection. Through his exertions, the meeting-house had been removed to a more eligible site, and twice enlarged, while the Society had nearly doubled in numbers. He enjoyed the affection of the neighbouring ministers and churches; and the Academy, which he had been mainly instrumental in establishing, was becoming increasingly respectable and useful.

But his income was still insufficient for the support of his family; a few persons had become alienated from him; and possibly the time had come, when a change might prove beneficial both to himself and to them. So he reasoned, as ministers are wont to reason in similar circumstances. The call from Hartford was earnest and cordial. The people here, who had been divided on the subject of a Pastor, were united in him. The field was extensive and promising. It was his duty to go; and thus, humbly craving the Divine blessing, he actually came and began his work. And here he continued till his Master called him home.

In 1835, he was honoured with the degree of Doctor of Divinity from the Wesleyan University, Middletown.

In the month of August, 1836, Dr. Davis made a journey to Boston, the place of his nativity, with the intention of visiting some of the neighbouring towns, and enjoying the Anniversaries held at that season of the year. It was his last journey on earth. His work was done. His last sermon was preached—this was from the text,—Matthew v. 45—"That ye may be the children of your Father in Heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He was full of hope, as usual, but somewhat unwell, when he reached the house of his brother Isaac, then resident in Boston, but afterwards lost in the burning of the Steamer Lexington. In a few days, alarming symptoms appeared. Though the fever seemed at first to yield to the force of medicine, it soon returned with increased violence, and overpowered his exhausted frame. But, through the whole, he was patient, submissive, hopeful. He was often heard praying in delightful submission,—"Not my will, but thine be done." He lingered a few days in the most serene and heavenly triumph, and took his departure for the better world. At the last moment, the words "Grace, Grace," trembled on his lips, and, as if parting from the body, and borne aloft by invisible wings, he exclaimed, "*I mount!*" He died on the 17th of September, 1836, in the fortieth year of his age, and in the full maturity of his powers and useful-

ness. An immense concourse, containing representatives from all denominations of Christians, attended his Funeral, and followed his remains to the grave, with every demonstration of affectionate respect for his memory.

Dr. Davis, while at South Reading, compiled a Hymn Book for the use of Conference meetings, and another after he came to Hartford. He published also The Nature of Christ's Kingdom; a Sermon delivered at South Reading, on the day of the Annual Thanksgiving, 1828; A Lecture on the Necessary Qualifications of Teachers in Common Schools, delivered before the Connecticut Convention of Teachers and the Friends of Education, assembled in Hartford, 1830; The Bible Doctrine of Temperance: a Sermon delivered in the Baptist Meeting House, Hartford, 1831; Christ the Prince of Peace: An Address delivered before the Hartford County Peace Society, at their Semi-Annual Meeting, in the Baptist Meeting House at Hartford, 1831; also a Familiar Dialogue between Peter and Benjamin, on Close Communion, and an Essay on Christian Courtesy.

Dr. Davis' career in this place was highly honourable and useful. Without extensive attainments in learning, or any unusual depth of mind, he yet combined, in a high degree, all the qualities which secure pastoral success. Deeply pious, active, versatile, persevering, hopeful, he was instant in season and out of season, in all kinds of labour for the glory of God and the extension of his Kingdom among men. Of a noble and winning presence, great force of character as well as aptness and power of expression, he acquired extensive influence both as a Pastor and a Preacher. During his ministry here, a large number were added to the church, a new house of worship was erected, and a Second Church formed by members dismissed for that purpose from the First Church,—a movement in which Dr. Davis took the liveliest interest. He was the chief agent in the establishment of the Connecticut Literary Institution. All our Benevolent Societies shared his sympathies, and he was never happier than in promoting their interests. He laboured much to build up the feeble churches in the State, and did all in his power to promote the cause of Ministerial Education and of Foreign Missions. His heart was in his work, and this was one leading element of his success.

While very active as a Pastor, Dr. Davis spent much time in the direct culture of his mind and heart. He had great enjoyment in social life, particularly among Christians. His conversation was racy and cheerful, and many sought his company for its pleasant exhilarating effect. But nothing was allowed to interfere with his habits of devotion, and the reading of his favourite book, the Bible. In this respect he was truly what a Roman critic advises every thinker and orator to be,—"a man of one book." "For many years," says he, "I read ten chapters in the Bible every day, until I had read the Bible through in course fifteen or sixteen times; and this was a profitable employment, as it made me familiar with the lively oracles. After this, I adopted the plan of reading a chapter critically, and all the notes of Henry on that chapter. This enriched my mind with Scripture knowledge; but when, in addition to this, I read another chapter on my knees with express reference to my own religious benefit, it often imbued my soul with the Spirit of Truth, and I experienced more fully what is denominated 'the comfort of the Scriptures.'"

Dr. Davis had a tenacious memory, and, as one of his hearers remarked, "the whole Bible was at his fingers' ends." His sermons were always studded with scriptural gems. He was also pre-eminently "a Bible preacher." He was singularly apt, and sometimes not a little grotesque and amusing, in his selection of texts. For example, on a stormy Sabbath, when there were only eight persons present, he chose for his text,—"Wherein few, that is eight souls, were saved by water;" and, on another similar occasion, when only ten were in the house,—"Ten Virgins—five of them were wise and five were foolish." Immediately after his ordination, when only nineteen years of age, he preached from the text,—"And a little child shall lead them;" and, after a three years' ministry, from the words,—"Therefore, watch and remember that, by the space of three years, I ceased not to warn every one of you, night and day, with tears." When the meeting-house in South Reading was removed from the Hill to the Common, his text was,—"So David went and brought the ark of God from the house of Obededom to the City of David with gladness." When the church in Hartford removed from their old place of worship, under the hill, to the new one in Main Street, he took for his text,—"If thy presence go not with us, carry us not up hence." On the Fiftieth Anniversary of American Independence, which occurred in 1826, he preached from the words,—"A Jubilee shall that fiftieth year be to you." When the Second Baptist Church was formed in this city, and many vacant seats were seen in the old house, his text was,—"Be watchful, and strengthen the things that remain." On one occasion, one of his friends had made him a present of a handsome cloak—his text, the next Sabbath, was "Clad with zeal as a cloak." A Jew, under pretence of being a Christian convert, induced Dr. Davis to give him ten dollars,—nearly all the money he had. Finding that he had been duped, he consoled himself by preaching from the words,—"He is not a Jew that is one outwardly."

These things may be regarded as only bubbles on the surface; but they serve to indicate his remarkable facility at adaptation, and this was undoubtedly one of the qualities that gave power to his ministry.

Dr. Davis' preaching was not characterized by imagination or passion, or by any remarkable exhibition of originality. It was plain, logical and lively, full of the word of God and glowing with evangelical unction. His language, without rising to any high degree of elegance, was accurate, clear, and frequently vivacious. He was "mighty in the Scriptures;" and hence "much people were added unto the Lord," under his ministry. He carefully prepared himself for the pulpit, and preached either without any manuscript or from brief notes. He had, like his predecessor, Mr. Cushman, the gift of accurate expression and ready utterance. He took an active share in the business of such deliberative bodies as he had occasion to attend. Always self-possessed, good-natured and cheerful, he was an excellent debater, and presided with dignity and ease, when called, as he often was, to occupy the place of Moderator in our religious meetings. His career was brief, but extensively useful. His memory is fragrant among all the churches of this State.

With sincere regard, faithfully yours,

ROBERT TURNBULL.

SPENCER HOUGHTON CONE, D. D.*

1815—1855.

Spencer Houghton Cone was a lineal descendant of Roger Conant, who was among the earliest emigrants to New England, and noted for extraordinary vigour and courage. His father was Conant Cone, a native of East Haddam, Conn., where his ancestors for several generations had lived: he migrated—at what age is not known—to Hunterdon County, N. J., where he spent the remainder of his life. His mother was Alice, daughter of Joab Houghton, of the same State and County, who was actively engaged in the War of the Revolution. He was born in Princeton, N. J., on the 30th of April, 1785. His parents were intelligent and highly respectable, and his mother particularly was distinguished for great strength of character, and an insatiable desire for knowledge. Spencer, who was her eldest son, was evidently her favourite child, and she seems to have had a presentiment, from his early boyhood, that he was destined to a career of honourable usefulness.

When he was but eight years old, and while spending a few months with his grandfather Houghton, he accompanied him to an annual Baptist gathering, known as the "Hopewell Great Meeting." Here he was awakened to a conviction of his sinfulness, and was, for a time, much concerned for his salvation; but the impression gradually wore off, and he returned to his childish sports with as keen a relish as ever. About two years after, his mother took him to hear a sermon from the Rev. Dr. Ashbel Green, of Philadelphia, which was the means of bringing back his earlier convictions, and putting him upon a temporary course of effort to become better; but his efforts were dictated, as he afterwards felt, by a mere self-righteous spirit, and it was not long before he resumed his accustomed gaiety.

During his boyhood, he was subject to severe attacks of illness, and especially to frequent and violent turns of sick-headache. In consequence of this, he was sent to live with his grandfather; and, by running about on the farm, and taking constant and hardy exercise, he overcame the tendency to headache, and his constitution acquired a degree of firmness that never even faltered under the intense labours of nearly a whole life.

He was very early put to the study of Latin and Greek, and so rapid was his improvement that at the age of twelve he entered the Freshman class of Princeton College. During the first two years, he acquitted himself with great credit in all his studies, and was highly esteemed by both his fellow-students and the Faculty. President Smith, on hearing him declaim for the first time, said to him, with an approving nod,—"Young man, your voice will be your fortune."

But the prospects of literary distinction, which seemed opening before him, were now suddenly clouded. His father, who was constitutionally at once generous and improvident, found himself suddenly reduced to indigence. The shock was greater than he knew how to endure. He sunk

* Memoir by his sons.

first into deep melancholy, and this was followed by positive mental aberration. Being utterly unable to do any thing for the support of his family, there seemed no alternative but that Spencer, then only fourteen years of age, should leave College, and become the helper of his mother in providing for their common necessities. He met the emergency with heroic resolution, as became a son and an elder brother, under such trying circumstances.

Having heard that an assistant was wanted in the school at Baskenridge, he made a journey thither on foot to apply for the place; but, on his arrival, he found, to his great disappointment, that it was already filled. He returned home to Princeton the next day with a heavy heart, feeling how necessary it was that he should be employed, and yet not knowing in what direction to look for employment. But, after a short time, he was so fortunate as to procure the situation of Latin teacher in the Princeton Academy. His salary here was very small, and, in referring to it at a subsequent period, he says,—"it barely kept us alive;" but, as it was the best he could do, he was glad to continue in the place till a better should present itself.

After remaining thus employed at Princeton for a few months, he had the offer of becoming master of the district school in the neighbouring town of Burlington, and, as the compensation was a considerable advance upon what he was receiving at Princeton, he gladly availed himself of the opportunity. Though he was not yet quite sixteen, and many of his pupils were older than himself, he was exceedingly popular, not only in the school, but in the neighbourhood, and was the life of every social circle in which he mingled. Among those whom he fitted for College at this school, was George Wood, who afterwards became one of the most eminent lawyers in the State.

Having formed an acquaintance with Dr. Abercrombie, then Principal of an Academy in Philadelphia, the Doctor was so much impressed by his fine intellectual and social qualities, that he invited him to become an assistant in his Institution. The invitation was gladly accepted, and he removed, with the family, to Philadelphia. But he quickly found that, though his salary was increased, the expenses of living were proportionally larger; and that it was necessary to betake himself to something else than teaching, in order to gain a decent support. He, therefore, resolved to study Law; and, that he might acquire the means of doing so, he entered a lawyer's office in Philadelphia, as both a student and a copyist. After discharging his duties as a teacher, during the school hours, he hastened to Coke and Blackstone, and was occupied with them till the daylight failed, and then wrote till one or two o'clock in the morning. But this complication of severe labour began, after a while, to affect his health, and, though he was still resolved to persevere, it became apparent, at length, to himself as well as his friends, that his life was in jeopardy.

At this juncture, conscious of his remarkable powers of elocution, he formed the purpose of becoming an Actor. His first appearance on the stage was in July, 1805, as Achmet, in the tragedy of Mahomet; and it was considered as giving promise of eminence in his profession. To this step his mother was strongly opposed, and it was, by no means, in harmony

with his own principles and feelings; but he endeavored to justify it to his conscience as a necessary means of providing for the wants of a dependant family. He pursued the profession with great zeal, studying the most approved models, and availing himself of the best instruction within his reach. His playing was confined chiefly to Philadelphia, Baltimore, and Alexandria; and it is understood that he took rank among the more distinguished actors of the time. But his own mind was all the time restless—in his inmost soul he condemned and often loathed the employment in which he was engaged—he felt that it was a perversion, a prostitution of the noble faculties which God had given him; and he was evidently, for a good while before he abandoned it, watching for an avenue to some more honourable calling. In a letter written in October, 1810, he says,—

"My profession, which I adopted from necessity, is becoming every day more disgusting to me. It destroys all reflection, which alone can improve and enlighten the human mind. I pray Heaven that I may speedily exchange it for something better in itself, and also more congenial to my feelings What can be more degrading to the nature of man than to be stuck upon a stage for fools and clowns to gape at or criticise. Fellows who can hardly write their own name, and yet think themselves qualified to judge,—approve or condemn."

In the spring of 1812, Mr. Cone resolved to open a school in Baltimore, provided he could obtain leave of the Managers of the Theatre to absent himself from the morning rehearsal. To this, however, they would not consent, and he was obliged to abandon the project. He had the mortification also to find that his profession as an actor was adverse to the success of his proposed enterprise; and he reflects with some degree of severity upon those who did not care to send their children to school to a play-actor.

As the War of 1812 approached and opened, Mr. Cone seems to have had much of not only the patriotic but the martial spirit, and even to have sought an opportunity to enter the army that was to march for Canada. He had shortly before joined the Baltimore Union Artillery, and had been devoting every leisure moment to the study of military science. Some of his friends offered their influence in procuring for him a Captain's commission, but he declined it, having, upon reflection, become convinced that his duty as a son and a brother forbade his subjecting his life to the perils of war. He, however, not only regarded the War as perfectly just on the part of his country, but watched its progress with most intense interest; and, at a later period, became personally engaged in it, and was one of the vanquished host in the battle of Bladensburg.

Sometime in 1812, he entered the office of the "Baltimore American," as treasurer and book-keeper to the establishment. After serving here somewhat more than a year, he joined with his brother-in-law, John Nowell, Esq., of Kentucky, in purchasing and conducting the "Baltimore Whig."

In the latter part of 1812, he took his final leave of the stage, and devoted himself vigorously to the support of Mr. Madison's administration, and the defence of the then existing War. His articles were written with great spirit, and are said to have exerted a powerful influence in aid of the cause they were designed to support.

In May, 1813, he was married to Sally Wallace, daughter of Robert and Mary Price Morrell, of Philadelphia. She became attached to him,

from seeing him on the stage, as early as 1810; and, contrary to the earnest wishes and expostulations of her fashionable relatives, engaged to become his wife. She was a gay and beautiful girl, and entered with keen relish into all the popular amusements of the day. Her family belonged to the Episcopal Church, and they were married by the Rev. (now the Rt. Rev. Dr.) Jackson Kemper. Mr. Cone's residence was still in Baltimore.

In November, 1813, after breakfast, he took up a newspaper, and noticed in it an advertisement of a lot of books to be sold that evening at an auction room; and it occurred to him that he would look in and see what they were. He did so; and the first book he took up was a volume of the Works of John Newton. He instantly recollected that, when at Princeton, he took that book out of the College Library and read it to his mother; and the thought introduced a train of solemn reflection. He immediately left the room, after having obtained a promise from the auctioneer, who was his intimate friend, that, as soon as he saw him there in the evening, he would put up that book for sale, as it was the only one he wished to purchase. He had scarcely reached the middle of the street, when he thought he heard a voice, saying to him most impressively,—"This is your last warning." His whole life seemed to be reproduced before his mind, as in a flash of lightning, filling him with the deepest dismay. He went to his office, took down the day-book to charge the new advertisements, but his hand trembled so that he could not write, and he returned the book to its place. He then walked about the city, in the hope of being able to resume his wonted cheerfulness; but the appalling words—"This is your last warning"—kept ringing in his ears. The day passed off, but brought no peace to his troubled spirit. When the auction commenced he was there, purchased his book, and went home and spent the evening in reading the history of John Newton's eventful life. He resolved now that the salvation of his soul should be his chief concern; and he immediately set himself to the diligent study of the Bible, and attended upon the preaching of those clergymen whose instructions he considered most evangelical; but week after week passed away, and not a gleam of hope penetrated his darkened soul. At length, as he was reading the thirteenth chapter of John, his heart seemed to melt—he fell upon his face, and wept, and praised God, and then came the peace that passeth understanding,—a peace which seems to have continued with remarkable uniformity during the rest of his life. The next day after this change, he called on Elder Lewis Richards, Pastor of the First Baptist Church in Baltimore, to relate to him his experience, with a view to being baptized. The result was that, a few days after, (February 4, 1814,) Elder Richards baptized him in the Patapsco, the ice having been cut for the purpose. As he came out of the water, he felt a strong impulse to recommend the Saviour, whom he had found so precious, to others, but his sense of propriety, as he afterwards said, kept him silent. His wife marked the change with amazement, and even strong disgust, while yet her enthusiastic devotion to him was in no wise diminished. It was not long, however, before she followed in the way in which he had led, and he had the pleasure to welcome her as a sharer with him in both the trials and enjoyments of the Christian life.

The influence of the War, which paralyzed so many branches of American industry, was specially disastrous to the establishment in which Mr. Cone was a partner; for while thousands of dollars stood upon their books, scarcely one could be realized. Meanwhile, those to whom the concern was indebted, became clamorous for their money; and the demands which were thus made upon them it was impossible for them to meet. The pleasant house which he had taken, and to which, but a little while before, he had had so much pleasure in welcoming his young wife, now had to be relinquished, and every thing it contained sold under the hammer for the benefit of creditors. In short, he was overwhelmed with pecuniary embarrassments. Mrs. Cone returned to Philadelphia, with her little boy,—for they could not afford to live together in Baltimore; while her husband remained behind to endeavour to settle his affairs, and to procure, if possible, an honourable release from the creditors of "The Whig."

About this time, and for the purpose of enabling him to retrieve himself, he was offered the position of supercargo, and an interest in a promising mercantile adventure, by a friend in Baltimore; but he declined the offer, principally because his wife could not consent to it. And an additional reason was that another eligible place was now offered him, which was in some respects more congenial with his own feelings than that—Mr. Dallas, then Secretary of the Treasury, at the instance of his son, George M. Dallas, who had been a friend of Mr. Cone in Philadelphia, gave him an appointment in the Treasury Department—this he gladly accepted, and immediately after removed his little family to Washington. He left Baltimore, however, with great regret, having a large circle of friends there, who parted with him with extreme reluctance, and whom he ever afterwards cherished with fond affection.

On his removal to the Seat of Government, he transferred his church-membership from the First Baptist Church in Baltimore to the Baptist Church in Washington, under the pastoral care of the Rev. Obadiah B. Brown. Within three or four weeks after his removal, the Deacon of the little church at the Navy Yard proposed that he should accompany him to the Sabbath morning prayer-meeting. As they had no Pastor, Mr. Cone was requested to give to the little assembly, consisting of some twenty or thirty persons, a word of exhortation. He consented to do so; and, opening the Bible at I John ii. 1., he spoke from that passage for nearly an hour in a manner that surprised himself, and well-nigh entranced his audience. By their request, he consented to speak to them the next Sabbath; but, as, in the mean time, it had leaked out that a Mr. Cone, formerly an actor, was to preach, he found, as he approached the place of worship, that it was surrounded by an immense crowd, and, when he entered it, that it was so full that it was with difficulty he could make his way to the pulpit. At first his courage failed him at the idea of addressing so large an audience; and, even when he commenced the service, he was by no means certain that he should attempt to preach; but, when the time came for him to begin, he found no lack of either thoughts or words, but was enabled to deliver himself with perfect freedom and to universal acceptance. He allowed another appointment to be made for him the next Sabbath; and

his efforts came to attract so much attention that, within a short time, he was licensed to preach.

Mr. Cone's early popularity may be inferred from the fact that the Congress of 1815–16, almost immediately after he had received license, appointed him their Chaplain. Here he preached with great fidelity and earnestness, and some were hopefully converted under his ministrations.

Shortly after his Chaplaincy closed, he made a visit to Alexandria, and preached there with great effect in the Presbyterian church. A plan was immediately set on foot for retaining him there; and, as there was a Baptist church in so feeble a state that even its existence had almost become dubious, it was resolved to attempt to resuscitate it, and place it under Mr. Cone's pastoral care. A call was forthwith made out for him, and having, after due deliberation, accepted it, he removed his family to Alexandria, and entered upon his labours as Pastor of the Church.

Mr. Cone continued in Alexandria, labouring with great popularity and success, for about seven years. During this period, he built up a strong and vigorous church, and his preaching attracted great attention among all the denominations. An impression soon began to prevail that the sphere of usefulness which he occupied was too narrow for his commanding powers; and overtures were accordingly made to him by many of the most respectable churches in different parts of the country to assume the pastoral charge among them. At length, in 1823, after a somewhat protracted negotiation, he accepted a call from the Oliver Street Baptist Church in New York, to become Co-pastor with the Rev. John Williams. The parting with his flock at Alexandria was attended by mutual expressions of strong affection and deep regret.

He arrived in New York, and entered upon his new charge in the month of May. In June of the next year, he met with a severe affliction in the death of his mother, who had long been distinguished for a devotion to her family, and to the cause of Christ, truly heroic. The same year he republished "The History of the Christian Church, &c., by William Jones, of London." But, owing to several causes, the demand for the edition was much less than he had expected, and the result was that he was subjected to pecuniary embarrassments that continued through many years. In 1827, he published a small work called "The Backslider," which, though not a source of pecuniary profit to him, occasioned him no serious loss.

Mr. Cone continued in connection with the Oliver Street Church about eighteen years. In 1841, having, from various causes, become unhappy in his pastoral relation to that church, he resigned his charge, and accepted a unanimous invitation to become the Pastor of the First Baptist Church in the same city. The church of which he now took charge was much smaller than the one he left, but it was united and efficient, and, as he thought, promised to *him* a much higher degree of comfort and usefulness. An additional reason for his making the change was that the congregation with which he now became connected proposed to build a convenient house of worship in the centre of the city, and to connect with it commodious offices for the Bible and Missionary operations of the denomination. He began his labours in the First Church on the 1st of July, 1841, and not a small number, who had been his attached friends and admiring hearers in

Oliver Street, followed him to his new scene of labour. A large and splendid meeting-house was built in Broome Street, which was very soon filled, and even crowded to its utmost capacity. The church immediately rose from its depressed state, and at no distant period became one of the most prosperous churches in the whole country.

Mr. Cone, from the commencement of his ministry, took a deep interest in the subject of Missions. During his residence in Alexandria, he not only succeeded in bringing up his own church to a high tone of missionary feeling and action, but he did much to diffuse the same spirit widely among the Baptist churches of Virginia. He was not a member of the Baptist Triennial Convention, at its organization in 1814; but, in 1817, almost at the very outset of his career as a preacher, he was elected a member of the Board of Managers, and, from that time till his death, was never without some important office in the institution. One of the most important reasons for his removal to New York was that he supposed a residence there would be the means of facilitating and extending his efforts in aid of the missionary enterprise; and he did not fail diligently to improve all the opportunities that were thus brought within his reach. In 1832, he was elected President of the Convention, and continued to be re-elected until 1841, when he absolutely declined to serve any longer. On the disruption of the General Convention in 1845,—an event which Mr. Cone did his utmost to avert,—a Missionary Convention was formed at the South, and a Missionary Union at the North. But, though he disapproved of the action of his Northern brethren, he still retained his connection with them, not doubting that, considering his home was in New York, he could co-operate with them to better purpose than he could with his brethren at the South. But he was not less zealously engaged in Home Missions than in Foreign Missions. For many years he discharged the duties of both Corresponding and Recording Secretary of the New York Baptist Domestic Mission Society. He was one of the members of the American Baptist Home Mission Society, at its formation, in 1832, and from that time till 1839, served as one of its Directors. In 1840, and, for the three following years, he was elected Vice President of the Society. He was annually elected a member of the Executive Board, from the commencement of the Society till 1845, when he declined a re-election. In 1839, he was chosen Chairman of the Board, and held the office till his resignation in 1845. He was again elected a member of the Board, and by the Board was appointed their Chairman, in 1849, and remained in both positions till 1855, when he again tendered his resignation.

Mr. Cone was honoured with the degree of Doctor of Divinity about the year 1832. I understand it was conferred by the College of New Jersey, though his name does not appear on the Catalogue.

I am indebted to my friend, the Rev. Dr. Babcock, for the following details of Dr. Cone's course in connection with the Bible Society:—

"The prominent part which Dr. Cone took in the discussion which led to the separation of the Baptists generally from the American Bible Society, and the consequent formation of a distinct organization, called the American and Foreign Bible Society, demands, in justice to himself and his associates, some particularity of statement. Up to the year 1836, the American

Bible Society, of which Dr. Cone was one of the Managers, and, during a part of the period of his settlement in New York, one of the active and valued Secretaries, had been accustomed to appropriate money to the Scripture versions into Heathen languages, made by Baptists as well as others. But, on an application from Baptist Missionaries in Calcutta for aid in publishing the Bengalee New Testament, then translated by Mr. Yates—which aid had been refused by both the Calcutta and British and Foreign Bible Society, because *baptizo* and its cognates had been translated in conformity with the Baptist and Greek Church usages,—the American Bible Society also returned a negative, except on condition that the said words should be translated as in the common English version. In the debates on this subject of the Board of Managers of the American Bible Society, Dr. Cone took a prominent part, showing that the usage of the Society had been in favour of making such grants. To this it was replied that, if it were so, it had been done ignorantly. He responded that he had laid on their table, along with applications for continued aid to the Burman Mission of Dr. Judson, the Resolutions of the Baptist Board of Foreign Missions, fully instructing all their missionaries, in their translations, to transfer no words susceptible of a literal translation. If, therefore, the Society had acted ignorantly, it was their own fault. The discussions were long, earnest, and for the most part fraternal; but resulted in the refusal above stated,—which action of the Board was confirmed at the annual meeting, May, 1836, by the Society itself. This led to the immediate formation of a provisional organization, called the American and Foreign Bible Society; and, in April of the following year, a Society under the same name was fully organized, in a very large Convention at Philadelphia,—of which Society Dr. Cone was unanimously chosen President, and was reappointed from year to year until 1850. This office was by no means merely nominal—he was the very life and soul of the institution, giving to it a large portion of his time, and care, and labour, corresponding in its behalf very extensively, both at home and abroad, particularly with all Baptist Missionaries engaged in the translation of the Scriptures. He also ably defended the Society as *not sectarian*, but set for the defence of important and fundamental principles, underlying, as he claimed, all truly evangelical endeavours for diffusing the pure word of God. The principle to which he more particularly referred is this—that every translator of the Scriptures is under infinitely higher obligations to God to render the true meaning of every sentence of Divine Revelation intelligible, than he can be to any conventional rules of men to cover up, or in the least degree misrepresent, any portion of God's truth. Hence, while men and Societies may restrict themselves as they please in regard to what they shall undertake to carry on in union, in diffusing merely their own compositions, there is no room for such a principle in the translation of the Oracles of God. This Society, of which he was the head and soul, flourished greatly, and for years made larger appropriations for Foreign Missions than the American Bible Society.

"After Dr. Cone's unanimous re-election as President, in 1850, he declined to serve, on the ground that several of his associates, who, like himself, had favoured a new English version, had not been reappointed

with him. Soon afterwards, these advocates of such an English version or revision formed a new organization, called the American Bible Union, and made him its President; and to this new Society he transferred the same earnest regard and vigorous effort, which he had before given to the American and Foreign Bible Society, and with similar success. In this official relation he remained till his death. It certainly was not strange that this latter separation from so large a portion of those with whom, through a long life, he had been intimately associated,—with whom he had made great sacrifices and efforts to promote a cause mutually dear to them,—should have been intensely painful to him. It is to be borne in mind also that he was now at an advanced period of life, and less able to endure such reverses than at an earlier period; and if he did sometimes evince some restiveness of spirit, it is only what the imperfection of our common humanity might lead us to expect. His large and influential church, for the most part, not only adhered to him, but admired him the more for remaining so steadfast to his own convictions; while there were others from whom this painful schism sadly alienated him. As the line of division between the American and Foreign Bible Society and the American Bible Union became more distinctly drawn, and the irritation consequent on the recent separation had time to subside, more of the genial tone of former days was obviously returning, and, probably, if he had lived a few years longer, the alienation on both sides would have entirely passed away."

The air of New York had never been favourable to Mrs. Cone's health. She had suffered several times from severe attacks of inflammation of the lungs, and had been obliged to resort temporarily to a milder climate, as soon as she was able to endure the fatigue of travelling. Early in August, 1854, while she was on a visit, for the benefit of her health, at Schooley's Mountain, she was riding out with her husband one day, and, as they passed a little secluded cemetery in the neighbourhood, she asked him to stop, and, after looking over the place, and marking its peculiar features, said to him,—"Spencer, I have a horror of city burying places. They do not let even the dead rest near cities. Promise me, when I am dead, that you will lay me here,—here in this quiet place"—and he promised her. A few days after this, she was attacked by typhoid fever; and she evidently felt that her time had come. Her husband and son did every thing for her that conjugal or filial devotion could dictate; but nothing could stay the destroyer's hand. When her husband spoke to her about taking her home as soon as she was able to be moved, her gentle reply was,—"I shall go home,—to Heaven,—from the mountain this time, dearest." And on the 15th of August her prediction was fulfilled. Nothing could exceed the serenity of her last moments. When her husband leaned over, and asked if Jesus was with her in the dark valley, she looked at him with an expression of joy, and sweetly whispered her Saviour's name,—and shortly after breathed her last. When his son entered his room, and found him sitting alone, with his head bowed upon his breast, he turned to him, and seeing him weep, said,—"Weep on, my boy, you are young. Your poor old father has not been able to weep yet." The next day, as there was no other minister at hand, he stood by her coffin, in the little chapel in the neighbourhood, and preached Christ to the people, with a calmness and

impressiveness that showed the presence of a superhuman power. And then they buried her in the little grave-yard at Pleasant Grove, agreeably to the promise which had been made to her a few days before.

In May, 1855, Dr. Cone attended the meeting of the Baptist Missionary Union at Chicago. From that time it became apparent to his friends that his physical powers had begun rapidly to wane, and he was himself evidently impressed with the idea that the time of his departure was at hand. On Sabbath, the 5th of August, he administered the ordinance of Baptism in the morning, and at the close of the service seemed greatly exhausted, and complained of numbness in his limbs. But he insisted upon preaching in the afternoon, and did preach what proved to be his last sermon. He again addressed his people at a prayer-meeting on Tuesday evening, but in a manner that indicated that he had not his accustomed command of thought. On the morning of the 10th, he conducted his family devotions in a way so peculiar as to leave no doubt in the minds of his children that he was threatened with a severe attack of illness. Immediately after, he went into his chamber, and became paralyzed. Both his physical and intellectual powers felt the shock; and, though he did not immediately lose the power of speech, his mind became confused and incapable of intelligent action. After languishing eighteen days, with little apparent suffering, he passed gently away, on the 28th of August, 1855. His remains were buried by the side of those of his wife, in the Pleasant Grove Cemetery, and a Funeral Sermon was preached by the Rev. Dr. Armitage, which was published.

Dr. Cone had two sons, both of whom are in the legal profession in the city of New York.

He edited a popular edition of Jones' Church History, and was the author of a pamphlet on Communion, and joint author, with Mr. William H. Wyckoff, of "The Bible Translated," "The Bible, its Excellence," and "A Corrected Version of the English New Testament." He published also various Addresses, delivered before the American and Foreign Bible Society, and the American Bible Union, and before Missionary Bodies, &c.

FROM THE REV. J. L. DAGG, D. D.

CUTHBERT, Ga., March 14, 1859.

Dear Sir: Mrs. Dagg and I were intimately acquainted with the late Spencer H. Cone. She was baptized by him in February, 1818, and was under his pastoral care until his removal from Alexandria in 1823. I lived in London, a neighbouring County of Virginia, and was frequently in his company. Soon after his removal to New York, I went to Philadelphia, and circumstances often occurred that brought us together. Because of our known acquaintance with him, his sons, in preparing the Memoir which they have published, sought such recollections of him as it was in our power to furnish. We gave them in more extended form than would be adapted to your work; and I shall be glad if you will refer such of your readers as may desire to see a full account of that useful man of God to the volume which his sons have given to the public. In the summer of 1856, I sat, for some weeks, under the ministry of a young Pastor, who procured the book, and read it with so intense interest that, after spending almost the whole night upon it, he came to me the next

morning, with a burdened heart, and anxiously inquired how he could become a more useful minister of Christ. He earnestly desired to be like Dr. Cone in spirit, labour, and success. Such effects on many a youthful Pastor will be produced, I hope, by the reading of your "Annals."

As you ask for my general estimate of Dr. Cone's character, I know not that I can comply with your request better than by quoting the following paragraphs from what I have already published:—

"As a public speaker, Dr. Cone possessed extraordinary endowments. Such was his command of language that in all the sermons I ever heard him preach, he never, so far as I remember, hesitated for a word, or recalled one that had dropped from his lips. Yet his words conveyed his thoughts perspicuously and expressively. They bore no marks of previous study, and betrayed no ambition for literary reputation; but they came spontaneously to render the service which he required, and took their places in proper order. His gestures were simple, appropriate and graceful. I have known orators who could exhibit more of dazzling brilliance, or who could take loftier and bolder flights, or who could put in motion a deeper tide of feeling. His eloquence was more uniform, and rendered his discourse throughout interesting and attractive. His voice corresponded to the style of his eloquence. He did not sometimes thunder and at other times whisper; but he proceeded throughout his discourse with an utterance even, distinct, firm and strong, and yet with sweetly varied modulation, and with appropriate and expressive emphasis. On visiting an Association in Virginia, where he had never preached, he rose, in the progress of the business, to make a few remarks on a subject which was under discussion; and, although he made no effort, and designed to produce no special effect, the tones of his voice not only fixed the attention of all who were within the building, but caused many who were outside to enter immediately. In the pulpit, he was ever solemn, ever earnest; and addressed his hearers as one who bore to them a message from God. All felt that he believed what he spoke.

"He was a firm believer in that system of doctrine which ascribes the salvation of men to the free grace of God. He maintained that men are by nature totally depraved and helpless; that they can be justified only by the righteousness of Christ; that they can be renewed and sanctified only by the influence of the Holy Spirit; and that salvation throughout is God's work, in which He fulfils his eternal purpose and displays his sovereign love. In presenting these truths, he never lost sight of man's obligation to obey the law of God, and to repent and believe the Gospel. He preached the truth boldly, not shunning to declare the whole counsel of God. He was a decided Baptist. His maintenance of Baptist principles awakened considerable opposition, in the early part of his ministry in Alexandria; but, while he treated with courtesy those who differed from him, he freely discussed in his own pulpit the points of difference, and convinced many who came to hear. * * * *

"His walk as a Christian and his work as a Pastor were in harmony with his pulpit ministrations. In every thing he exhibited the man of God. He taught the road to Heaven and led the way.

"Brotherly love filled a large place in his heart. In his intercourse with brethren, when present, he was kind and courteous; and when absent, he scrupulously avoided speaking ill of any one. With his brethren in the ministry he cultivated the most friendly relations; and, during that part of his life in which I was most intimate with him, there was but one minister with whom I ever knew him to have any difficulty, and he was a man of an intolerant spirit, who did not hesitate to denounce from the pulpit those who would not subscribe to his Antinomian creed. To refute the unfounded allegations of such a man became a Christian duty.

"But love to his Master's cause was his ruling passion. This prompted his efforts, and rendered him indefatigable in his toils. As he felt and laboured, so he taught his people to feel and labour; and abundant proof of the tendency and effect of his instructions appears in the amount of contributions for religious purposes, which he always succeeded in obtaining from those to whom he ministered."

In the Memoir of Dr. Cone, (p. 439,) one of the contributors says,—"A year after my marriage, when I was in deep affliction, both mentally and physically, I wrote to him again." I learned the interesting fact, last summer, that the lady who has given this account was, at the time to which she refers, an inmate of a Lunatic Asylum, and that her correspondence with Dr. Cone became an important means, under the blessing of God, of her restoration to sanity, and to intercourse with her family, which has ever since been made happy by her presence and Christian deportment. That he should, amidst his arduous and incessant labours, have taken time to write a long letter to a person in such circumstances, beautifully displays his untiring assiduity in doing good; and that God blessed the letter to the removal of the cloud which darkened the reason of his correspondent, is a fact which may encourage other ministers of Christ to labour in cases which seem almost to forbid hope.

Yours truly,

J. L. DAGG.

FROM THE REV. SAMUEL H. COX, D. D.

Leroy, N. Y. March 29, 1859.

My dear Sir: My first acquaintance with the Rev. Spencer H. Cone, D. D. was when the difference in our respective ages was relatively as great as eight and a third years could well be, in his seniority. It was about the winter of 1808-9, that I first saw him on the stage, when I was in the theatre, about sixteen years of age,—he being then in the acme of his career as an actor. A spirited melo-drama, by M. G. Lewis,—*The Bandit of Venice*,—was performed. The chief part was *Abelino*, by his principal rival, William B. Wood; but his well sustained part—that of a prominent Senator—was so personated that Mr. Cone made his mark on the whole theatre, and especially on my own glowing and susceptible mind. After that, I often, and for several years, witnessed his performance; and felt all the more interested in his character because all that I learned of him, in private and in public, showed him a rare specimen of his profession, for moral consistency, and filial and domestic purity. His fame was in keeping with his appearance. As an actor, he was singular, almost solitary. Such was the common report, and I knew enough to believe it. Hence the respect he inspired, and the pleasure with which I ever viewed him, even transiently, as we often met in the streets of Philadelphia. His reputation resulted from his manners, and implied some moral courage, self-denial, principle, as its basis. I knew no other of the Thespians of whom so much could be said—and I ought also to record that I never obtained the pleasure of my own conscience in frequenting the theatre. After February, 1812, I ceased to indulge the fascination once—forever!

His style and status as an actor were prominent, marked, respectable—he was the youngest of his peers, and not without many attached and partisan admirers. His voice, so long associated in my ear with the drama, always affected me strangely, though not on the whole ungratefully, when, in after life, I witnessed so often its consecrated use, in preaching, prayer, and Christian oratory on the platform. It is not often that an actor becomes such a convert, such a preacher, such a thorough-going champion for the glorious Gospel of the blessed God. The praise be all his own!

Milnor, Cone, and myself left secular pursuits for sacred, nearly at the same time, in the same city, and with some peculiar interest in the piety and history of each other; and as we three were settled afterwards as neighbouring Pastors in the city of New York for so many years, it was known to ourselves in common, that our past, our present, our future, were strangely correlated, and also connected, in the kingdom of grace. This was all the more appreciated by us, that each was, resolutely enough, connected with a different denomination! Dr. Milnor was an Episcopalian, Dr. Cone a Baptist, I—a Presbyterian. Let me write it to the glory of our common Master, that, in all our intercourse, we maintained fraternal kindness, uninterrupted, cordial—our topics, almost exclusively, the things in which we agreed,—those of our common Christianity.

The mind and manners of Dr. Cone were express and energetic. He was earnest in every thing. Hence his zeal in religion was aggressive and continual. As a Baptist, he was intense, outspoken, assured, thorough; and my views of what is true and right were equally decisive with his own. But it was our common wisdom not to open a discussion, and we never did it with each other.

His learning, general reading, and devout familiarity with the Scriptures, the firmness of his evangelical convictions, his zeal and power in the cause of God, and his devotedness as a Christian Pastor, in all which no man of competent sense ever doubted his sincerity, commanded an elevated standing among his contemporaries of the sacred profession, and peculiarly endeared him to his peers and his people of the Baptist persuasion. He was a whole-hearted man. There was, in his religious goings, pre-eminently, a momentum, that ever illustrated its own centripetal attraction to the Sun of Righteousness, while its power was full and regular in the prescribed orbit of its duties.

He entered the ministry about a year before myself. While I was then a student with the excellent James Patriot Wilson, D. D. of Philadelphia, near the spring, I think of 1815, it was announced in that city,—causing a strange and mingled sensation, that CONE, the converted actor, was to preach in the church of the Rev. Dr. Staughton. Its courts were spacious, and so was its pulpit; but on that occasion they were all a jam. Thousands that knew him well in his former sphere, were urged by various motives, some loving and some hating, to see him and to hear him in his new one. Dr. Staughton was my personal friend, and very courteously he gave Milnor and myself a seat in the pulpit. The audience was vast, compact, attentive, and most attractive to a Christian minister; such a rare combination of all the higher stratifications of society, as we find only on occasions "few and far between." So near I could see and feel him, as I did with a brother's affection, and with thrilling appreciation, through the entire service.

The audience were all alive with unwonted and absorbing interest. Christians seemed to hear and hope for others; desirous that the preacher, so new and so signal in the cause of God, might be prospered in his ministrations, that night, especially to the good of those who were wonted generally to frequent much more the theatre than the house of God. All the ordinary monotony of public worship, as the worldling misdeems it, was relegated from that living scene, and the chief performer was now accredited as more than an actor, in several aspects more as well as better, through all the solemn representation, not of fictions human, but of realities Divine. Intelligence, attention, breathless concentration, were the characteristics of that large assemblage, as they sat expectant and listening; a mass of human beings, heterogeneous in all other relations and conditions of their social existence.

We all waited for the subject and the sermon, with some realized concern that his topic might prove appropriate, as well selected, well mastered in pre-

vious thought, and well delivered in present demonstration. In all this, success was in fact enjoyed in a degree as extraordinary as was the occasion that convened us. His manner was subdued, solemn, graceful, as well as earnest and manly. His text was announced with grave articulation and directness, and a thrill seemed responsive through the bosoms of the whole concourse; as, pausing, and looking at them all, he said—"What think ye of Christ? Whose son is He?" Matt. xxii. 42.

I was struck then, as oftener since, with a perception of the great importance of *manner* in sacred oratory; especially in the elements of articulation, pitch of voice, tone, and very especially pauses! We are often led to say, almost "speakin' right out in meetin'," when a rapid orator precipitates a torrent of loud dashing words on our overwhelmed attention—"there! stop! give us space to think what you mean—if you really do mean any thing; and if you wish us to receive an impression from it! Space for the Spirit, too, if this is what He saith to the Churches!" But—no! Niagara still flows, and dashes, and preaches too, better than such ordained ones of the profession! If it was all official hocus-pocus, or the skilful manipulation and brandishment of the wand of a magician, then—swifter and more roaring in style, all the better, possibly. But—not that it is to illumine and conciliate a soul to God; according to the laws of mind, the grandeur of truth, the necessity of individual appreciation, the genuine sway of the Gospel, and the real vitalizing way of the Spirit. Take time—make pauses—let it work and take effect—not too much at once—not immerse and drown the soul in your rushing freshet—not exhaust yourself by vocal wind too excessive—not react ruinously on the engine that throws off such an inundation of lucubration and lexical tornado—spare yourself as well as your hearers, a little—you are not racing against time—too much friction sets the machine on fire or wears it out—pray, is that the Gospel that he is storming down on us? And how much of it, so pelting, in order to salvation? Or as the infant boy at church to his mother,—"Why do they not let him out of that box, he scolds so loud?" These *obiter* hints I give, as possibly of some use, occasionally, in sacred homiletics. Slow enough is not synonymous with dull or stupid.

That evening the speaker and the hearer were all in sympathy. We digested one sentence, and then another. So feeds a child its good nurse. The effect was luminous,—better than electric; it was cumulative, spirit-stirring, nutritious, and purely evangelical, as well as distinguishingly fine, devout, grand and Christ-commending to every lost sinner there. He preached not himself—CONE was hid in a blaze of CHRIST. Nothing low, mean, exclusive, sectarian, or seemingly out of keeping. And it was a rich success. If every one went away not better than they came, it was not the fault of the preacher. "I," said Milnor, "have often heard him before, from a box seat, a dollar each time, but this was worth more than they all, yet without money and without price."

In the conclusion, he ran a gorgeous contrast, a most aggressive antithesis, between the way of grace in Christ, and the way of self-righteousness against Christ—between the hopes that waft men to hell, and the hopes that wing them to Heaven. "Is it merit?"—said he. "Aye, the merit of the Son of God; the rewardableness of Jesus Christ; his compensation and satisfaction, in a seed to serve Him of myriads of millions, as the final aggregate. But all without or against OUR merit! As ours—perish the thought, the word, the blasphemy. Or, write in blazing, burning capitals, flaming too, over the gates of Hell—MERIT. There it is in place. There it has a meaning. But high over the glorious archway of the portals of the New Jerusalem, let it shine in Heaven's own serene white light, "BY GRACE, FREE GRACE, RICH GRACE IN JESUS CHRIST."—BY GRACE ARE YE SAVED!"

I have virtually epitomized and reproduced that memorable peroration and appeal. But, as in another instance, the circumstances, the social scenery, the novelties, the intense interest, no canvass can convey through the eye to the mind, no Guido, or Angelo, or Raphael, portray on its glossy surface. After Dr. Bellamy had preached once a sermon in a thunderstorm, and used the mingled electricities of the aerial and spiritual heavens, in harmonious bursts of glory around him, as he dared the infidel to contend with the Almighty, or awed the sinner to melt at his feet, while those grand tokens were gleaming and roaring through all nature as he preached, some deacon-like committee soon waited on him with a request that he would be sure to *print it*, for they never heard such a sermon in all their life as that: the Doctor replied "Yes, if you will also print the thunder and lightning at the same time; since this it was that made it so powerful." The occasion could never be repeated; and I refer to it as suggestive too of some specialities in the history and the character of the preacher, peculiarly signal indeed, and yet illustrative of his identity, in relations which neither his friends nor the general reader may regret to see and to peruse, as well as to have snatched from oblivion, and recorded—even though imperfectly, as I have consciously done it here.

One of the best of visible compliments to a preacher is paid by his auditory, when they disperse in silence, and, showing a thoughtful and serious mood of mind and action, return to their own homes, as if in colloquy, not with each other, but with the everlasting God, whose message they have just heard with full appreciation. So it seemed after the sermon then. He left an aroma as of Heaven, solemn and serene, on all of us.

Dr. Cone endured as Preacher and Pastor, and was well esteemed, especially by his own people, to the last.

It suits not the tenor of this contribution to tell many incidents of our intercommunication, though interesting and possibly useful, from 1820, or near it, till 1854, when I came to have a vicinal habitat in New York or Brooklyn, near the residence of Dr. Cone. It was, however, the occasion only of a friendly smile, when we received each other's letters, our initials being the same three, (S. H. C.) and the last name in both cases a monosyllable. When swiftly written, the officials at the Post-Office sometimes failed to read Cone or Cox, as it was meant; and yet no secrets were ever betrayed, no hard feelings engendered, as the consequence. Thus they came to me, now and then blurred, looking like mine; Rev. S. H. Cone, D. D. more like mine than his, and "New York" being often added to the name, alone, when I lived in Brooklyn, New York.

I might say much more concerning my early friend, but as, I doubt not, what I have said is sufficient for your purpose, I will only add that

I am yours fraternally, cordially,
in our ever blessed Redeemer,

SAMUEL H. COX.

ABNER WENTWORTH CLOPTON.*

1816—1833.

Abner Wentworth Clopton, son of Robert and Frances (Anderson) Clopton, was born in Pittsylvania County, Va., on the 24th of March, 1784. His father was a plain, thrifty planter, and was, for many years, a leading member in the Shockoe Baptist Church. Abner was the second of ten children. In his very early years, he was put to work on his father's farm, and, by this means, acquired a habit of diligence, which was of great importance to him in after life.

But it was not long before he was taken from manual labour, and sent to school; and, though he was successively at several different schools, the advantages which they furnished were not of a very high order. He, however, showed himself apt to learn, and his proficiency in his studies was highly gratifying to his friends. While attending one of these schools, he received from a playmate, accidentally, a severe wound over one of his lungs, which occasioned him great suffering, and from the effects of which he was supposed never to have fully recovered.

At the age of about sixteen, he was placed as a clerk in a country store, in the neighbourhood of his father's residence. In this employment he continued four years; and, by his strict attention to business, and his amiable and exemplary conduct, gained the confidence and esteem of his employer. Though his early religious education preserved him from all immoral practices, yet he took great pleasure, at this period, in fashionable amusements; and it was evident that neither the love of God nor the fear of God was with him a controlling principle of action.

In the autumn of 1803, when he was in his twentieth year, young Clopton formed an unfortunate matrimonial connection. Scarcely was this connection consummated before he became convinced that its continuance must ruin all his prospects; and, believing that the Law of God sanctioned its dissolution, he obtained from the Virginia Legislature a divorce. He acted in the affair with great consideration and firmness, and the painful course which he felt constrained to adopt fully justified itself to his friends.

This sad event in Mr. Clopton's history seems to have given a new complexion to his life. He resolved to abandon mercantile pursuits, and obtain a collegiate education. Accordingly, early in 1804, he commenced his classical studies, at Bannister Academy, in his native county. After remaining here a few months, he removed to a private classical school in Guilford County, N. C., under the care of the Rev. (afterwards Dr.) David Caldwell, one of the most eminent teachers of his day. Here he continued till the summer of 1806; when, his funds being exhausted, he travelled into Williamsburg District, S. C., and engaged in teaching a small private school. After having been thus occupied for about a year, he returned, with the reward of his industry, to his paternal home in Pittsylvania.

* Memoir by Rev. Dr. Jeter.

Here he spent a few months in visiting his relatives, and reviewing his studies, preparatory to entering College.

In January, 1808, he entered the University of North Carolina, at Chapel Hill; and, by special favour, was invited to occupy the same room with Dr. Joseph Caldwell, the President. This invitation he gratefully accepted; the consequence of which was that his studies were greatly facilitated, and he enjoyed the best advantages for general improvement.

Not long after he entered College, having again exhausted his means of pursuing his studies, he was induced to become a candidate for a vacant Tutorship in the Institution. He received the appointment, and entered forthwith on the discharge of its duties. He was required to spend two hours a day in giving instruction; and, by vigorous effort, he was enabled to do this, and still attend to all the studies of his own class. He was graduated in the year 1809.

Mr. Clopton now returned to his paternal home; and, as the time had arrived when it was proper that he should make choice of a profession, he resolved on that of Medicine. He, therefore, employed himself, during the greater part of a year, in studies preparatory to entering the medical department of the University of Pennsylvania. These studies he prosecuted under the direction of Dr. Rice of Halifax, Va.; after which, he repaired to Philadelphia, and joined the medical class in the University.

While he was there, pursuing his medical studies, he was suddenly arrested by a disease which assumed an alarming character, and threatened a fatal issue. Removed, as he was, far from home and from friends, his situation was favourable to serious reflection; and reflection came, and then shame and remorse, and then repentance and faith in the Lord Jesus Christ. From this time he resolved that all his faculties should be consecrated to the service of his Redeemer.

In the spring of 1812, having regained his health, he returned to gladden the heart of his father, who had hitherto watched his course with the deepest interest, always hoping that the time of his conversion might not be far distant. On the 1st of August following, he was baptized, and received into the fellowship of the Shockoe Baptist Church, of which his father had long been an influential member. He had been educated in Baptist principles, and it does not appear that he was under any temptation to renounce them, or had any doubts in regard to their being in accordance with the teachings of Scripture. For some time, however, he was an Open Communion Baptist; but, in consequence of this producing dissatisfaction in the church, he was led to review the subject with much care, and finally reached the conclusion that Strict Communion is fully justified by Scripture, and is essential to the prosperity of the Baptist denomination.

About the close of the year 1812, Mr. Clopton was invited to take charge of the preparatory school connected with the University of North Carolina. He accepted the invitation, and held the office for six years, discharging its duties to the great satisfaction of all concerned. In connection with his duties as teacher, he frequently administered to the sick; for, though he had never taken a complete medical course, he had thought, and read, and heard, extensively on the subject, and was well qualified to

be a practitioner. Though his thoughts had a general direction towards the ministry, he had evidently a strong predilection for the medical profession; and, during the early part of his residence as a teacher at Chapel Hill, it was a matter of no little doubt in his own mind, whether he would come out a Physician or a Minister. In consequence, however, of a revival of his religious feelings, occasioned by a very severe illness, he finally decided in favour of the ministry; and, in the beginning of the year 1816, he commenced his public labours, in the way of exhortation and prayer, in the room appropriated to the preparatory school. In the spring of 1816, a convenient house of worship was erected, about two miles from Chapel Hill, chiefly through his liberality and personal exertions.

It is a somewhat anomalous fact that Mr. Clopton, during his residence at Chapel Hill, Baptist though he was, placed himself under the care of the Orange Presbytery, in order to secure to himself a thorough course of preparation for the ministry. Finding, however, that the advantages of this connection were not so great as he anticipated, and that its continuance caused dissatisfaction among his Baptist brethren, he dissolved it. He was received by the Presbytery with a distinct understanding that he was a Baptist, and that he was a candidate for the ministry in the Baptist, and not in the Presbyterian, Church.

Mr. Clopton left Chapel Hill in the summer of 1819. He had been invited to settle in various places, but he resolved, after much deliberation, to accept a call from Milton, N. C. Here, besides preaching, he superintended an Academy; but he quickly found that it was impossible for him to combine advantageously the two vocations. In the latter part of 1822, he was strongly solicited to take charge of the Baptist Churches in the County of Charlotte, which, from the neglect of discipline and various unpropitious circumstances, had become greatly reduced in both numbers and spirituality. He yielded to the solicitation, and, in January, 1823, entered this new field of ministerial labour, where, during a period of more than ten years, he performed the most important services of his life.

After he settled in Charlotte, he found that he had to encounter various unexpected difficulties, which put his faith and patience to a severe test. For some time, his efforts seemed to meet with no favourable response from either the church or the world; and he was twice on the eve of retiring from the field, under the impression that, if he should remain, it would be only to spend his strength for naught. He, however, persevered, and the effect of his labours was that the churches were brought under strict evangelic discipline, and that there were several revivals, by means of which they were greatly increased, and built up in faith and holiness.

Mr. Clopton became connected with the Appomatox Association in 1823. The next year he furnished a Circular Letter for that Body on "Church Discipline;" and another in 1827, on "Ministerial Ordination." Both of these were highly creditable to the writer, passed through more than one edition, and were extensively circulated in various parts of the United States.

In 1830, the Appomatox Association, mainly through Mr. Clopton's influence, adopted Resolutions strongly disapproving the peculiar doctrines, then recently broached, by Alexander Campbell. Mr. Clopton, believing

these doctrines to constitute a dangerous heresy, opposed them, in public and in private, from the pulpit and through the press, as he had opportunity. He published a series of articles on this subject, in the Christian Index, which were considered as evincing no small ability, though some thought they might have been improved by a more courteous and gentle spirit.

It belongs to Mr. Clopton to have conceived and had a primary agency in carrying into effect, the plan of the Virginia Temperance Society. In October, 1826, a meeting was held at Ash Camp Meeting House, Charlotte County, at which he presented a Constitution, Circular Address, and certain Resolutions, which had been prepared by himself, and which, with a few slight alterations, were adopted the next day. From this time till the close of his life, he laboured in this cause with a zeal and perseverance which were an overmatch for the strongest opposition.

Mr. Clopton was a uniform and earnest friend of education,—especially of ministerial education. Hence he took a deep interest in founding and raising the Columbian College in Washington City. At the close of 1827, and again at the close of 1828, he went as an Agent to collect funds for the Institution in the State of Georgia. In both cases, he was received with great kindness by his brethren, and his appeals in behalf of the College were responded to with a good degree of liberality.

Mr. Clopton was scrupulously careful to fulfil all his appointments for preaching. Exposure to the most inclement weather he counted a light thing, where it was necessary to meet his engagements, even when he had at best a dubious prospect of meeting a congregation. In the latter part of the winter of 1832–33, he preached several times in the County of Mecklenburg, in a cold and sleety season, and thus contracted the disease which terminated his life. On the 4th of March, he was attacked with pleurisy. For a time, no serious danger was apprehended; but, after some days, it was apparent that the disease was gaining strength. Nine days after the attack, he wrote, by an amanuensis, to his aged and excellent father, a most touching letter, informing him of the severe illness of his body, and the happy state of his soul, and bidding him, and, through him, his other friends, an affectionate farewell. He endured his sufferings with perfect tranquillity and resignation, until the 20th of March, when he closed his earthly existence, just four days before he would have been forty-nine years old. His remains were buried near the residence of his father in Pittsylvania County. A Sermon in reference to his death was preached at the Ash Camp Meeting House, by the Rev. John Kerr.

FROM THE REV. JEREMIAH B. JETER, D. D.

Richmond, Va., July 19, 1855.

Rev. and dear Sir: With the Rev. Abner W. Clopton, formerly Pastor of several Baptist Churches in Charlotte County, Va., I enjoyed, for several years, the pleasure of a very intimate acquaintance; and the more intimately I knew him, the more highly I esteemed him. He was, in many respects, a remarkable man. In talents, he was little, if any, above mediocrity. His sermons were always good,—distinguished for simplicity, earnestness, and efficiency, rather than depth, originality, and elegance. In truth, he never

aimed to preach fine discourses, but discourses adapted to the necessities and circumstances of his hearers. It was impossible to hear him without being impressed with his sincerity and holy zeal. The solemnity of his countenance, his tears, every gesture, indicated that his own mind was deeply impressed with the importance of the work in which he was engaged. It was not, however, so much for the attractiveness of his preaching as for his high moral qualities, indefatigable labours, and great usefulness, that he was esteemed and admired.

I will endeavour, at your request, to delineate briefly some of the most striking traits in the character of this excellent and lamented servant of Christ.

Diligence was a distinguishing characteristic of Mr. Clopton. Of all the persons I have known, he seemed to have the highest appreciation of time; and it was prized by him as a means of usefulness. He appeared fully to comprehend, and faithfully to follow, the wise man's counsel,—"Whatsoever thy hand findeth to do, do it with thy might." Redeemed by the blood, sanctified by the Spirit, and animated by the love, of Christ, he conscientiously and cheerfully devoted all his powers and all his time to the service of Christ. Had the words of his Master—"Occupy till I come"—been ever sounding in his ears from Heaven, he could scarcely have been more deeply impressed with the duty of spending every moment in efforts to do good.

But Mr. Clopton's industry may be best illustrated by the record of a day's labour. He was, when in good health, an early riser,—the dawn rarely finding him in bed. By this habit he redeemed much precious time, which, by many, is wasted in useless, if not hurtful, slumber. His first business was reading, meditation, and prayer. He was accustomed to read two chapters in the Old Testament, and one in the New, a Discourse in Dwight's Theology, or an equal amount in Scott's Commentary, or in some other approved author, and then spend half an hour or more in meditation and private devotion. Having attended to his toilet, in which he was very particular, he was prepared for family worship. In the family in which he boarded, and in the numerous families which he visited, he usually led the stated devotions. His manner was to read a chapter in the Bible, offering a brief comment upon it, or making a pointed address to saints and sinners, sing a few appropriate stanzas, and offer a short, comprehensive, and most fervent prayer. After breakfast, he was prepared to enter upon the labours of the day.

If he remained at home, his time was closely occupied in reading mostly theological books, in meditation and writing, and in arranging with great care and exactness his numerous concerns. But, residing, as he did, in a sparsely settled country, and preaching, as he generally did, to several churches, remote from each other, he spent but little time at home. Frequently he would ride twenty miles in the morning to reach an appointment, preach a sermon of an hour's length, organize a Missionary, or Tract, or Temperance Society, or a Sunday School, ride again several miles to dinner, present a subscription for some benevolent object to the family, converse most faithfully and tenderly with every accessible person, old or young, high or low, on the subject of personal piety, and then travel, regardless of heat, or cold, or rain, many miles, to attend an evening meeting, or to be near the place of his next appointment. Nor, after all this toil, would he ever retire to bed without severe self-examination and fervent prayer.

I have detailed, not the extraordinary labours of a single day, but the uniform course of his life. I knew him for years, and never knew him to waste an hour. His relaxations were a change of labour, and his recreations holy meditation and prayer.

Disinterestedness was another prominent feature in Mr. Clopton's character. Selfishness, so prevalent and mischievous in the world, seemed to be no part

of his nature. He relinquished a lucrative employment to devote himself wholly to the Christian ministry, and took the oversight of poor churches for a stipend barely sufficient for his economical support. In his will, he devoted the earnings of his early years to the cause of Christian beneficence. His desire for the salvation of sinners was most intense. It was the object that occupied all his thoughts and engrossed all his efforts. He made little of ease and comfort on the one hand, or of self-denial and exhausting toils on the other, if he could but win souls to Christ. Other ministers might seek for the largest salaries, the most refined and respectable congregations, the most agreeable society, or the most desirable abode—he sought for a field in which his labours could contribute most to the welfare of his fellow-men.

Moral courage was another element which entered largely into the character of Mr. Clopton. His opinions on most moral and religious subjects were deliberately formed, and generally held with a tenacity bordering on obstinacy. From the publication and maintenance of his opinions he was not a man to shrink. Vice, of every kind, he held in the deepest abhorrence, and no station nor reputation could shield it from his withering reproofs. His labours in the Temperance cause furnish a striking illustration of this quality. He was the father of this Reformation in Virginia. The practice of social drinking was almost universal. In high places and in low, without and within the churches, among old and young, it prevailed without a suspicion of its impropriety. Mr. Clopton perceived that the prevalence of drunkenness, and the difficulty of maintaining discipline in the churches, against this sin, had its origin in this practice. He resolved, at once, to attack it. It was fortified by immemorial prescription; the cherished rites of hospitality; a taste for strong drink long indulged; the interests or supposed interests of a numerous class of the community; and by all the wit, ridicule, and eloquence, which these combined influences could command. To attack such a custom seemed like becoming a voluntary exile from refined and respectable society. In this bold attack, he was encouraged by no high precedent. When he formed the Virginia Temperance Society, he had not heard of the American Temperance Society, which had then been recently organized in Boston. The Virginia Society numbered, if I rightly remember, in the beginning, eight or nine members, and these were mostly persons who resided far from his field of labour, and who had convened for the purpose of aiding in its formation. The war was now fairly commenced; and in sermons, lectures, essays, and conversation; by arguments, statistical statements, appalling facts, and pungent appeals, he maintained the fight. Never was a man subjected to a fiercer onslaught of ridicule, abuse, and misrepresentation than he was. A man of less nerve and self-reliance must have been discomfited in such a conflict; but he had measured the strength of his adversaries, and estimated the means of his success. The opposition which he encountered, far from dispiriting him, did but confirm his purpose, and call into vigorous and concentrated action all the powers of his mind. He lived to see the cause triumphant in the region about him, and to receive the heart-felt thanks of many, who had been foremost in denouncing him as an enthusiast and madman.

Fervent devotion was another distinguishing trait in his character. He was eminently a man of prayer. For this privilege he conceived there could be no substitute,—not even the daily converse of all the Apostles, if they were on earth. He possessed, in an unusual degree, the spirit of prayer. His heart rose spontaneously, easily, frequently and pleasantly, to the Throne of Grace. His most earnest and cheerful conversation was mingled with ejaculatory prayer. He spent much time in secret devotion; and scarcely any combination of circumstances could prevent him from retiring, morning and evening, to commune with his own heart and his God. He might be in a

strange place; exhausted by labours; surrounded by kind friends, who hung with delight on his words; the weather might be inclement, and a suitable place for retirement remote or hard to find; but none of these difficulties, nor all of them combined, could divert him from engaging in his usual devotions. In prayer he frequently became entirely unconscious of his situation and of all surrounding objects. He has been known, while thus engaged, to speak so loudly as to be heard several hundred yards; and, on being told of it, has expressed surprise that he had prayed in a tone above a whisper.

So fervently devout was his spirit that no man, not insusceptible of religious impressions, could associate with him for a single day, without a solemn conviction of the reality and overwhelming importance of Divine things. I never failed to find that, after spending some days with him, my own spiritual affections were quickened, and my religious duties performed with increased interest and pleasure; and I have had the testimony of many that they were affected in the same way by his company.

I need not dwell longer on the traits which distinguished this excellent man. Those which I have noticed, and others which I might notice, gave him a mighty influence in the pulpit and out of it. By the good he was loved and venerated; by the wicked he was viewed with mingled feelings of awe and respect. His ministry became more and more popular. The austerity of his manners and the severity of his reproofs, at first, made him many enemies; but, by his consistency, uprightness, and forbearance, they were gradually changed into his warmest friends. Before his death, he had nearly vanquished all opposition in the field of his labours. His goodness all acknowledged; his talents all respected; his influence all felt.

The life of Clopton, more fully than that of any minister with whom I have been acquainted, demonstrated that piety is one of the leading elements of pulpit efficiency. He was a preacher of great influence; of influence for good and only for good; and for this influence he was mainly indebted to his sanctity—a sanctity marked, known and admired by all men. I have known many ministers of far greater and more popular talents, who did not exert a tithe of his influence; because they wanted that spirituality of mind, and that unction of the Holy One, which ever accompanied his ministrations.

He has passed from his labours to his reward; but he has left behind him memorials of his fidelity, which cannot soon perish. He lives in the grateful remembrance of many who were converted, comforted and blessed by his holy example and his devoted ministry.

Very respectfully and truly yours,

J. B. JETER.

THOMAS MEREDITH.*

1816—1850.

Thomas Meredith, the son of John and Charlotte Meredith, was born in the township of Warwick, near Doylestown, Bucks County, Pa., on the 7th of July, 1795. He was the eldest of eight children. His father was a member of the Baptist Church, and was distinguished for a great thirst for knowledge, an uncommonly amiable temper, and earnest piety. His mother was educated in the Society of Friends, and was remarkable for her ambition and energy,—traits to which he is said to have been indebted for his collegiate education.

* MSS. from his family and Dr. S. J. Wheeler.

From his early childhood, he evinced great sprightliness of mind and quickness of apprehension, and an uncommonly tenacious memory. After being kept for some years at a school in the neighbourhood, he was sent to a classical school of considerable note, at Doylestown, under the care of the Rev. Uriah Dubois, of the Presbyterian Church; and here he continued, a vigorous and successful student, till he was ready to enter College. In due time, he became a member of the University of Pennsylvania, where he graduated with honour on the 4th of January, 1816.

When he was in his nineteenth year, he was summoned home from College, to be present at the death-bed of his mother. Until this time he had fully expected to devote himself to the profession of Law; but his mother's parting counsels and blessing left an impression of deep solemnity upon his mind, which proved the germ of a renovated character,—in consequence of which he changed his purpose, and resolved to become a minister of the Gospel. He was baptized, shortly after, by the Rev. Dr. Staughton, and connected himself with the Baptist Church in Sansom Street, Philadelphia, of which Dr. S. had the pastoral charge. He immediately commenced a course of theological study under the direction of his Pastor, and, on the 30th of December, 1816, just about a year after he was graduated, was licensed by the church of which he was a member to preach the Gospel.

During the greater part of the next two years, he was occupied as a missionary in North Carolina, and, near the close of 1818, was ordained to the work of the ministry in Edenton. In 1819, he was settled as Pastor of the Baptist Church in Newbern, having previously served them for some time, and with great success, as a supply. Here he was married to Georgia, daughter of Capt. George and Mary Tears. In 1822, he accepted a call from the Baptist Church in Savannah, and remained there nearly two years. He left Savannah in January, 1824, and spent eight months at his father's in Pennsylvania, and then returned to the South, and, in 1825, became Pastor of the church at Edenton, N. C.: he retained this charge nine years, preaching to the Edenton Church, and also to the Bethel Church, a few miles distant. During his residence at Edenton, he commenced the publication of the "Baptist Interpreter," the first Baptist paper of any kind ever printed in North Carolina, and continued it through the years 1833 and 1834. In 1835, he removed to Newbern, and took charge of the Baptist Church in that place. Here he commenced publishing the "Biblical Recorder," another Baptist paper; and this was, for some time, the denominational organ of the Baptists of both North and South Carolina. In 1840, he removed to Raleigh, where he continued to issue the paper, though his health was too feeble to allow him to take a pastoral charge. He died on the 13th of November, 1850, in the fifty-sixth year of his age.

In 1847, Mr. Meredith published a pamphlet, entitled "Christianity and Slavery: Strictures of Rev. William Hague's Review of Doctors Fuller and Wayland on Domestic Slavery." This appeared originally in the Biblical Recorder.

Mr. Meredith had, for nearly twenty years previous to his death, been an invalid. His disease was a complicated one, but it finally terminated in dropsy of the chest. For weeks before he died, he had abandoned all hope

of recovery, and he sustained himself with calm Christian dignity in the prospect of his departure, though he said that he "dreaded the slow wearing out of the old machinery." He was able to say but little to his family, beyond commending them to God, as their distress agitated him so much that his utterance was obstructed. His death scene was perfectly tranquil,—worthy of his elevated character and eminently useful life. He was greatly lamented, much beyond the State that had been the principal theatre of his ministry.

The following is the inscription on his tombstone:—"This monument was erected by the Baptists of North Carolina, in memory of their beloved brother, the Rev. Thomas Meredith, who departed this life on the 13th of November, 1850, in the fifty-sixth year of his age."

Mr. Meredith was the father of eleven children,—six of whom,—two sons and four daughters, survived him. His eldest son is a medical practitioner in Augusta, Ark.

FROM THE REV. WILLIAM CAREY CRANE,

CENTRE HILL, De Soto Co., Miss.,
February 18, 1859.

My dear Sir: It affords me pleasure to comply with your request in respect to the Rev. Thomas Meredith—he was undoubtedly one of the first intellects of North Carolina, during his lifetime, and the acknowledged leader of the Baptist denomination in all its enterprises in behalf of Education or Church-extension. He was about five feet, nine inches high, sparely built, erect in carriage, with a face exhibiting the unmistakable evidences of profound thought. His bearing and manner, superadded to more than ordinary natural and acquired endowments, would have placed him in the front rank in any communion, or any sphere of action. His mind had been drilled by close application in the way of deep and consecutive thought. While he did not spurn the graces of classical diction, he was much more at home amidst the rigid processes and sober deductions of logic. For instance, he would have been far more interested in reading Butler's Analogy, or Edwards on the Will, than Robert Hall on Modern Infidelity. In North Carolina, where he lived, he was the compeer of Judge William Gaston; and yet no two were ever more unlike. The one, a high-toned Romanist, revelling in the graces, beauties and jewels of antiquity, and asking for nothing better on which to found an argument than precedent; the other, an unflinching Protestant, despising all ornament, laying no stress on precedents, and marching to his conclusions in the light of naked, unadorned truth. Had Thomas Meredith been a Senator in Washington, I have little doubt that he would have coped with John C. Calhoun, and perhaps would have gained as high renown in the political world. But his powers were sacredly devoted to the cause of Christ. As a Preacher, he did not sway men by touching appeals, so much as by presenting the truth to them with irresistible power. It was, however, chiefly as a writer, that his intellectual superiority was manifested. The columns of the Biblical Recorder show that he was mighty in the defence of what he believed to be true and right. He took delight in controversy,—not in rude, personal assaults, whose object is victory and destruction, but, in defending, in a fair and Christian manner, what he believed to be the faith once delivered to the saints. Hence, in setting forth and maintaining the peculiarities of Baptists, he wielded a Damascus blade; and some of his arguments are now recognised in his denomination as among the ablest that have ever been advanced. The most

remarkable theological conflict in which he was engaged, was with Alexander Campbell, touching peculiarities in the creed of that famous controvertist—I will only say that Mr. Meredith's friends were more than satisfied with the part which he bore in it, and the manner in which it issued. In the Educational and Missionary enterprises, he was a worthy associate of John Armstrong, Samuel Wait, and William Hooper. In the old Triennial Convention, and the Southern Baptist Churches, it was not easy to fix the limit to his influence. In the meridian of life, with powers just fully developed in all their breadth, and at a period when he was fitted for the highest usefulness, he was summoned away, with his armour on, to the world of undying love and joy.

Mr. Meredith wrote little for the public except what appeared in the newspaper that he conducted;—a circumstance which his friends who knew how highly gifted he was, now deeply regret. But his influence in moulding opinion, and directing the energies of the Baptist Church in North Carolina and throughout the Southern States, will not die.

I have thus complied with your request, according to the measure of my knowledge, though I would have preferred that the task of writing concerning him should have devolved upon some one who knew him better. My personal acquaintance and association with him was wholly in the Triennial and Southern Baptist Conventions; but our intercourse was nevertheless cordial and confiding.

Very truly yours,
WILLIAM CAREY CRANE.

FROM THE REV. JAMES McDANIEL.

Fayetteville, N. C., March 8, 1858.

My dear Sir: My opportunities for knowing the Rev. Thomas Meredith intimately could scarcely have been better, under any circumstances, than they were. I believe there was no one out of his own family, with whom he was in relations of more confidential intimacy than myself. And as I knew him well, so I admired and loved him greatly, and am happy now to add my testimony to his exalted worth.

Mr. Meredith had a mind at once richly endowed and highly cultivated. But he was as far as possible from making any parade of his attainments. He wrote with great clearness and force, and, as an editor, often with great wit. He showed much tact and ingenuity in the management of a controversy, and usually bore off the palm, whoever might be his opponent.

Though he often seemed reserved, yet he really possessed a very social disposition. He was never otherwise than dignified in social intercourse, but he was often facetious and playful, and would sometimes make himself the life of the company into which he was thrown. No one could be his guest or companion, without finding himself attracted towards him in an unusual degree.

He was distinguished for a high sense of honour, and would make any sacrifice rather than incur the suspicion of a mean or disingenuous action. He was most rigid in his adherence to truth, avoiding all exaggeration, and never indulging in statements of dubious import. He was liberal in his contributions for the advancement of the cause of Christ, or the relief of the suffering poor,—perhaps beyond his ability. He possessed the most warm and genial sympathy, which it was easy to call into exercise, while yet his passions were kept under strong and steady control. His religion was more a matter of principle than emotion. He had little confidence in any demonstrations of piety that were not associated with an habitual uprightness of life. Neither

the force of opposition, nor the prospect of gain, nor the persuasions of friendship, nor any earthly consideration, could lead him to compromise, in the smallest degree, his conviction of God's truth.

Mr. Meredith had uncommon qualifications for the pulpit; and yet they were rather of the solid than the dazzling kind. His manner was dignified and impressive; and his voice, though by no means powerful, was very pleasant; but yet he was not an impassioned speaker. He addressed himself to the understanding and the conscience rather than the passions. His language was always chaste and appropriate, but plain and easy to be understood. He was one of the most perfect extemporaneous speakers to whom I have ever listened. His unwritten discourses (and such were his discourses generally) might have been advantageously printed, with very little alteration. His thoughts were arranged with logical accuracy, and the great truths of the Gospel were brought out in his preaching with such skill and force as to enchain the attention of the most enlightened, and such simplicity and clearness that the least informed could not mistake his meaning. Indeed I consider him as having been a model preacher.

With sentiments of high esteem,

I am yours truly,

JAMES McDANIEL.

ELISHA TUCKER, D. D.*

1816—1852.

Elisha Tucker, a son of Charles and Charity (Stevens) Tucker, was born in Rensselaerville, Albany County, N. Y., December 24, 1794. His father was a native of Berkshire County, Mass., and, after his removal to the State of New York, was engaged for some time in the business of teaching. He was licensed to preach the Gospel, but was never ordained; and he continued to preach occasionally, even after he was eighty years old, and had become entirely blind. He spent his last years with his children in the West, and died at Laporte, Ind., in September, 1853, at the age of eighty-six.

Elisha Tucker was the eldest of six brothers, five of whom became useful ministers of the Gospel.† While he was yet a child, his father

* MSS. from Mrs. Tucker, Rev. Dr. Burroughs, Mr. Nathaniel Crosby, and others.

† Of Levi Tucker a distinct sketch will be found in this volume. Charles Tucker was born in Broome, Schoharie County, N. Y., in April, 1809. In his nineteenth year he became hopefully the subject of a spiritual renovation, and united with the Presbyterian Church in Durham, Greene County, N. Y. He subsequently, however, became a convert to the Baptist views, and was baptized by his brother, the Rev. Levi Tucker, into the fellowship of the church in Deposit, N. Y. He soon after entered the Hamilton Institution, and remained there two years, when his failing health led him to seek a temporary home with his brother, then Pastor of the Bleekley Church, near Philadelphia. He now became connected with the Haddington Institution, and pursued his studies there for about two years. In 1837, he was called to the Pastorate of the Milesburgh Church, Pa., and, after being ordained in Philadelphia, entered upon the active duties of his profession. He continued at Milesburgh about two years and a half, when he removed to Jersey Shore, Pa., and became Pastor of the church in that town. Thence he was called to the Tabernacle Baptist Church in Philadelphia, where he laboured with great fidelity between two and three years,—until his death, which occurred suddenly in September, 1850. Anson Tucker, another of the brothers, spent most of the years of his ministry in the West, and died at Monmouth, Ill., in the spring of 1859. Silas Tucker, the youngest of the five, still survives, and is settled at Galesburg, Ill.

removed his family into the adjoining county of Schoharie, and there this son lived till he was about twenty years of age. He early evinced a great thirst for knowledge, and while other boys of his age were engaged at their sports, he was sure to be engaged with his books. Such was his proficiency in the different branches of study, that at the age of sixteen he was a teacher in a public school; but his advantages were exceedingly limited, and it was only by his own persevering efforts that he became as much of a scholar as he actually was.

In 1806, when he was only twelve years old, he was supposed to be converted, and was baptized by the Rev. Levi Streeter. In his ardent religious exercises, he seems to have found little sympathy in the church with which he became connected; and at no distant period the vigour of his own devout feelings began essentially to abate, and within two years from the time that he made a profession of his faith, so far had he yielded to the temptations to worldly gaiety and pleasure that he was actually excluded from the church. He was the more willing to retain this position on account of its having been for some time impressed upon his mind that it was his duty to preach the Gospel; and the idea was so unwelcome to him that he was glad to be in any situation in which he could find an apology for not entertaining it. He was recovered from his wanderings, and restored to his relation in the church, in 1814.

On the 12th of June of this year, Mr. Tucker was married to Abigail Sellick, a young lady to whom he had been attached from childhood. In May, 1816, he removed to Tioga County, Pa., with a view to bury himself, as far as he could, in worldly care, in the hope of escaping the conviction by which he was still haunted, that it was his duty to preach the Gospel. Soon after his arrival there, a magistrate of the place called upon him, on the Sabbath, and invited him to join a Sabbath hunting party. Young Tucker promptly told him that he could not thus profane the Lord's day; that, to say nothing of the dictates of his own conscience, his mother had taught him to reverence that day, and her teachings it was impossible that he should forget. The circumstance, being somewhat remarkable in that community, became extensively known and talked about. There were two Baptist Societies,—one seven miles from Tucker's residence, and the other fifteen in the opposite direction; and these people, as they passed to their monthly meetings, heard of the repulse of the magistrate, and sought out the young man who had evinced so much conscientiousness and decision. At the suggestion of one of them, he consented to attend a meeting; and at its close was induced to appoint one in his own immediate neighbourhood. On this occasion, he undertook to conduct the service, but his courage and his voice both faltered, and he found himself utterly unable to proceed; the consequence of which was that, after a long and embarrassing pause, another person offered a prayer and concluded the exercise. He went home deeply chagrined at his unsuccessful attempt; and, when the next Sabbath came, he remained in his house during a part of the day, in great agony of mind, and then went into an adjacent forest, and spent several hours in devotion, making a solemn renewal of his covenant with God. He appointed a meeting for the next Sabbath, at which he was enabled to officiate with a good degree of freedom; and thus com-

menced his career as a preacher of the Gospel. From a record of his early texts which he has left, it appears that he began to preach as early as September, 1816.

Some time after this, being called by the death of a sister to visit his former home, he passed a Sabbath in the town of Coventry, Chenango County, N. Y., and, as the church there was destitute of a Pastor, his services were put in requisition for the day; and they proved so acceptable as to induce the wish that he might be permanently retained. Accordingly, a call was presented to him which, in due time, he accepted; and, on the 19th of August, 1818, he was regularly ordained to the ministry by a Council convened for the purpose,—the Rev. Levi Holcombe, of Oxford, preaching the Ordination Sermon.

Mr. Tucker continued at Coventry, labouring with great acceptance and success for about four years. Towards the close of his Pastorate here, he made a missionary tour of several months, chiefly in the States of Pennsylvania and Ohio, under the direction of the New York Baptist Missionary Society. While on this tour he stopped at Fredonia, N. Y., where there was a promising field of ministerial usefulness open, and he finally yielded to the urgent solicitations of the people to become their Pastor. Accordingly, he resigned his charge at Coventry, and was received as Pastor of the Fredonia Church on the 12th of August, 1822, though he was not formally installed until December 4, 1823.

Mr. Tucker's relations with this church continued every way agreeable until 1826, when the great Antimasonic agitation in the Western part of New York placed him in an attitude of antagonism not only with a portion of his own charge, but with many of his brethren in the ministry. He was himself a member of the Fraternity, and was unwilling to yield to the popular voice that required him formally to abjure all connection with it; while yet he was willing, for the sake of peace, that his relation to the institution should be a mere passive one. After a protracted scene of alienation and strife, during which he seems to have demeaned himself with great calmness and dignity, he had the opportunity of defending himself before an Ecclesiastical Council, and though it was composed chiefly of those who were decidedly adverse to Masonry, the result was that he had an honourable and triumphant acquittal.

Mr. Tucker, having thus outlived a most violent controversy, and had the pleasure of seeing many who had been temporarily alienated from him, reconciled, was not unwilling to escape from the painful associations of the place in which he had suffered so much disquietude; and, accordingly, in September, 1831, he accepted a call from the First Baptist Church in Buffalo. Here he remained, greatly prospered in his labours, until October, 1836, when he resigned his charge, and became Pastor of the Second Baptist Church in Rochester, as successor to the Rev. Elon Galusha.* During

*Elon Galusha was born at Shaftsbury, Vt., on the 18th of June, 1790. His father, Jonas Galusha, was Governor of Vermont, and his mother was a daughter of Thomas Chittenden, and a sister of Martin Chittenden, both Governors of the same State. Elon Galusha was educated partly at Granville Academy; and though he never took a regular College course, he received the degree of Master of Arts from the University of Vermont, in 1816, and from Brown University, in 1820. He originally studied Law, and had the fairest prospects of success in that profession; but, in consequence of becoming deeply impressed with a sense of Christian obligation, he directed his thoughts to the Ministry, and soon appeared as an eloquent and effective preacher. His first settlement was at Whitesboro', N. Y., in 1816; and he

his Pastorate here, he was not a little tried by the prevalence of what were technically called "new measures," in connection with revivals of religion—on this point he felt constrained to differ from many of his brethren whom he loved and honoured; but nothing could induce him to relax his adherence to what he regarded as the great principles of evangelical order. From Rochester he removed, in May, 1841, to the city of New York, and assumed the pastoral charge of the Oliver Street Baptist Church. In this relation he continued until 1848, when he accepted an invitation to the Pastorship of a church in Chicago. About this time he was honoured with the degree of Doctor of Divinity from Madison University.

Previous to his leaving New York, he had suffered much from a rush of blood to the head, which, it was feared, indicated a tendency to apoplexy; but this was in some measure checked by his removal to Chicago. In September, 1849, he was prostrated by the cholera, and this was followed by turns of headache so violent as well-nigh to paralyze temporarily the power of thought. In the spring of 1851, he was much inclined to resign his charge, but yielded to the objections of his people, and left home with a view to try the effect of an indefinite suspension of labour. He went first to Louisville, where one of his sons lived, and then, after travelling several months, returned to Louisville, and passed several months there, occupying, during part of the time, a vacant pulpit. In May, 1852, he attended the Anniversary meetings in Cleveland and Pittsburg, and with these closed his public labours. After this he spent some time at the Virginia Springs, and then visited another son in Cumberland, Md., where he had an attack which the physician pronounced apoplexy. He, however, so far recovered from it as to be able to travel; and, on stopping at Fredonia, his former home, he was strongly inclined to remain there during the rest of his life. Here he had yet another attack; but recovered from that also, so far as to resume his journeyings, and make another trip to the South. He returned to his son's, at Cumberland, in July, 1853, and remained there, in a state of great feebleness, until his death, which occurred suddenly, from paralysis, on the 29th of December following. His remains were placed temporarily in a vault at Cumberland, but were removed in April following to New York, to find their final resting place in the Greenwood Cemetery.

Dr. Tucker published a Sermon delivered at Fredonia, at the Ordination of Mr. Jarius Handy, 1826.

Dr. Tucker had nine children,—five sons and four daughters. Mrs. Tucker, with four sons and a daughter, survived him.

retained the charge of the Baptist Church in that place sixteen years. During this time he was engaged in a somewhat protracted Agency for the Columbian College, in which he showed himself at once energetic and successful. In 1832, he accepted a call from the Broad Street Baptist Church in Utica. He was an earnest friend of Ministerial Education, and was among the most active of the founders of the Hamilton Theological Seminary. He removed to Hamilton, and laboured hard for the Institution, for about one year, at the time of its greatest embarrassments. He was called thence to take charge of the Church in Rochester; and, at a later period still, officiated several years as Pastor of the Baptist Church in Perry. In 1840, he visited England, in behalf of an object of public philanthropy, in which he was deeply interested. In 1841, he became Pastor of the Baptist Church at Lockport, and continued to reside there till his death, which occurred on the 6th of January, 1856. He was a man of fine pulpit talents, of gentlemanly manners, of an eminently benevolent spirit, and of distinguished usefulness in his denomination.

FROM THE REV. V. R. HOTCHKISS, D. D.,

PROFESSOR IN THE UNIVERSITY OF ROCHESTER.

ROCHESTER, April 14, 1859.

Dear Sir: In complying with your request that I should pen a page of my personal recollections of the Rev. Dr. Elisha Tucker, I would say that as he belonged to a generation in advance of myself, I could scarcely have been, in any circumstances, on terms of companionship with him. And, moreover, though I twice succeeded him in the Pastorate, once immediately, and once after an interval of years, yet I was never thrown much into his society. Still I saw him in deliberative bodies, and in social gatherings, as well as at his own hearth, often enough to obtain a somewhat distinct impression of some of the main traits of his character.

Dr. Tucker was a man of noble, commanding, and attractive personal presence. Above the average height, of full habit, his manner an unusual blending of dignity and suavity, his eye large and intelligent, his countenance open, bland and expressive, his address full of warmth and earnestness, he was a man to draw attention and win confidence wherever he went.

He was a person of remarkable social adaptations. There was about him a quick and generous sympathy that enabled him, and in fact made it a necessity of his nature, to adapt himself, within the limits of strictest propriety, to whatever social circumstances he might be in.

It scarcely need be added to this statement that he possessed the power easily and surely to win to a cordial trust in his wise friendship persons of all ages and classes. Wherever he became a Pastor, the people of his charge soon came to understand that he had a heart large enough to feel for them all a brother's interest, a sympathy wide enough in its range to enter into the circumstances of their several histories, and the practical wisdom to speak discriminatively "a word in season" to each. And thus, by a kind of instinctive and common appreciation of his brave and generous fellow-feeling, his parishioners, particularly the young, were drawn into respectful intimacy with him as a personal counsellor and friend. In speaking of this and other characteristics, I have in mind his ministry in Western New York, where he made his strongest and best impression as a Christian Pastor.

Dr. Tucker was "given to hospitality." To all who had any claim on the kindness of his house, that kindness was extended without grudging and without stint. And he was equally open-handed and free in the way of general charities. Indeed, his character was, perhaps, open to criticism on the score of a too indiscriminate liberality.

As a Preacher, it may without impropriety be said that Dr. Tucker's sermons were less searching in analysis, and less remarkable for depth and power of argument, than if he had been early trained to severe and protracted processes of mental application; but they were always full of good sense, thoroughly evangelical in doctrine, and often effective by reason of their practical adaptation to the peculiar circumstances of his congregation. His evening lectures, I am inclined to think, were scarcely less instructive than his more formal pulpit efforts.

His ministry was blessed with encouraging results. Churches and congregations became large, and thrived in many of the elements of religious prosperity, under his ministry. This was particularly the case in the Western part of our State, in the Pastorates that he filled in Fredonia, Buffalo, and Rochester. Here, as I have already intimated, was manifestly the field in

which he was most happy and most successful, and where many still survive to testify their grateful remembrances of his exalted worth.

Excuse the meagreness of this sketch.

Yours most respectfully,

V. R. HOTCHKISS.

FROM THE REV. JAMES L. HODGE, D. D.

Bridgeport, Conn., March 4, 1859.

Rev. and dear Sir: It was my happiness to know the Rev. Dr. Elisha Tucker long and intimately. I was many years his junior, and while I cherished for him the veneration due to a father, he admitted me to the unrestrained intercourse of an equal in age. Many of his wise and pious counsels I can never forget.

Dr. Tucker had a fine figure and commanding presence. His countenance was benevolence itself; and hence, wherever he went, or in whatever company he mingled, all were predisposed to treat him with the regard which, upon an acquaintance, they found he merited. I have often been impressed by the respect and deference with which even an entire stranger would approach him. He had that dignity that generally accompanies true goodness and native generosity. His beaming eye, his genial smile and kindly words, made you feel that he was a friend indeed; and his actions often indicated that he was thinking of his friends, and studying how he might do them good, when they had no idea of even being in his thoughts. Indeed his moral nature was as generous as his physical frame was imposing. He was also one of the most guileless of men; and yet he was remarkable for keen discernment. Either from a habit of careful observation, or from an intuitive knowledge of men and things, he rarely mistook in regard to the spirit and motives by which those around him were influenced. But though he easily discovered men's failings, he was exceedingly indulgent towards them, and always ready to admit any apology that charity could suggest.

Dr. Tucker's good sense and practical wisdom made him a most useful member and Director of the many benevolent organizations of his denomination. In times of great perplexity, owing to conflicting interests, we were often made to feel how much we were indebted, under God, to his clear apprehension of facts and principles. He would rise amidst the scenes of stormy debate, and, by a few bland words, accompanied with his genial smile, would hush the contending elements; and then, by a lucid statement of the facts, and such an application of principles as all could feel, he would indicate what ought to be done, and the right manner of doing it. He was an irreconcilable enemy to all sham and pretence, and was the very soul of integrity and honour. He would never, for a moment, suffer another to be in ignorance of any thing that was likely to ensnare or harm him, provided that it was in his power to give the information. On one occasion, when we were travelling together, some one pointed out to him a person who was known to be a pickpocket; and told him of the strange manner in which the fellow carried on his business—by a spring touched in the inside of a large gold ring which he wore, a sharp lance, like a knife, would protrude from the ring, and an incision be made on the coat, so that the pocket-book would at once drop into the scoundrel's possession. Dr. Tucker was amazed at this description of diabolical skill; and forthwith his large heart began to prompt him to generous action. He went all over the steamer, informing his fellow-passengers that there was such a man on board, and pointing him out to them; but, behold, on arriving at their place of destination, he found that the skirt of his own coat was gone, though his money happened to be secure in another pocket.

Dr. Tucker was a highly interesting preacher, though I think his subjects were more of a practical than doctrinal cast. His views of Christian doctrine, however, were well defined, and thoroughly evangelical. He had less of a sectarian spirit than almost any minister I ever knew; and hence he had the confidence of good men and ministers of all communions. In latter years he made much more use of his manuscript in preaching than at an earlier period; but this, while it gave more precision and finish to his thoughts and style, rather lessened his power in the pulpit. I have often known him to become so much excited by his subject, as to swing off from his previously digested train of thought, and burst forth in a torrent of eloquence by which his audience would be well-nigh electrified. He was an eminently useful minister. The blessing of many ready to perish came upon him, while he was with us; and when he died, we mourned as when a standard-bearer faileth.

Very respectfully your brother,

JAMES L. HODGE.

STEPHEN CHAPIN, D. D.

1818—1845.

FROM THE REV. ALVAH WOODS, D. D.

PROVIDENCE, February 14, 1852.

Dear Sir: I cheerfully comply with your request for some brief biographical notices of the late Stephen Chapin, D. D. I have had considerable opportunities of knowing his character. Besides having often been with him in public and private, and carefully read his published works, I have conferred freely in relation to him with one who was a member of the Faculty of Waterville College, during Dr. Chapin's connection with that Institution, and have also received important hints from one of the present Professors of the Columbian College. Still, from the scantiness of the materials in my possession, my sketch must be confined chiefly to the more prominent historical events of his life, and the more salient points of his character.

STEPHEN CHAPIN was born at Milford, Mass., November 4, 1778. At the early age of eight or nine years, he was the subject of deep religious impressions, and, as he believed, of a spiritual renovation; but it was not till the age of seventeen that he made a public profession of religion, and united with the Congregational Church. At the age of twenty, he is found in charge of a farm, and possessed of great vigour of body. In 1799, he began to fit for College, with a view to the Christian ministry. In 1804, he was graduated at Harvard College, in the same class with Professor Norton of Cambridge, and Judge Ware of Maine; and immediately after began the study of Theology with the Rev. Dr. Emmons of Franklin, Mass. Soon after entering College, sedentary habits and severe study impaired his health, and brought on dyspeptic complaints, and a nervous weakness, which attended him through life. On the 19th of June, 1805, he was ordained as Pastor of the Congregational Church in Hillsborough, N. H. In this office he exhibited that firm adherence to what

he believed to be the teachings of the Bible, which eminently characterized his subsequent life. His conscientious convictions compelled him to oppose the Half-way Covenant, or the Baptism of children whose parents made no profession of having felt the power of religion. Through his influence the church adopted an orthodox Confession of Faith, and required a profession of experimental piety as a condition of membership; and their numbers were increased by the addition of many efficient members. On the 30th of July, 1809, he took leave of this church, and, on the 26th of November following, was installed as Pastor of the Congregational Church in Mount Vernon, N. H. In this year he was married to Miss Sarah Mosher, of Hollis, N. H. He remained in connection with the Mount Vernon Church for nine years,—until the change of his sentiments on the Subjects and Mode of Baptism. On account of this change, he was dismissed from this church, on the 18th of November, 1818, and, in the same month, was baptized by the Rev. Dr. Baldwin, and received a member of the Baptist Church in Boston, of which Dr. B. was Pastor.

It seems that, some two years previous to this time, for the purpose of strengthening himself in the practice of Infant Baptism, he determined on a careful review of Ecclesiastical History. The results at which he arrived were very different from what he had anticipated, and led him to a fresh examination of the Scriptures of the Old and New Testaments, and finally to a change in his ecclesiastical connections. In 1819, he published a series of Letters, giving the processes through which his own mind passed in his inquiries after truth and duty. These Letters are characterized by plainness and simplicity of style, gentleness of spirit, and vigour of reasoning. While he earnestly contends for what he believes to be the truth, he does it without any of the acrimony and bitterness too often exhibited in controversial writings.

In the autumn of this year, (1819,) he was ordained as Pastor of the Baptist Church in North Yarmouth, Me., where he was greatly esteemed and beloved. In 1822, the degree of Doctor of Divinity was conferred upon him by Brown University. In 1823, he removed to Waterville College, Me., to accept the Professorship of Theology in that Institution. This chair he continued to fill with distinguished ability for five years, until he was appointed President of the Columbian College, Washington, D. C. He was inaugurated President of this College in March, 1829. This was the scene of his most valuable labours, and of his most costly sacrifices. This College had been ushered into existence under many favouring auspices. The Baptist denomination throughout the country felt an interest in its opening prospects. Some of her ablest men were placed in its corps of instructers. Many of her most promising sons, from Maine to Georgia, were gathered as pupils in its halls. Great liberality was manifested, not only in this country, but even in England, in contributing to its funds, its library, and its philosophical apparatus. But these bright prospects of a glorious future were early overcast. The expenditures for buildings and other still more necessary purposes far surpassed the receipts. The financial affairs of the College became involved most deeply, and it was feared inextricably. The members of the Faculty generally were compelled to leave for more inviting fields of labour. It was at this

darkest hour in the history of the College, when its Professors and students had become scattered as widely as the States from which they originally came, when all hope of extricating the Institution from its embarrassments was abandoned, except by a few of stout heart, strong faith, and unwavering purpose, that Dr. Chapin embarked in the almost desperate cause of the College, and resolved to sink or swim with its fortunes. He took hold of the conscience of the denomination as to the religious duty of building up a College. He became a bond of union between his brethren and the College. He removed prejudices and conciliated favour. For twelve years he laboured, as the President of the College, with unflagging zeal and energy. The depressed state of its finances demanded of him the sacrifice of much time and painful labour. As the corps of instructers was necessarily limited, his duties as a teacher were often very laborious, but always discharged with ability, and with credit to himself. He succeeded in restoring the College, in a good degree, to the confidence and sympathies of its early religious friends. The superincumbent mass of debt, which had pressed as an incubus upon its vital energies, was, by piece-meal, and by years of unceasing effort, thrown off. The Institution once more breathed freely, and again assumed a rank and character befitting, in a measure, its beautiful and accommodating site on "College Hill." That this central Institution, which has shared so largely in the prayers and benefactions of the wise and good, may accomplish for sound learning, Christian morality, and national union and prosperity, all that its most ardent friends have desired, is most devoutly to be wished.

In consequence of enfeebled health and growing infirmities, Dr. Chapin resigned his Presidency, and retired to a small farm, which he had purchased in the neighbourhood of Washington. Here he lived some three or four years, enjoying the pleasures of a refined and affectionate family circle, and witnessing the widening influence and growth of his loved College, under the Presidency of his able and worthy successor, Dr. Bacon, aided by that long-tried and most excellent Professor, William Ruggles, and other competent teachers.

But his health rapidly declines. He has already entered the privileged chamber where the good man meets his fate. During his protracted illness, he most carefully and conscientiously reviews the reasons of his Christian faith and hope. He finds them strong and firm; for he had built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. In his family devotions, he had prayed that we might honour God in death; and most remarkably was this prayer answered in his own case,—for he was blessed with extraordinary communications of God's favour, and with the full assurance of hope. His peace was as a river.

It was on a cool and bright autumnal day, October 1, 1845, when the exercises of the Annual Commencement of his beloved Columbian College were being performed, in a crowded assembly, honoured by the presence of the President of the United States, and other distinguished members of the National Government, that the spirit of Chapin, in his own quiet chamber,—his eye beaming with hope, and radiant with light from another world,—took its flight to the abodes of the blessed. He had nearly com-

pleted the sixty-seventh year of his age. Due honours were paid to his memory, not only by his friends and the public at Washington, but by various Religious and Benevolent Societies in different parts of the country.

In addition to the pamphlet on Baptism, already referred to, Dr. Chapin published the following:—The Immoral Tendency of Error in Sentiment: A Farewell Sermon, delivered at Hillsborough, N. H., 1809. On the Duties of an Ambassador of Christ: Two Sermons at Mount Vernon, 1809. The Duty of living for the good of Posterity: A Sermon delivered at North Yarmouth, in Commemoration of the close of the Second Century from the Landing of the Forefathers of New England, 1820. A Sermon at the Ordination of the Rev. Samuel Cook over the Baptist Church and Society in Effingham, N. H., 1822. Triumphs of Intellect: A Lecture delivered in the Chapel of Waterville College, 1824. A Sermon at the Ordination of A. Merriam, W. Metcalf, and E. Johnston, at Royalston, Mass., 1825. Moral Education: An Address delivered at China, at the Installation of Central Lodge, 1825. Divine Economy in raising up Great Men: A Sermon delivered in the First Baptist Church, before the Board of Trustees of the Columbian College, with an Obituary notice of its Principal Founder, the Rev. Luther Rice. A Discourse before the American Baptist Home Mission Society, delivered at their Annual Meeting in Baltimore, 1841.

As to his exterior man, the height of Dr. Chapin was a little short of six feet; his habit thin; his complexion dark; his temperament phlegmatic; his air and demeanour characterized by great meekness; his countenance beaming with benevolence, while marked by deep lines of thought and serious meditation. His manner was entirely unassuming.

As a public speaker, he was deficient in vivacity, having never cultivated the arts of impassioned oratory, and depending for the efficiency of his address upon the weight of his thoughts, rather than the graces of elocution. He could always do more justice to his powers and resources by his pen than by his delivery.

He was not rapid in his investigations; but clear, close, and logical in his reasonings, and careful in his scrutiny of what he accepted as truth, impressing all with the belief that he was honest in his researches, and prepared to carry out his doctrines to their full and necessary consequences.

While President, he wrote and delivered, to general acceptance, Lectures on Intellectual and Moral Philosophy, and Logic. Locke and Reid were his favourite metaphysical authors.

He was unaccustomed to those circles of society in which a high estimate is placed upon the graces of person and dress, and on the many elegances of polished life. But he aimed at something of higher and more intrinsic value. He desired more to possess the interior of a gentleman than the exterior. At all times, he was a perfect gentleman in heart, and he would never inflict pain by sarcastic remarks, or unhandsome treatment of those whom he addressed. Indeed, he was a man of great meekness, and always disposed to appeal to principle, rather than to carry a point by hostile or angry demeanour. The feelings of all were sacred in his estimation; and he never allowed himself to inflict pain unless duty demanded it.

He was distinguished by great simplicity of mind and freedom from all affectation or pretension; and also by great reflection rather than by extensive reading. In speculations as to truth, he went into the useful, not the unprofitable; into what men needed to know,—the difficult points of truth.

His theological views, while Calvinistic, were entirely practical. His belief of the Divine Sovereignty never interfered with his faithful efforts for the conversion of men. In short, his religion was eminently practical, and not stiffened by the frosts of theory.

Like Abraham, he was a friend of God. He was great as a good man, if not pre-eminent for his talents and learning. The aim of his life appeared to be to adorn the doctrine of God his Saviour in all things; and this consecration coloured all his actions public and private. A paramount desire for truth was predominant in all his teachings. His pupils regarded him, not as a brilliant, but a remarkably useful, teacher. Many young ministers who were trained by him for the sacred office, both at Waterville and at Washington, will ever ascribe much of their success to his judicious counsels, his wise, pious and able instructions.

Dr. Chapin's widow is still living in Washington, D. C. He had three sons, and three daughters, who grew up to adult age. One daughter married a Baptist clergyman of Virginia, and died about eight years ago. Two of his sons studied Medicine; the other is now living upon a farm in the District of Columbia.

Yours very faithfully,

ALVAH WOODS.

EBENEZER NELSON.

1818—1852.

FROM THE REV. HENRY JACKSON, D. D.

NEWPORT, R. I., April 19, 1859.

My dear Sir: My acquaintance with the Rev. Ebenezer Nelson was long and intimate, and enables me, without much effort, to furnish you the desired sketch of him. Indeed, such are my recollections and impressions concerning him, that it would be easy for me to extend my delineation of his character much beyond the limit which the plan of your work contemplates.

EBENEZER NELSON was born in Middleborough, Mass., November 9, 1787. He was a son of the Rev. Ebenezer Nelson, who was born in the same place, October 26, 1753, and whose grandparents were the first Baptists in the County of Plymouth.

He (the father) was awakened to the importance of religion during a revival, when he was only eight or nine years old, and during another, when he was fifteen; but in both cases his serious impressions quickly, in a great measure at least, passed away. But in the year 1780 there was still another revival in which he had a deeper and more permanent share. Having entered, as he believed, on the religious life, and become a member

of the Second Baptist Church in his native town, he was deeply concerned to know in what way he could best serve the cause of his Master; and, after about eighteen months, he became strongly impressed with the idea that it was his duty to preach the Gospel. From this time he gave himself much to meditation and study; and, in about four years from the period of his conversion, the church volunteered to give him a letter of license. He now commenced supplying destitute churches, and was thus engaged for two years and six months. In May, 1788, he accepted an invitation to preach to the Church in Taunton, which was at that time in a divided state; but, by his prudent and faithful efforts, he succeeded in restoring harmony, and, in November, 1790, was ordained as its Pastor. Here he remained seven years, and then, on account of some peculiar circumstances, returned to Middleborough. In 1801, he removed his family to South Reading, and, in 1804, when a church was constituted there, he accepted an invitation to become its Pastor. This relation continued till 1815, when he resigned his charge, and shortly after received and accepted a call from the church in the adjoining town of Malden. Here he remained till the 27th of October, 1823,—the day that completed his seventieth year,—when he preached his Farewell Sermon. From this time a disease, by which he had been for some time afflicted, assumed a more alarming aspect, and it was quickly found that it baffled the highest medical skill. During the rest of his life, he was subjected to severe suffering, but he bore it with the utmost patience, until the 4th of May, 1825, when he gently passed to his rest, in the seventy-second year of his age, and the fortieth of his ministry. He was a man of highly respectable talents, and an acceptable and instructive preacher.

Ebenezer Nelson (the son) was early trained to a habit of self-reliance and persevering effort. He received a respectable education, partly in his native town, and partly in Taunton and South Reading. At the age of fourteen he entered a store as a clerk, and, when he reached manhood, established himself in active business in Providence, R. I. Here he made many friends, and acquired a high reputation for suavity, integrity, and diligence.

During his residence here, he became united in marriage with Eliza F., daughter of Caleb Williams, Esq. But scarcely had a year passed when the object of his warmest affections was removed by death. Though he was well-nigh overwhelmed with the bereavement, it was, by the grace of God, rendered instrumental of bringing him to regard the world in a new light, and ultimately of working a thorough change in his heart and life. He was now baptized by the Rev. Dr. Gano, and became a member of the First Baptist Church in Providence. Shortly after this, he abandoned his secular employment, with a view to devote himself to the ministry, and, having studied for a time under a neighbouring clergyman, went to prosecute his theological studies at Waterville, Me., under that venerable and most thorough divine, Jeremiah Chaplin.

It was in the year 1816,—the year in which the change to which I have just referred, took place, that my acquaintance with Mr. Nelson commenced. As I had resolved, about the same time, to devote myself to the ministry, our sympathies were blended; and the bond of our union for the next succeeding thirty-five years was never even weakened for a moment.

During this whole period he uniformly showed himself a faithful, zealous, consistent, disciple of the Lord Jesus.

It was not until 1818 that he was ready to enter fully on the preparation for his chosen profession; and, in the same year, he was approved as a minister of Christ by the church with which he first united. His occasional labours in preaching and exhorting were highly acceptable and useful to those by whom they were shared; and his course as a student at Waterville was marked by uncommon diligence, decision, and success. Having devoted about two years to the work of preparation, he accepted a call from the Baptist Church at Lynn, Mass., and was ordained their Pastor on the 26th of July, 1820,—the sermon on the occasion being preached by the Rev. Daniel Sharp, of Boston.

To the Church in Lynn he ministered seven years; and with many unequivocal tokens of the Divine blessing. Here also, in the second year of his settlement, he was married to Rebecca, daughter of Amariah Childs Esq., by whom he had six children, one of whom died in infancy, and the rest survived him, having, previous to his death, become members of the Baptist Church.

Mr. Nelson resigned his charge at Lynn, on account of the failure of his health; and the next year he was employed as an Agent in behalf of the Newton Theological Institution, in which capacity he rendered a most important service, not only in collecting funds, but in giving a fresh impulse to the churches in aid of the cause of Theological education. Having regained his health, and a new Baptist meeting-house having been built in West Cambridge, he accepted a call from that church to become their Pastor, and, on the 9th of September, 1828, the house was dedicated, and he was installed.

In his pastoral relation at West Cambridge he was unusually happy. His congregation, by their frequent and liberal offerings, testified their high appreciation of his services, and grateful respect for his character. The membership of the church increased rapidly under his faithful labours. He also, during this period, rendered very efficient and important service to the Federal Street Baptist Church in Boston, during the absence of its Pastor, the Rev. Dr. Malcom. It was at his house, in West Cambridge, in 1831, that a meeting was held in reference to the wants of the Great West, from which the late Dr. Going went forth on an exploring tour, which led to the most important results; and no one's heart went more fully and earnestly into all such measures than did that of Mr. Nelson.

In 1834, he yielded to the earnest solicitations of the Northern Baptist Education Society to become their Secretary. In this office he continued, labouring most indefatigably and successfully, for about two years and a half. At the close of that period, his health being considerably reduced, and his family requiring his constant supervision, he became convinced that it was his duty to withdraw from an employment that took him so much from home; and he, accordingly, resigned his office as Secretary, and accepted a call from the Central Baptist Church in Middleborough, Mass. He commenced his regular ministry here in January, 1837.

Mr. Nelson's connection with this church continued fourteen years; during which period he made full proof of his ministry in the fear of God.

He found an object of great interest here in Pierce Academy,—an institution which has done much for the Church as well as civil society; and he not only served as President of its Board of Trustees, but co-operated with its efficient and able Principal, by every means in his power, for the accomplishment of its legitimate ends.

Mr. Nelson's residence in Middleborough, though, in most respects, exceedingly pleasant, devolved upon him a large amount of labour,—too large for his greatly enfeebled constitution. During the last two years particularly, he endured much physical suffering; and the conviction that he was no longer able to meet the wants of his people, compelled him, in September, 1850, to take a season of rest. After a few weeks' absence, he returned to his labours, and continued them till December, when, having become fully satisfied of his inability any longer to discharge the duties of his office, he accepted an agency for the Newton Institution, in the hope that he might be benefitted by change of employment. He laboured in this cause, feebly but heartily, from March, 1851 until June following, when his increasing debility obliged him to resign this office also, and to give himself either to moderate journeying or to absolute repose. As the fatal tendencies of his disease became more manifest, he felt a strong desire to close his life in Lynn, among the friends of his wife, and the people of his first settlement; and, accordingly, he removed thither on the 11th of March, 1852. The event proved that he went only to die; for, after a constant decline for three weeks, he closed his life, in perfect peace, on the 6th of April. His disease was found, on examination, to be an ulceration of the left lobe of the liver. At his Funeral there were present some twenty of his brethren in the ministry, and a sermon was preached on the occasion by the Rev. Dr. Sharp, who had, thirty-two years before, in the same place, preached his ordination sermon.

Mr. Nelson was every way an able and efficient minister of Jesus Christ. The one grand object at which he aimed was the glory of God in the salvation of his fellow-men. As a preacher, he was original and energetic in thought and manner, clear and striking in illustration, pungent and stirring in appeal; and the results of his labours show that God of a truth was with him. He had also a high degree of Christian public spirit. His heart was in every well directed effort for the diffusion of religious knowledge; and for nothing was he more earnest than the cause of ministerial education. His influence in connection with the Northern Baptist Education Society, and in the establishment and support of the Newton Theological Institution, has, of itself, justly embalmed his name in the hearts of his denomination. Often was he heard to remark that "a pious and educated ministry is the right arm of the Church."

Mr. Nelson was small in stature, thin in flesh, and of a strong nervous temperament. He was modest and gentlemanly in his deportment, and commanded, in a high degree, both the respect and the affection of his brethren. Indeed, I may safely say that he adorned every relation, and rendered each a channel of blessing to the Church and the world.

I remain very truly yours,

HENRY JACKSON.

EBENEZER RODGERS.

1818—1854.

FROM THE REV. WASHINGTON LEVERETT,

PROFESSOR IN SHURTLEFF COLLEGE.

UPPER ALTON, ILL., MAY 26, 1859.

My dear Sir: The public life of the Rev. Ebenezer Rodgers was what might, in some respects, be termed an eventful one. As a faithful and efficient pioneer preacher, he "left his mark" upon what were then the frontier settlements of the "Upper Missouri," as well as upon the churches which he assisted in organizing.

A short time previous to his decease, he consented to write, in a series of letters, a narrative of the principal events and incidents of his life. When I received your request, I supposed this narrative could be obtained. But, upon inquiry, I learned that it had been placed in the hands of the Rev. Dr. J. M. Peck, who was preparing a Memoir of Mr. Rodgers for the press. After the death of Dr. P., the manuscript was mislaid, and could not be found. These letters would have supplied the material requisite for giving to the sketch a greater degree of completeness. By his nephew, Rev. J. B. Jenkins, of Newport, England, I have been furnished with an account of Mr. Rodgers' parentage, and his history to the time of his coming to the United States. My acquaintance with him commenced in the autumn of 1836, and continued, with growing intimacy, till his decease. From himself I had learned many facts and incidents connected with his life in this country, and, since his departure, my information has been much increased from surviving friends and other sources. I trust the imperfect sketch I am about to give you, will prove correct, but am conscious of my inability to do full justice to the subject.

EBENEZER RODGERS, the eldest child of William and Cecelia Rodgers, was born on the 16th of March, 1788, in the Blaina Valley, near Newport, in the County of Monmouth, South Wales. His parents occupied a farm, and were descended from families of respectability, whose ancestors had lived in the same neighbourhood for centuries, and ramified in their relationships through the surrounding districts. At the lower end of the Blaina Valley was an old Baptist chapel, erected in the year 1715, and, with one exception the oldest in the country. In this sanctuary, the services were conducted with that warmth and fervour characteristic of Welsh worship. From the first organization of the Blaina Church, when they met for worship in neighbouring farm-houses, or in some retired and out of the way spot, for fear of the persecutor, the ancestors of the subject of this sketch were associated in sympathy and faith with the persecuted band. Both his parents and grandparents, and probably their parents before them, were communicants in the Church, so that he was descended from a pious Christian ancestry.

Whilst Ebenezer was a child, death deprived the family of a loving mother's fostering care, and the father conscientiously objecting to a

second marriage, they were brought up under his watchful eye. Appreciating the importance of education himself, he gave to all his children the advantages of the best schools in the neighbouring towns. Soon after Ebenezer's return home from school, his mind was deeply impressed with a sense of the importance of personal religion. Having, for some time, been the subject of deep and pungent convictions, and having, at length, found peace and joy in believing, he resolved to consecrate himself to the service of the Saviour by an open profession of his faith. He was joyfully accepted by the church, and baptized when he was in his sixteenth year, receiving the warm congratulations of numerous Christian friends. In less than twelve months after he had joined the church, the more experienced members perceiving that he possessed gifts that qualified him for ministerial usefulness, he was invited to speak before the church, and then warmly urged to exercise his gifts whenever opportunity offered. Having acquired considerable popularity from his fluency, and unction, as well as youthful appearance, the church recommended him to the notice of the Rev. Samuel Kilpin, of Leominster, in the adjoining county of Hereford, who received young men for training for the ministry. Here he enjoyed the counsels and instruction of an eminently devoted minister, and the companionship and sympathy of young men preparing for the same blessed service with himself. After he had spent two years at Leominster, his Tutor and the Church at Blaina made a request that he might be admitted to the newly formed Baptist College at Stepney, London, under the Presidency of Dr. Newman. The application was favourably responded to, and soon after he removed to the metropolis. Four years were spent in the enjoyment of the high advantages of this rising Institution. Little is known of his college history, excepting his persevering industry and great popularity. Wherever sent to supply a pulpit, he was warmly received, and his labours were greatly honoured and blessed of God.

From a child, he had felt a desire for missionary labour, and, during his residence at Stepney College, he was favoured with the acquaintance and friendship of most of the founders of the English Baptist Missionary Society. Soon after the completion of his studies in London, business of a secular character made it necessary that he should visit America. He arrived in the fall of 1818, intending to return in a few months; but a guiding Providence ordered the event otherwise. In his travels for the prosecution of his business, he became the welcome guest of Benjamin Edwards, a prominent citizen and distinguished Baptist of Nelson County, Ky.* Three of the sons of his host subsequently migrated to Illinois,—Gov. N. Edwards, called the "Father of Illinois," Hon. C. Edwards and Dr. B. F. Edwards,—whose name was given to the County seat of Madison County. The friendship formed between these gentlemen and Mr. Rodgers, on his first visit to their father's house, was mutually cherished and richly enjoyed till the close of his life. During his sojourn of several months in Kentucky, he frequently preached in different towns and counties, and with great acceptance and success. He was persuaded by some of his Kentucky friends to visit the State—then Territory—of Missouri, before returning to

* This gentleman's liberality and fostering care had contributed, in no small measure, to shape the character and develope the energies of the celebrated Statesman,—William Wirt.

England. In May, 1819, Mr. (now the Hon.) Cyrus Edwards, with his newly married wife and a sister, being about to make a tour to Howard County, Mo.,—or, as it was called, the Boon's Lick country, he consented to accompany them. Travelling in "the West" by steamboats on the rivers, and by railway cars over the prairies, was a part of the Apocalypse not then understood, and public stage-coaches were great strangers in the Mississippi Valley. The vicissitudes of the journey—performed by his wayfaring companions in a private vehicle, while he rode on horseback—presented to the young Welsh graduate a striking contrast to his late mode of life in the metropolis of old England. But, adapting himself with wondrous facility to his new position, he enjoyed the journey with its varied incidents, and daily amused his fellow-travellers by his tender devotion to the quadruped, named "Fox," which carried him. Little did he then think of the thousands of miles which he would thus travel in the saddle, during the many months and years of his itineracy in the Boon's Lick country. The Upper Missouri was then but very thinly settled, the tide of immigration having just commenced. He found "the whole country almost entirely destitute of preachers." In the prime of early manhood, enriched with a liberal education, endowed with a rare facility of popular address, and animated with holy aspirations to promote the spiritual welfare of his fellow-men, he beholds opened before him a field of usefulness, which, though not sought, he could not refuse to enter. He desired to cast the leaven of evangelical truth into the heterogeneous mass of society, then in its forming state, and thus to aid in shaping the character and consequent destiny of the existing and succeeding generations. His purpose of returning to his native land was relinquished, and all his energies were summoned to the work of preaching the Gospel in the "Far West." He soon commenced itinerating from settlement to settlement, preaching in the settlers' rude log cabins, in the shade of the forest trees skirting some prairie stream, in the open air on the treeless prairie, in every variety of sanctuary, and from every variety of pulpit: each place being alike consecrated by the object of the assembly, and verifying the ancient declaration,—"God dwelleth not in temples made with hands." Upon these primitive assemblies the Holy One poured down his richest blessings. In a short time a few scattered Baptists were collected at Chariton, about a hundred and seventy-five miles West of St. Louis, a church of nine members was organized, and Mr. Rodgers was ordained its Pastor. A gracious revival accompanied his labours there, and soon the number of his church-members exceeded a hundred. The people for whose welfare he laboured, contributed in return almost nothing for his support, and, the country being destitute of schools, he engaged in teaching to defray his current expenses. Yet he continued his ministerial labours, not only at Chariton, but East and West, North and South, in the rising settlements, generally having the charge of four churches, from fifteen to twenty miles apart, preaching to them severally one Saturday and Sabbath in each month. Nor were his itinerant labours confined to the churches of which he was Pastor, but he made occasional tours of forty or fifty miles into the destitute regions around. He used to say that *his* was the first Protestant preacher's voice heard West of Grand River.

From these excursions he was accustomed, in the warm season, to ride home by night, that he might early resume his chair at the teacher's desk. Sometimes amusing, and sometimes grave, occurrences gave variety to his adventures. To swim across the swollen stream on horseback was a frequent incident, at times attended with danger. On one occasion, after excessive labour, his strength failed him, and, far from any human habitation, he found himself compelled to pass the night. Accordingly, tying his horse to a swinging bough, and collecting grass for him to eat, he commended himself to God, and then, placing his saddle for a pillow, he slept safely and quietly till morning. The difficulties he had to contend with, and the privations he endured, were numerous, yet his attachment to the young brethren whom he had baptized became so strong that he "knew not how to leave them and return to England," and the period of his "itinerating through that new and wild country,"—a period of nearly sixteen of his best years,—he was accustomed to say was the happiest part of his life. During all this time, his ministerial services were almost entirely gratuitous, his support being derived partly from teaching school, and partly from cultivating the soil. For his ministerial labours, "in season and out of season," his receipts in money did not amount to fifty dollars. Of the converts under his preaching he baptized more than five hundred on a profession of their faith. He assisted in the organization of about fifty churches, and several Associations in the Upper Missouri. As Scribe of the Association to which he belonged, he prepared Circular Letters on several special topics,—at one time embodying an able argument in support of the "Divine Nature and Mediatorial Office of the Lord Jesus Christ"—at another, exhibiting the "Discipline of the Primitive Churches,"—and, at other times, vindicating some scriptural doctrine held by all evangelical denominations, or some one or more peculiar to his own.

In the year 1832, he visited his native land, and was joyfully received by numerous friends. During this visit, he frequently preached in and around his native place, but not in his native tongue. Long disuse had obliterated the language of his infancy and youth, but had not quenched its characteristic fire. Crowds flocked to hear him preach in English, and, owing to the peculiar unction ever apparent in his ministrations, a considerable number were savingly impressed, and subsequently united with different churches, and many others had reason to bless God for his visit to the home of his youth. The changes in the neighbourhood, during the interval of his absence, greatly affected him. His two brothers, having passed through a course of religious experience similar to his own, were baptized in their youth, and subsequently devoted themselves to the ministry. But, on his return, his beloved father was dead. His paternal uncle, for many years a Deacon and pillar of the old Blaina Church, was dead. Many of the associates of his boyhood were reposing in the quiet graveyard of the old sanctuary. His youngest brother also was dead, cut down in the midst of youth and usefulness, amongst a devoted people at Monmouth, where his labours had been greatly honoured of the Master. But most, if not all, had died to live in the Master's presence. His second brother was still labouring with great success as Pastor of the large Bap-

tist Church at Dudley.* When about to return to America, a company of intimate friends assembled at the house of his only sister, then residing in Blaina, for a valedictory service. It was felt to be a melancholy, yet hallowed, occasion. Before separating, he gave out the hymn, which he had sung on parting with his friends in Missouri, commencing—"Farewell, loving Christians, farewell for awhile,"—and concluding with—"To meet you in glory, I give you my hand,"—and then, rising from his seat, he affectionately shook hands with all the company, who, like himself, were suffused with tears, and yet exulting in the assurance of a glorious reunion in the spirit world. One of his last acts, on leaving, was to give to the old Blaina Church a piece of his land, adjoining the graveyard, for its enlargement.

On his return from England, he made arrangements to carry out a purpose cherished for years,—to remove his residence into a *free* State. Desiring a location furnishing good educational advantages for his rising family, he visited Alton, Ill., in May, 1834. After remaining there a few weeks, he received a unanimous call to the twofold Pastorate of the Baptist Churches in Alton and Upper Alton, and in November following removed his family to Upper Alton. He officiated at the Altons somewhat more than a year, preaching alternately at the two places, and dividing his pastoral labours between the churches. For the three succeeding years, he gave his undivided services to the church at Upper Alton. During this period, the church enjoyed several seasons of revival, and upwards of a hundred and eighty members were received, by letter and Baptism. Mainly through his personal agency, a capacious stone house of worship was erected, and dedicated two years previous to his resignation. In a sermon on the occasion of his resignation, he said,—"What is exceedingly pleasing to me is the union and harmony which have ever subsisted between me and the church. . . . . Not the least difficulty has ever existed between us, and much unanimity of sentiment has prevailed in the church in the transaction of business of the highest importance." He immediately became Pastor of two or three other churches in the vicinity, and preached frequently in St. Louis, Mo., and in several destitute settlements. Nor was his voice seldom heard from the pulpit of his former charge, and on most occasions he was called to officiate at the Weddings and the Funerals of members of the church and congregation. In Illinois he baptized more than two hundred converts into the fellowship of different churches.

Entering upon ministerial life at the period when Fuller, and Pearce, and Sutcliff, and Hall, and Ryland, and their illustrious coadjutors were impressing their own features upon the entire denomination, extending the views, elevating the aims, quickening and combining the energies, of the churches in both the Old World and the New, Mr. Rodgers imbibed their spirit,—or rather with them imbibed the spirit of the benevolent Master, and in labours and sacrifices imitated his example. Popular, Collegiate, and Ministerial Education, and the various objects of Christian Benevolence, found in him a warm advocate and supporter. From his location at Upper Alton, he occupied a seat in the Board of Trustees of Shurtleff College,

* After nearly forty years' service in the Pastorate of this church, the Rev. William Rodgers has recently (May, 1859) resigned the office, on account of the increasing infirmities of age.

and was a vigilant, judicious and efficient member till his death. To promote the object of the Illinois Baptist Education Society, he generously contributed both money and personal service.

In 1852, his nephew, a son of one of his sisters, who had just completed his college course for the Baptist ministry in England, made him a visit at Alton. "On my way up the Mississippi, from New Orleans to Alton," he writes, "I enquired of several passengers who were going up the Missouri and Illinois if they knew Elder Rodgers. 'Oh yes, I guess I do,' they rejoined, 'every one knows Father Rodgers. He is one of the patriarchs of the West, and he has done more good than any man I know. He is revered as a saint.'" Possessing a happily adjusted physical constitution, with a "heart fixed, trusting in the Lord," ever cherishing unwavering confidence in his superintending Providence, Mr. Rodgers experienced perhaps more of positive enjoyment, domestic, social, and spiritual, amid his varied labours and the vicissitudes of life, than is common for men in either public or private stations. Considering his laborious life and his frequent exposures, the infirmities of age were slow in coming upon him. Three or four months previous to his departure, the influence of local disease manifested itself, and, being beyond the reach of medical skill, it daily wasted his physical energies. During his illness, the doctrines of grace which he had, for forty years, so affectionately preached to others, were his unfailing support and consolation.

The nephew who visited him in 1852, writes,—"Shortly before leaving Alton, he took me to the cemetery, and, after walking over it for some time, he directed my attention to a marble monument, and bade me read the inscription. To my great surprise, I found that it was in memory of himself, and fully inscribed, with the exception of the date of his death. Struck with the great singularity of the circumstance, I asked him what could be the object of so eccentric an act. He rejoined that its object was to familiarize himself with death, and concluded his reply by saying,—'There the body of your poor old uncle will soon lie.' In less than two years after, I received intelligence of his lamented death. And I prayed that my life might be as useful, and my end as peaceful, as that of *Father Rodgers*." He died on the 25th of May, 1854.

In August, 1823, Mr. Rodgers was united in marriage with Pamelia, daughter of Deacon John and Susan Jackson, of Howard County, Mo. Of their ten children, two sons preceded him to the spirit world, and another has followed him. His widow, with five sons and two daughters, still survives.

With great esteem, yours truly,

WASHINGTON LEVERETT.

FROM JOHN RUSSELL, ESQ.

BLUFFDALE, Ill., March 18, 1859.

My dear Sir: With the *history* of the late Ebenezer Rodgers I am little acquainted, though familiar with his *character*, both as a man and a preacher of the Gospel. From the spring of 1819 down to the period of his death, I knew him well. The first few years by reputation only. The latter, by personal acquaintance. On my arrival in Missouri, at the date first named, he

resided in that part of the Territory (Missouri was not yet a State) which bore the general designation of the "*Boon's Lick Country.*" It was new, but even then, comparatively well populated. The inhabitants were principally from Kentucky and Virginia, many of whom were in better pecuniary circumstances than frontier settlers usually are, not a few being the owners of one or more slaves.

The prevailing religious denomination of the Boon's Lick Country was the Baptist. An Association had been formed, composed of churches scattered over that region. None of these churches had preaching, as a general rule, oftener than once a month. Their Pastors had no salary, and neither in education nor talents were superior to the mass of their hearers. Whatever different shades of opinion on other subjects might have existed among the Pastors and members of these churches, there was a striking unanimity of sentiment upon the Religious Benevolent Institutions of the age. All were bitterly hostile to Mission, Bible, Sunday School, and Tract Societies.

Hardly any field could apparently have been more unpropitious to the success of Mr. Rodgers than this. Decidedly a friend to all those institutions, young, well educated, he had the further objection of being a native of the country against which these frontiersmen had so recently fought. Most others, under similar circumstances, would soon have found it advisable to quit the field. But here, three traits of character, which have been conspicuous in Mr. Rodgers through life, stood him in good stead. These traits were great *kindness of heart*, a large share of *prudence*, and a self-sacrificing *devotion to the interests of Zion.*

When manifest duty required of him to advocate unpalatable doctrines and opinions, he never shrunk from that duty for fear that he might render himself unpopular. But he opposed error in his brethren with so much kindness of language and manner, so much Christian humility, that his faithfulness seldom aroused any feeling of hostility toward him. All felt that, however widely they might differ from the young preacher on the subject of Missions, he was sincerely, deeply devoted to the cause of Zion. It is not by making ourselves the apologists of popular error, nor yet by remaining silent when duty demands of us to raise our voice against it, that we can gain the esteem of errorists themselves. They are not slow to fathom our selfish motives, and inwardly despise the hollowness of our moral principles.

It was not long before the influence of Mr. Rodgers began to be felt. Like the leaven hid in two measures of meal, it slowly and insensibly produced its effect.

I cannot, in justice to his character, forbear saying a few words upon the subject of his domestic relations, for it is not on the theatre of public life, but in the seclusion of home, around his own hearth-stone, that the *real* character of a man is best discovered.

Mr. Rodgers won the heart and hand of a daughter of one of the most respectable families of Boon's Lick. She was quite young, some years younger than himself, but was sincerely pious, and had the discernment to form a correct estimate of his character. To the last throb of his life, she was devotedly attached to her husband,—his best earthly friend and comforter. Whatever might betide, she always wore a cheerful air, and spoke to him the language of hope, inspiring him with renewed courage in the hours of despondency that often fall to the lot of the most faithful clergyman. That Mr. Rodgers possessed, in an eminent degree, the love and esteem of his whole household, speaks of him in tones that cannot be mistaken.

I distinctly remember the first time I heard him preach. It was a public occasion. Besides a large congregation of other hearers, a goodly number of clergymen were present. Knowing, as I did, that he was born in the Princi-

pality of Wales, spoke the language of Christmas Evans, and in youth had attended upon the ministry of the Welsh Baptists, I felt no little curiosity to hear him.

His sermon was *extempore*, except that he had before him a narrow slip of paper about four inches long, written upon one side. Neither his language nor manner bore any resemblance to the ideas I had formed of Welsh preaching. The discourse was impressive, but his style was plain, simple, and severely chaste. There was an utter absence of all the rhetorical flourishes and violent gesticulation I had anticipated, and I liked his sermon all the better for their absence.

He is gone. The grave has closed over him, but the good he has accomplished still survives, and will survive *forever*.

Very truly yours,

JOHN RUSSELL.

JESSE BABCOCK WORDEN.*

1818—1855.

Jesse Babcock Worden was born July 18, 1787, in Richmond, Washington County, R. I. He was a grand-nephew of the Rev. Peter Worden, of Cheshire, Mass., who, at the time of his decease, was the Patriarch of the Baptist Churches in New England.† His parents—John and Elizabeth (Babcock) Worden—were exemplary members of a missionary Baptist church; but they enjoyed few facilities for educating their younger children, as was evident from the fact that Jesse, the last of the family of nine, had not mastered the alphabet at the age of twelve. About that time he attended school for a few months, and subsequently made such rapid improvement as to become a teacher at eighteen years of age. When he was sixteen, the death of his father subjected him to the necessity of making provision for himself. He went first to live in Preston and Voluntown, Conn. Unfortunately, one person with whom he was intimate was an accomplished, subtle infidel; and it was not long before he became one also. About 1808, he migrated to Otsego County, N. Y., and in September, 1812, was drafted with the sixteenth Regiment of New York Militia,

* Fun. Serm. by the Rev. Henry Curtis.—MS. from O. N. Worden, Esq.

† Peter Worden was born June 6, 1728, and was ordained to the work of the ministry at Warwick, R. I., in May, 1751. At the commencement of his ministry he was too zealous a New Light to be very popular in a portion at least of the Baptist Churches in Rhode Island, which are said to have been somewhat inclined to Arminianism. A man, by the name of Carter, was about to be executed at Tower Hill; and, as he stood under the gallows, Mr. Worden, by the assistance of the Sheriff, made his way up to the criminal, and, after exchanging a few words with him concerning his prospects for eternity, offered a prayer of such extraordinary fervour and power, that the whole audience were greatly moved by it. This circumstance made him extensively known, and opened a door for his ministrations in different parts of the State. He preached at Warwick, Coventry, and several other places, with great success, for about nineteen years; and in 1770, removed to Cheshire, Mass., where he lived and preached nearly thirty-eight years. He published a small work of sixty-four duodecimo pages, entitled "Letters to a Friend, containing Remarks on a pamphlet written by Job Scott, entitled 'The Baptism of Christ a Gospel Ordinance, being altogether inward, spiritual,' &c.," 1796. He was a fervent and useful preacher, and was remarkable for integrity, discretion, and self-control.

and marched to the Niagara frontier, serving first as Sergeant Major, and afterwards as Lieutenant. After participating in the battle of Queenstown, he received from Governor Tompkins a brevet commission as Quarter Master, and served in that capacity until the discharge of the Regiment. At Manlius, on his way home, in January, 1813, he had a violent attack of the epidemic or camp fever, from which his naturally robust constitution never fully recovered. When he had so far regained his health as to justify it, he returned to mercantile business, and settled in Sangerfield, Oneida County, N. Y. Here, in December, 1813, he was married to Hannah, daughter of Deacon Oliver and Martha (Beach) Norton, of the Presbyterian Church, a most worthy and devoted wife. She died at Jackson, Pa., on the 4th of July, 1849. They were the parents of five children, of whom all that survive are connected with the Baptist church.

Although a decided skeptic in regard to revealed religion, and a leader in circles of youthful gaiety, he could never escape altogether from the influence of early parental instruction and counsel. Especially would the dying words of his father, and the fervent supplications of his widowed mother in his behalf, sometimes disturb his composure. Yet his moral conduct was never otherwise than irreproachable. Of his final acceptance of Christianity, not only as a system of doctrine, but as a practical, vital principle, the Rev. John Peck has given the following account in his Discourse containing the History of the Baptist Church in Cazenovia, published in 1845. Having stated that a great revival of religion existed within the bounds of the congregation, he proceeds thus:—

"Some of the greatest opposers of religion, and most stout hearted in sin, were made to sit at the feet of Jesus, and listen with delight to his word. One instance we will mention—it is the case of a merchant, trading in this place at the time, who denied the truth of Revelation, though in other respects a valued citizen. He was a regular attendant on the public worship of God, and one of the most prominent members of our choir, but an avowed opposer of religion. His wife had obtained a hope in Christ, and desired to unite with the church, but she met in him a spirit of unyielding opposition. He was then erecting a store in this village, about a mile from his residence. At that time we were much engaged in finishing our present meeting-house, so as to accommodate the Association that was to hold its session with us in a few weeks. He came into the village to give some direction to the men in his employment, and, on his return, called into the meeting-house, where he beheld the workmen all engaged in completing the inside of the edifice. They were so busily employed in their work that they did not notice him. While he stood looking at the arch of the house, the following train of reflection passed in his mind:—'Why can men be so deluded as to believe in the existence of a God,—as to waste their energies in building houses for his worship! These are, indeed, men of as sound judgment on other subjects as can be found; and why, upon the subject of religion, should they be misguided by fanaticism?' While he stood thus reflecting, it suddenly rushed upon his mind, like a message from another world,—'THERE IS A GOD, WHO SHOULD BE WORSHIPPED AND OBEYED; and how fearful is my condemnation in despising Him, and trampling on his authority!' He said that he was so overcome with a view of the relation he held to God, and the stupendous magnitude of his sins, that he should have fallen to the floor, had he not supported himself by a work-bench, near which he was standing. As soon as he partially recovered his strength, he started for home, but his soul was in anguish. When about half way, his eyesight left him, and he thought himself dying and sinking to perdition, and, in the bitterness of his soul, he prayed, in the language of the Publican,—'God be merciful to me a sinner!' His sight returning, and feeling much relieved in his mind, he proceeded homeward, admiring God as exhibited in his works. Entering his store, he confessed to his partner in business, (who, with his wife, had lately been baptized,) and then proceeded to his house. As he came in, his wife was greatly alarmed at his death-like appearance: she supposed at first that he was sick, or angry because one of our sisters was present, visiting, and conversing with her on the subject of religion. He, however, said nothing, but retired to his room, followed by his wife, and to her earnest entreaty

to know what was the matter, he replied that he was a great sinner, and besought her forgiveness. Her bursting into a flood of tears spoke the language of her heart. Soon he made a like confession to all in the house, and asked their forgiveness. He then went to the house of the Pastor, and, not finding him at home, returned, and said he could find no rest till he had seen him. The Pastor, returning from a meeting in the evening and passing the house, was requested by a brother standing in the road, to call in. He readily did so, when this gentleman took him by the hand, and conducting him to his room, confessed to him and asked his pardon, for things he had said of him and his wife, of which the Pastor had never heard, and indeed never would, if he had not himself told him. The Pastor had nothing against him to forgive, and felt only to join with the neighbours who were present in giving glory to God for what He was doing for his soul. In about three days he obtained full evidence of his adoption into the family of Christ. Very soon, he, in company with his wife, bowed his neck to the yoke of Jesus, by being planted together in the likeness of his death, and uniting with the church."

The regenerated merchant was baptized by Elder Peck in October, 1816, and soon after closed up the business in which he was engaged, with a view to devote the residue of his life to the preaching of the Gospel. In 1818, he commenced preaching for the Baptist Church in Marcellus, Onondaga County, where he was ordained in March of the year following. Here he remained nearly seventeen years, during which period he baptized more than three hundred persons into the fellowship of that church, besides many others in other churches. In the same period, he performed several commissions from the Missionary Convention of the State of New York into Northern Pennsylvania and Western New York, and was desired to explore other fields, which he felt unable to do. His first visit to Pennsylvania was in August, 1825, thirty years prior to his decease. During that month and part of September, he preached from one to three sermons each day, to a comparatively thin population, extending from Great Bend and Choconut down to the lower end of Luzerne County, in almost every township of Susquehanna, Wyoming, and part of Luzerne, and his preaching awakened no inconsiderable interest. He was then in the vigour of his days, and sowed the good seed with the utmost diligence and alacrity.

In 1835, he yielded to a pressing invitation to settle in Montrose, Pa., as Co-pastor with Davis Dimock* of the Bridgewater Church. In this relation he continued for three years, until Elder Dimock removed his official connection to the church in Braintrem. Mr. Worden now became the sole Pastor of the Bridgewater Church, which he continued to serve with great fidelity about six years. He removed hence in 1844, and took the pastoral charge of the Jackson and Gibson Church, expecting and desiring there to close his pilgrimage. His labours at Montrose were blessed to the great enlargement and spiritual improvement of the church. During the period of his connection with the Church in Jackson, and also the New Milford Church, which he partially served, he was in the decline of life; his physical strength at least had begun perceptibly to wane; and his powers of endurance were not what they had been in former years; yet his preaching, his counsel, and his efforts in promoting the

* Davis Dimock was born in Connecticut, May 27, 1776, was baptized in Exeter, Wyoming Valley, Pa., August 9, 1801, and at once commenced to preach the Gospel whose Divine authority he had previously denied. A pioneer and founder of Baptist churches in Luzerne, Wyoming and Susquehanna Counties—acting, many years, as a successful physician for the body as well as for the soul, in his self-appointed itineracy—for twenty-seven years; also an Associate Judge of Susquehanna County, he fell asleep at Montrose, Pa., September 27, 1858, in the eighty-second year of his age and the fifty-seventh of his ministry. Few men of no greater early opportunities have exerted a more powerful or better influence in the sphere of their acquaintance.

spiritual and temporal interests of the church were still highly appreciated.

Though all official labours as Pastor ceased about two years before his death, yet he preached, as often as strength would permit, to weak churches and in destitute neighbourhoods. His last sermon was to the Church in Jackson, a month before his decease, from the text, "See that ye love one another with a pure heart, fervently." He died of cholera morbus, on the 6th of August, 1855, in the sixty-ninth year of his age, after an illness of a single day. From its commencement he anticipated a fatal issue. To his family and neighbours gathered at his bedside, he said,—"I think the time has come for me to leave you now; and I am prepared. I can no longer be of much use to any one in particular, and have done all the good I can. I have no anxiety to recover, but would rather go now, if it is the Lord's will." He told the physician that he was dying; that he felt prepared to meet death with all his terror; that soon he should have the sweet privilege of praising his Redeemer in Heaven. No fears, no transports, but a calm, clear, firm faith, the growth of many years, awaited his approach to the region of spirits. He gave the few directions necessary for the settlement of his worldly concerns, after which the vital current gradually ebbed away, and he fell asleep in perfect peace.

FROM THE REV. NATHAN CALLENDER.

Laporte, Pa., September 14, 1855.

My dear Sir: Your request for my estimate of the labours and character of the late Rev. Jesse B. Worden, I am every way disposed to comply with, and yet I feel scarcely competent to the task, from not having known him in the days of his greatest power and usefulness. As it was my privilege to be associated with him as Co-pastor in the last year of his regular ministry, I was of course brought into intimate relations with him; and I knew how he was appreciated by those who had known him for a much longer time than I had.

Hardly any thing in respect to him impressed me more forcibly than the strength and exactness of his memory. He could, for instance, report with remarkable accuracy, the doings of religious bodies, many years after their occurrence; and these he would not unfrequently make available to the illustration or enforcement of the subject of his discourse. When I first made his acquaintance, in the year 1847, I was surprised at the contrast between his power of memory and my own; although, at that period, he was sixty years of age, and spoke of a sensible decline of his ability to retain facts as in former years.

He possessed the faculty of judgment also in a very high degree. He was able to predict—it would seem almost by intuition—results from certain courses of action, which, to most minds, would have been wholly out of sight, or so indistinct as to have left the individual in utter doubt. This gave him the reputation of being an eminently wise man. As his opinions were generally correct, so he always had arguments at hand with which to sustain them; and he not only held them with great firmness, but was perhaps sometimes inflexible even to a fault.

If he possessed any "organ" which the phrenologists would call "very large," and with which one might almost dread to be highly endowed in this world of confusion, it was that of order. This made him a most punctual man himself, and the want of this virtue in others affected him in an unusual degree. His character in this respect eminently fitted him to be a Moderator in Public Bodies,—a post which he was often called to fill; and no member of

an assembly of which he was Chairman could long act at random without being called to order.

His moral sense always appeared to me to be remarkably quick and delicate. He never exhibited any of that obtuseness in his notions of practical religion which characterizes so many professing Christians, and I must add, even ministers of the Gospel. If moral integrity ever dwelt in a merely human being, I am confident it found a home in his bosom. He always took counsel of an enlightened conscience in respect to his duty, and whithersoever that led, he followed with an unfaltering step.

He was distinguished also for great transparency of character—no man was at a greater remove from dissimulation—no man spoke or acted with greater frankness than he. His admonitions and reproofs were usually administered at the proper time, and were for the most part adapted to the case they were designed to meet; though they were sometimes marked by undue severity. The high views which he took of ministerial faithfulness sometimes, no doubt, led him into the common error of dealing in a public manner with faults which would have more readily yielded to private reproof or expostulation. It was not that he feared to deal with the wrong doer face to face, for this he would be sure to do at the first opportunity; but he sought to frown down the sin, and wherever it might present itself; and he was more than willing to hold up one offender as a warning to others.

As a Pastor, he was accustomed to visit all who belonged to his charge at least once a quarter; and those visits ministered greatly to the religious improvement of his church. He was most attentive to the sick and afflicted. On Funeral occasions he was peculiarly appropriate and impressive, but never allowed himself to sacrifice truth or principle to sympathy.

As a Preacher, he attracted highly respectable congregations. His sermons contained much sound instruction, interspersed with thrilling anecdotes, suited to illustrate his subject, with an occasional comparison or flash of wit that could hardly fail to provoke a smile. Strongly attached to the ancient landmarks, he would never consent, without cogent reasons, to any thing like innovation. The Bible was his Law Book in the widest sense; and I know of no man who confined himself more scrupulously, both in public and in private, to what he believed were its teachings. He prized a sermon, not so much for the talent or learning it displayed, as for the scriptural type which it bore. That he possessed the elements of great efficiency as a minister of the Gospel, his more than ordinary success, during the greater part of his ministry, demonstrates; and his precepts and example made an indelible impression upon hundreds in Northern Pennsylvania, even while he regarded himself as "a broken reed."

Man's character is not fully developed until he has passed through the fiery ordeal of this world. He endured that ordeal as "a good soldier of Jesus Christ." I saw him when he gave the last look and token of love to the lifeless form of the angel of his sunny days; and I saw him in the depths of a yet deeper affliction, without any of those resentful demonstrations which could in any way lessen his usefulness, or cloud his good name. I revere his character and cherish his memory.

Very truly yours,

N. CALLENDER.

FROM O N. WORDEN, ESQ.

Lewisburg, Pa., October 18, 1858.

My dear Sir: Your request that I should furnish some memorials of my deceased father, shall be briefly answered. Without undue filial partiality, I

may say that I regard him as one of a class of Baptist ministers whose experience and character may well be commemorated in your Annals.

It is with regret that I look in vain for a living compeer of his earlier and most effective ministry, in Central New York. The first of his fellow-labourers I recall in the West, was Cornelius P. Wyckoff,* of Auburn; Sylvanus Haynes, of Elbridge, on the North; John Peck, of New Woodstock, on the East; Alfred Bennett, of Homer, on the South. A most worthy and devoted band of men, like these,—all with him now, I trust, in glory,—it was his privilege to associate with; and their frequent exchanges of pulpits, and rich, loving, instructive epistles, evinced a cordial interest and confidence in their younger co-worker.

My own earliest recollections are indissolubly connected with his arduous labours for Christ. I have known no one more conscientiously faithful in the discharge of the duties of the Christian ministry. For thirty-seven years, the salvation of souls was the great, absorbing, overmastering desire of his being. His tender and wise consideration for his family, the purity of his private life, the Christian simplicity and manliness of his public acts, and above all his supreme devotion to his pastoral calling, impressed me as forcibly when a child as when I became a man. Trials known only to his bosom friends, and to the Saviour with whom he so intimately communed, he met with an abiding confidence in the ultimate triumph of Truth, and of the reality of "the rest that remaineth for the people of God."

Soon after his removal into Pennsylvania, he formed the acquaintance of the Rev. Henry Curtis, who preached his Funeral Discourse, from which I extract the following paragraphs touching his personal appearance and character:—

"Nature had conferred upon Elder Worden, a stout, manly and well proportioned frame, considerably above the medium size, and, previous to the ravages of disease, possessed of uncommon power of endurance. His personal appearance, whether in the pulpit or elsewhere, indicated a thoughtful habit of mind. He was occasionally a little humorous, but was, for the most part, grave and earnest.

"In his habits, he was noted for his love of order; industrious and economical, temperate and frugal; exercising a wise forethought in regard to the future; neither prodigal nor parsimonious, but using the gifts which Providence placed within his reach, for the purposes for which they were given.

"Intellectually, he stood considerably above the common height. Had he been favoured with an early and thorough mental culture, he would have shone with a brilliancy not much inferior to stars of the first magnitude. As it was, he was "self-made." And without desiring either to disparage the living or unduly to praise the dead, it may in truth be said that, as a man of general intelligence, and as a preacher, he was not a whit behind many who have enjoyed far superior advantages.

"His mind was more than ordinarily clear, comprehensive, and vigorous. What he attempted to impress upon others, had been first thoroughly digested by an intellectual process of his own. Hence that admirable power of concentration of thought, on any point he attempted to illus-

* Cornelius P. Wyckoff was a native of Somerset County, N. J. He made a profession of religion at the age of twenty-three, and became a member and subsequently an Elder of the Collegiate Reformed Dutch Church in the City of New York. Having in 1807 changed his views on the subject of Baptism, and transferred his relation to the First Baptist Church in the same city, he was licensed to preach in that connection in 1808; was ordained in 1809; and served the Beriah Church as Pastor for ten years. Subsequently, for twenty years, he laboured as Pastor of the Auburn and Oswego Churches, N. Y., and preached occasionally until his decease, which occurred at Newport, N. Y., in February, 1856, in the eighty-eighth year of his age. His character was marked by sterling honesty and earnest piety, and his life was one of great usefulness.

trate, that was so conspicuous in all his intellectual efforts. He was not at a loss for suitable words in which to convey his ideas, and his mode of expression was characterized by great brevity and fulness. None who heard him with attention, could ever doubt in respect to his meaning.

"As a Preacher, he was eminently practical, while yet he 'earnestly contended for the faith once delivered to the saints.' His theological views were similar to those of the celebrated Andrew Fuller. His practice, both in and out of the pulpit, was to address the saint and the sinner apart—he had an appropriate message for each. His manner of address was usually earnest and solemn, and sometimes very affecting. When the scenes of Calvary were presented, the joys of Heaven, or the terrors of Hell, or the anguish of the convicted and penitent sinner, the tears would often be seen working their way down the cheeks of his hearers. When he felt, in an uncommon degree, the weight of his responsibility to God, and to his dying fellow men, his reasonings were often very powerful, and his appeals to the consience well-nigh overwhelming."

With my best wishes for the success of your work,

I remain yours truly,

O. N. WORDEN.

EZEKIEL SKINNER, M. D.*

1819—1855.

Ezekiel Skinner, the only child of Ezekiel and Mary Skinner, was born in Glastenbury, Conn., on the 27th of June, 1777. His mother died when he was five years old, and his father when he was ten. Being thus early left an orphan, he was consigned to the care of his uncle, Benjamin Skinner, who resided at Marlborough, Conn., and, when he had reached a suitable age, was apprenticed to the trade of a blacksmith. Here he laboured diligently with his hands, but his vigorous mind was also at work in higher departments of knowledge, and without any assistance he had very soon gone through an extended course of Arithmetic. Having resolved on a different course of life from that to which his trade would have destined him, he bought the last year of his apprenticeship, and spent it in attending school. He then commenced the study of Medicine, under the direction of Doctor, afterwards Governor, Peters, of Hebron, Conn., where he remained three years. At the end of this time, notwithstanding his poverty, he obtained the means for going to Philadelphia, to complete his medical studies under Dr. Rush, and his illustrious associates, in the Medical Institution of that city. At this period, Skinner was a Deist; and his natural frankness and boldness led him, on this subject as on every other, to speak out his convictions with the utmost freedom. Many years afterwards, when he had become not only a Christian, but a Christian Minister, he is said to have remarked that there were two places in which he greatly wished to preach before he died—one was Hebron,

* Christian Secretary, 1856.—MS. from Mrs. Skinner.

where he was brought up,—the other was Philadelphia, where he had once stood up in an assembly of three thousand people, and declared to them that he wished to have his infidel sentiments engraved on his tomb-stone—he wanted, he said, to preach in Philadelphia, and take these words back. His wish in respect to preaching in both places was gratified.

Mr. Skinner received his license to practise Medicine in 1801; and, on the 22d of November of that year, was married to Sarah, daughter of Nathaniel and Agnes Mott,—a native of Chatham, Conn. His first settlement as a Physician was at Granville, Mass.; and here he was brought to a serious review, and ultimately to an abandonment, of his Deistical opinions, and to a hearty reception of the doctrines of Christianity, and a very satisfactory experience of its power. He now became a member of the Congregational church under the pastoral care of the Rev. Joel Baker,—having been educated in that communion. On his removal to Lebanon, (Exeter parish,) in the same State, shortly after, he at first joined the Congregational church, under the pastoral care of the Rev. John Gurley, but, having subsequently adopted the views of the Baptists, he was immersed, and united with the Baptist Church in Lebanon, it is believed in 1807. He had, for some time before, been troubled with doubts on the subject of Baptism, but had never heard a sermon from a Baptist preacher until after his removal to Lebanon.

Dr. Skinner's sympathies in politics were strongly with the Democratic party of that day; and when the War of 1812 with Great Britain began, no man was more confident than he that his country was in the right. Not long after the commencement of the War, as the enlistments for the army were not sufficiently numerous to meet the demand, Dr. Skinner, with his characteristic patriotic ardour, enlisted himself,—not as a Surgeon,—a place which he might have honourably filled, but as a Sergeant. He joined the army on the Canada frontier in 1812; but it was soon discovered that he was a skilful physician, and he was taken out of the ranks, and made an assistant of some sort in the hospital. He left the army after a few months, on account of the failure of his health, having procured another person to take his place.

From Lebanon Dr. Skinner removed to Stafford, Conn., and, while engaged there in the practice of Medicine, began to preach, and was licensed in 1819, by the Baptist church in that place, under the pastoral care of the Rev. Benjamin M. Hill. His preaching proved highly acceptable; and in 1822 he was ordained to the pastoral care of the Baptist Church in Ashford, Conn., where he officiated nine years, and also Pastor of the Baptist Church in Westford, where he officiated seventeen years, including a period of four years which was spent in the service of the Colonization Society. He continued his medical practice in connection with his duties as a Minister.

Dr. Skinner's son, Benjamin Rush Skinner, a young gentleman of much promise, was born in Granville, Mass., January 7, 1803, and, having completed his Literary and Theological course at Hamilton, was ordained as an Evangelist at New Ipswich, N. H., November 19, 1827; was accepted by the Foreign Missionary Board as one of their missionaries, and, on the 12th of October, 1830, embarked from near Norfolk, Va., for Liberia.

Within less than a year, however, he fell a victim to the climate; and, when the tidings of his death reached his father, who was then settled, both as a minister and a physician, at Ashford, he began almost immediately to inquire whether it was not his duty to go and occupy the place which his son's death had vacated. Though he had reached a period of life (nearly sixty years) when most persons would have shrunk from such an enterprise, his faith and fortitude were found fully adequate to it, and it was not long before he was making arrangements for his departure. In the summer of 1834 he sailed for Liberia, where, in several different capacities, he rendered most important services to the Colony; of which a sufficiently detailed account will be found in the two letters appended to this narrative, from gentlemen who were officially connected with the enterprise.

On his final return from Africa, in 1837, (for he visited this country during his sojourn there,) he resumed his pastoral relations with his former charge, and continued his labours, both as a Physician and a Minister, without interruption, till a few months before his death, when he was disabled for continuous effort, by bodily infirmity. In April, 1855, having resigned the pastoral charge of the Church at Westford, he went to reside with his only surviving son, (Dr. E. D. Skinner,) a respectable medical practitioner at Greenport, L. I., where he gradually declined, though he did not entirely desist from active service till two weeks before his death. He died on the 25th of December, 1855, aged seventy-eight years. A Sermon on the occasion of his death was preached by the Pastor of the Baptist Church at Greenport, from II. Tim. iv. 7, 8.

Dr. Skinner was the father of six children, three of whom, with their mother, (1858,) survive.

Dr. Skinner published a series of articles on the Prophecies, in the Christian Secretary, in 1842.

FROM THE REV. R. R. GURLEY.

Washington, July 12, 1858.

Reverend and dear Sir: The Reverend Benjamin Rush Skinner, a young Baptist Missionary to Africa, sailed for that country with his wife and child in the autumn of 1831. He was the son of Dr. Ezekiel Skinner, and in his childhood was remarkable for his seriousness and intelligence. He appeared to be of a feeble constitution, and was of a very slender frame. His father bled him repeatedly to relieve some serious attacks of disease, and never doubted the propriety of his practice, having adopted the opinions on this subject of Dr. Rush, whose lectures he heard, and whose honoured name he had given to this his eldest son. After I had entered into the service of the American Colonization Society, this interesting youth, (who early united with the Baptist church, of which his venerable parents were members,) was accustomed to call on my ever to be honoured mother, and converse with her about Africa, and read such books and pamphlets as she was able to give him in relation to Liberia. Having completed his classical and theological studies, and entered the ministry, he dedicated himself to the cause of Missions in Africa. But, in the mysterious providence of God, his wife, child, and himself, were destined early to enter the Heavenly Kingdom. The

departure of these missionaries is announced in the Fourteenth Report of the American Colonization Society, while the Fifteenth Report thus records their death:—

"Dr. Humphries died on the 17th of February, of a pulmonary affection, with which he had long been afflicted. The decease of the wife and child of the Rev. Benjamin Rush Skinner occurred soon after; and this devoted missionary, extremely reduced by fever, took passage for the United States in the Brig Liberia, with hopes of recovering his health, and speedily renewing his Christian labours in Africa. Heaven was pleased to disappoint these hopes. His strength gradually declined, but his spirit was so calm and uncomplaining, that no immediate danger was apprehended until the first of March, when he was found speechless in his berth, and soon after gently and humbly resigned his soul to God.

"Mr. Skinner possessed a sound and improved understanding, remarkable prudence and fortitude, with the piety and zeal of an Apostle. He had early consecrated himself to the work of Missions, had prepared himself for it amid difficulties which would have appalled ordinary resolution, and he engaged in it with the spirit of a Martyr. A like spirit animated his amiable wife, and the death of these self-sacrificing Missionaries is to the church of which they were members, the cause to which they were devoted, and to Africa, which their efforts would have blessed, a severe calamity. In the light of their example, others will go forward to the work which they desired, but were not permitted to accomplish, and Africa, regenerated, will remember and honour them."

The venerable father of this worthy and exemplary Missionary,—Ezekiel Skinner, or the Rev. Dr. Ezekiel Skinner, as was his title after he became a minister in the Baptist Church,—I knew somewhat intimately in my childhood and youth, since he resided in the same parish (Exeter) in Lebanon with my father, and was our near neighbour. In several respects he was a very remarkable man. A student of Medicine under the celebrated Dr. Rush, he naturally imbibed many of his opinions, and for the cure of many, if not most, diseases, relied mainly upon calomel and the lancet. He was accustomed to cite his personal experience to illustrate the correctness of his medical practice. Predisposed, from his youth, to consumption, and afflicted repeatedly by hemorrhage of the lungs, he reduced by the lancet the arterial action, and engaged in habitual manual labour, cultivating his own farm, and, after several hours of labour in the day at home, walking, with his portmanteau on his arm, for long distances, to visit his patients. I think he had been bled, or bled himself, nearly a hundred times before he was sixty years of age. Ardent, frank, cheerful, kind and warm-hearted, yet utterly fearless in the discharge of duty, he entered heartily into political questions, and had a wide influence in that part of Connecticut, as a Democratic leader, during the agitations which preceded and attended the War of 1812.

Very soon after the decease of his beloved son, Dr. Skinner expressed an earnest wish himself to go to Africa. His sole motive was to do good; and his theory that those who are far advanced in life (which was true in regard to himself) are less susceptible to the causes that produce fever than younger persons, led him to cherish the hope that he would be able, for some time, to contribute to the health and spiritual welfare of the inhabitants of Liberia. But he dreaded no consequences, when conscious that he was engaged in the service of his fellow-men and his God. He embarked as Physician to the Colony on the 21st of June, 1834. In the Report of the Society, which mentioned his departure, it is said:—"Dr. Skinner's treatment of the diseases of the Colony has thus far been successful. He considers Millsburg as the most healthy of the Colonial settlements; and states that there are mountains in

its vicinity, which would furnish an eligible site for a medical High School. As a proof of its salubrity, he mentions that there are living there, in good health, two families, each consisting of nine persons, who were among the first settlers, and that they all passed through the fever without physician or medicine. Dr. Skinner is of opinion that every part of Liberia may be rendered more healthy than at present, and that nothing is wanting but industry and perseverance to overcome the obstacles which now obstruct its prosperity. In promoting religion and morality among the Colonists, and in stimulating them to active usefulness, this officer has been an efficient co-operator with the Agent. The Board are gratified to learn from him that he found the state of society in the Colony moral and orderly in a very high degree."

Dr. Skinner, after very earnest and faithful labours in Liberia for several months, visited the United States, but soon returned, not only as Colonial Physician, but bearing a commission as temporary Governor,—that office having been left vacant by the retirement, on account of illness, of Governor Pinney. His philanthropic efforts for more than two years were most faithful, arduous and beneficent, and the blessing of the people of Liberia rested upon him. The Society, in its Report of December, 1836, speaks in the following terms of this excellent man:—

"Dr. Ezekiel Skinner, who consented to accept, until some other well qualified person should be appointed, the office of Colonial Agent, and who has devoted himself with most untiring zeal, disinterestedness, and activity, to the welfare of the Colonists, has been compelled, by ill health, to return to the United States. The Managers would do injustice to their own sensibility, did they not express the esteem they cherish for that moral courage and enthusiasm which prompted this gentleman, after suffering bereavement in the loss of a son, who, with his wife and child, died in the missionary service to Africa, to leave his own family, that, on a distant and heathen shore, amid toil and peril, he might alleviate human suffering, and assist to build up the homes of freedom, and the Churches of the living God."

With great respect and regard,

Rev. and dear Sir, your friend,

R. R. GURLEY.

FROM THE REV. J. B. PINNEY.

New York, July 6, 1858.

My dear Sir: My acquaintance with the Rev. Ezekiel Skinner began in Liberia, on his arrival, August 1, 1834, as Colonial Physician, and was confined to a period of little more than one year.

In his official character as Colonial Physician, he was placed in intimate and daily intercourse with me, for about ten months, when he returned temporarily to the United States, at which time I wrote to the Colonization Society as follows:—

"The readiness with which I have consented that Dr. Skinner should return to America, arises from a firm conviction that he can do great good by communicating facts concerning the Colony, and especially by hastening the arrival of another Agent. His absence will be felt by all as an evil of uncommon magnitude, but will render his return more valued. Under his constant, faithful and indefatigable efforts, nearly all the ulcers and sore limbs are cured or amputated, and the number of the helpless and feeble is diminished nine-tenths." He left Liberia early in March, arrived in the United States in April, attended a public meeting in Richmond, Va., and another in New York city on the 15th of May, uttering in the latter meeting sentiments like these,

as reported for the daily press:—"He concluded by urging the Society to leave no means untried to diffuse the light of knowledge over benighted Africa, and by expressing his thankfulness to God, that, notwithstanding all his sufferings in Africa,—where he had lost a beloved son and his family, besides enduring much himself, he had ever embarked in this enterprise, and added that he was willing now to go back and lay down his life with joy, in the amelioration of the condition of that much injured race."

Dr. Skinner, having been appointed temporary Governor of the Colony, sailed from the United States, July 11, 1834, and arrived the second time at Monrovia, on the 12th of August, accompanied by his daughter, as a teacher, and several Missionaries of the Baptist Church, soon after which I left him to the arduous duties which, in a few months so reduced his health as to make it necessary for him to follow me to America.

He possessed strongly marked traits of character. In his personal appearance there was nothing Chesterfieldian. He was a tall man, not very gracefully formed, of a thin visage, a clear, bright, grey eye, and a countenance altogether expressive of an earnest and active mind. He gave no attention to dress—his gait was ungainly, but you could not be with him an hour without being impressed with his untiring and ceaseless energy. He appeared to think aloud, and, wherever he might be, he was likely, with a bold loud voice, to give early announcement of his presence. He seemed to live habitually under the conviction that he was responsible for the best use of his time and faculties, and that, wherever and in whatever circumstances he might be, he was always to be "about his Father's business." His mind being essentially bold, as well as vigorous and persevering, eminently qualified him for self-denying and adventurous enterprises, and hence, nothing could exceed the energy and industry with which he laboured to promote the temporal and spiritual interests of the Colonists, and of all who came within the range of his practical philanthropy. You might have seen him going up and down the rivers in canoes, penetrating the abodes of wretchedness and poverty, and carrying about and administering incessantly medicines for the body and consolations for the mind. I can scarcely think of him but as walking about with his saddle-bags, well filled with medicines, on his arm, ready to act upon the first emergency, and not unfrequently culling from the rich flora around him some specimen to be examined and described botanically. He possessed an endless fund of good-humour, and yet deep and tender sympathies, so that his presence was like a cordial to the sick and afflicted. He possessed also a power of physical endurance that was truly wonderful. On his first arrival in Liberia, he must have been nearly sixty years of age; yet, while undergoing the process of acclimation, and notwithstanding his manifold labours and exposures, his health remained almost unimpaired for six months; and not until he became Governor, an office which really combined the duties and functions of a whole administration, including the Judicial, Legislative, and Executive, did he find his strength weakened in the way. No man had a mind and heart more fruitful in benevolent schemes, and no one could endure more in their execution.

Although Dr. Skinner's appropriate mission to Liberia was that of Medical Chief, yet he actually fulfilled the duties also of a Preacher of the Gospel. Almost every Sabbath he filled some pulpit at the invitation of the officiating Minister in charge. His pulpit performances were marked by the characteristics to which I have already referred,—simplicity, zeal, energy, candour. To rhetoric he paid no attention. His style was destitute of polish, but he was ready and self-possessed. His utterance was loud, and his manner fervent and impressive, indicating that he believed with all his heart every word that he said. He quoted readily from the Bible, and was evidently familiar with it,

especially with the portions which are most controverted. His denominational views were unusually strong, and were put forward confidently and boldly. On more than one occasion, he proposed a public debate with me on the question of Baptism, which I declined; and refer to it now simply as illustrative of his denominational earnestness. There was, however, nothing offensive in his manner of conversing on the subject; and, notwithstanding our different views, our fraternal harmony as followers of the Lord Jesus was never interrupted for a moment. He had a great fondness for the study of the Prophecies, especially the Book of Revelation; on one part of which he was quite original and very strenuous. I refer to the fact that he maintained that "the Woman" mentioned in that book, was not emblematical of the Romish, but of the Anglican, Church.

I have referred to his attention to Botany. This was quite a passion with him. Whenever he travelled, he was gathering new plants with as much enthusiasm as if his life-work was in this science. With lens in hand, he minutely examined every plant he passed that he had not met with before. His mind was highly inquisitive, and, with better opportunities of study in his youth, he would have been an eminent scholar.

On the whole, my recollections of Dr. Skinner are very pleasant and interesting, and I am glad that you propose to make provision for keeping his name alive with coming generations.

I am, with very great respect, yours truly,

J. B. PINNEY.

FROM THE REV. GURDON ROBINS.

HARTFORD, July 7, 1858.

My dear Sir: I knew the Rev. Dr. Ezekiel Skinner well, and my estimate of his character leads me fully to approve of your purpose to give him a place among the prominent Baptist ministers of the country. I could tell you much about him, but as you have doubtless obtained what you need, from other sources, I will simply state a fact, which, though connected immediately with his medical practice, may throw some light upon his general character.

Just before information of Dr. Skinner's arrival from Liberia was received in this city, Dr. Silas Fuller called at my bookstore, having just returned from a visit to a patient in a very critical situation at Middletown. Her danger arose from a tumour so intimately connected with a main artery that Dr. Fuller informed me he did not dare attempt its removal, and that he knew but one man in the world whom he could trust to perform the operation, and that was Dr. Ezekiel Skinner—"he," said Dr. F., "combines both the requisite courage and skill, and if he were here, I doubt not that he might go through the operation successfully; but, unfortunately for this case, he is in Liberia." Dr. Fuller soon left my store, and, within about an hour after, Dr. Skinner entered it, having just arrived from Liberia, and being then on his way to his home at Ashford. I mentioned the case to Dr. Skinner, and told him what Dr. Fuller had said; whereupon, he inquired where the patient lived, and said that he would go and see her at once. He did go that evening, and, on his return the next forenoon, informed me that he had performed the operation successfully. I have related this incident as illustrative not only of Dr. Skinner's skill and energy, but especially of his benevolent and self-sacrificing spirit; for, in order to visit this patient, he was obliged to turn aside from his homeward journey, and thus delay the meeting with his family, after a protracted absence from them. It may be safely said that there are few characters which combine the elements of true heroism in a higher degree than did that of Dr. Ezekiel Skinner.

Fraternally yours,

GURDON ROBINS.

NOAH DAVIS.*

1820—1830.

Noah Davis was born July 28, 1802, in the vicinity of Salisbury, County of Worcester, Md.; to which place his parents—both members of the Baptist Church—removed when he was about four years old. The following are his own reflections upon his birth, in connection with his early years, as recorded in his Diary:—

"I was the first child the Lord gave my parents; and my mother, who, before my birth, had dedicated me to Him, named me Noah, believing that I also should be made a preacher of righteousness. Of course no pains were spared by my parents to instruct me in religious truth, and bring me up in the fear of the Lord. Though they had the grief to see me, like others, taking the downward course, and drinking in iniquity like water, yet my mother held fast her first impression that I should be ransomed by electing love, and made to preach the word of God to dying men."

He manifested, at an early period, a remarkable fondness for books. Though not without at least the ordinary relish for youthful amusements, a favourite book would at any time attract him from them, and completely rivet his attention. He evinced, at this period, somewhat of a romantic turn, and seemed to delight in striking out novel thoughts, and devising plans which were not very likely to go into operation. The events of the War of 1812 with Great Britain, as they were constantly chronicled in the newspapers, wrought powerfully upon his imagination, and awakened in him a strong desire to engage personally in some grand enterprise which might redound to the honour of his country. In reviewing these characteristics of his childhood, he says,—"But thanks be to God that I have undertaken in his name to fight for another kingdom than that of this world, and to serve under the High Captain of Salvation."

At the age of sixteen he was placed as a clerk in the store of Messrs. Fassitt & Langstroth, of Philadelphia. This he always regarded as a peculiarly auspicious circumstance. He found in Mr. Fassitt the prudent counsellor and pious friend, whose strongest desire in respect to the young men under his charge seemed to be that they might be found walking in the ways of true wisdom. Prior to this, he had had no abiding impression of his own moral necessities; but now his spirit began most distinctly to rebel against the Divine requirements, and especially against the proper observance of the Sabbath. Being compelled to labour through the week, he thought that he might surely claim Sunday for his own purposes; but his worthy employers could not dispense with his regular attendance in the house of God.

The account of his first exercises in connection with the subject of religion is thus given by himself:—

"I cannot remember any particular sermon that had a more than usual effect upon my mind. If my mind was ever operated upon by the Holy Spirit, it was in a manner silent and calm. The first material change of life that I remember, took place in the winter of 1818–19, when I found myself almost imperceptibly led to the practice of daily prayer; and on Sabbath afternoons I spent my time in reading and prayer. Under this change of my views and habits, I began to hear the word of God with increased attention, and obtained a better comprehension than I had previously had

* Am. Bapt. Mag. 1830.—MS. from H. G. Jones, Esq.

of Divine things. I began to acquire a greater relish for the services of the sanctuary, and attended upon them more from choice than compulsion. The administration of the ordinance of Baptism in Sansom Street Church had several times a very powerful effect upon my mind. Shortly after this, I wrote to my parents, informing them of my religious exercises, and of my desire to become a member of the Church of Christ. They were the first to whom I made known my feelings and sentiments, in relation to the concerns of my soul. I mentioned my exercises to Mr Fassitt, at the same time requesting him to state my case to Dr. Staughton, who was then Pastor of the Baptist Church in Sansom Street. This he did, giving the Doctor an account of my experience, with which he appeared to be satisfied. After examination, the church consented that I should be baptized at their next regular meeting, which took place July 4, 1819. I had made known my intention to be baptized on that day, and, to my surprise, my father came from his distant residence to Philadelphia, at that time, almost purposely to witness the scene. Indeed, it appeared to be one of a very affecting kind to him. In the afternoon of that day, I was received into the visible church by the Right Hand of Fellowship, presented by Dr. Staughton, the Pastor; and, for the first time, partook of the Lord's Supper. Oh what a day to me! With what regret should I remember how poorly I have sustained the profession then assumed. In the church of which I became a member, I found the interchange of religious affections most delightful: the services of the sanctuary became interesting, and I could sing,

"There my best friends, my kindred dwell."

From this time Mr. Davis became deeply impressed with the importance of the Gospel ministry, and began to feel a desire to engage personally in the work. Accordingly, he soon obtained an honourable release from his engagement in the mercantile house in Philadelphia, and returned to his home in Maryland; and, having removed his membership to the Church in Salisbury, near where his father resided, he was, by that church, licensed to preach on the 9th of July, 1820. In November of the same year, he returned to Philadelphia for the purpose of pursuing a course of study in the Literary and Theological Institution, then under the care of Dr. Staughton and Professor Chase. On the removal of the Seminary to Washington City, in 1821, he repaired thither, and continued his studies preparatory for admission to the Freshman class,—in accordance with the opinion of his most judicious friends, that he ought to be satisfied with nothing short of a thorough education. Here he manifested, as he had previously done at Philadelphia, great singleness of purpose, and a desire to spend and be spent in the service of his Master. He preached frequently, attended prayer meetings, visited the poor, and was especially active as a member of the Society for Missionary Inquiry. He was also engaged in conducting a coloured Sabbath School, where a considerable number of slaves, ranging in their ages from childhood to threescore years, were taught to read the Scriptures. At this period, he had a strong desire to devote himself to the work of a Foreign Missionary; and he even went so far as to make some proposal on the subject to the Board of Baptist Missions, which then had its seat at Washington City; but, for reasons not now known, the Board did not encourage him to proceed.

Mr. Davis entered the Freshman class with an intention to take the full college course; but so strong was his desire to be actively engaged in the duties of the ministry, that the idea of devoting several years to preparation made him uneasy, and he at length resolved to dispense with the regular course of study, and go forth at once to his great work. He, accordingly, left the Institution, in the summer of 1823; and, though none of his friends doubted that the step was taken under a deep sense of his obligations to render the most and best service to his Master, not a few of

them were of the opinion that it savoured more of conscientiousness and zeal than of true wisdom.

On the 10th of July, 1823, he was married to Mary Young, of Alexandria, Va.,—a lady in every respect worthy of him. He was subsequently settled at Drummondtown, in the County of Accomac, Va., where his labours were greatly blessed to both the edification and the increase of the church. He exerted a powerful influence for good also upon many of the churches in that region, which had in a great measure lost their vitality under the chilling influence of Antinomianism. Wherever he went, his simple, clear and earnest exhibition of the truth not only commanded attention, but left deep and abiding impressions.

After a brief ministry in Accomac, he accepted an invitation to take charge of the Baptist Church in Norfolk, Va. Here he found wide scope for his pious activity. One of the objects that specially engaged his attention was the moral improvement of seamen—he made frequent and powerful appeals to Christian sympathy and charity in behalf of this much neglected class, and did not rest until he had succeeded in the establishment of a Seaman's Friend Society. About the same time he made a very judicious compilation of Hymns for the use of mariners. He, also, occasionally, visited the United States fortress at Old Point Comfort, and preached to the soldiers. His labours at Norfolk were at once arduous and diversified—while he discharged with great fidelity the duties he owed to his own immediate flock, he was always ready to lend a helping hand to any good enterprise,—no matter under what denominational auspices it had been commenced,—that came within the legitimate range of his influence.

Though Mr. Davis' proposal to enlist in the Foreign Missionary work did not receive the sanction of the Board, he seems nevertheless to have retained his predilection for that service, and to have felt at times pressed with a sense of his obligation to engage in it. But, after a severe conflict of feeling, and consultation with several of his brethren, he finally determined to abandon the idea of becoming a Foreign Missionary, and to devote himself to the Tract enterprise. Early in 1824, he wrote to a brother in Washington, expressing a strong wish that a Tract Society might be established in that city, which should hold the same place among Baptists that the American Tract Society does among Congregationalists. And such was the influence of his appeals on the subject that a meeting was called, and, on the 25th of February, 1824, the Baptist General Tract Society was formed. It was soon transferred to Philadelphia, and Mr. Davis was invited to the management of its concerns. He accepted the office, and brought to it all the energies of his mind, heart, and hands. Possessing a remarkable talent for business, being uncommonly affable, active and prompt, and withal being an effective and sometimes truly eloquent speaker, he entered this new field under the highest advantages. The Rev. William T. Brantly, who was intimately associated with him in the operations of the Tract Society, has rendered the following testimony to his success in this important agency:—

"The removal of our departed brother from Norfolk, and the transfer of the Tract operations from Washington to Philadelphia, at his instance, were among the last

important changes of his life. Here he entered the field of labour with all his might. The little interest which had almost subsided into non-existence, began, in his hands, to gain strength, and to assume a new character. He enlarged the plan, reduced to method its disjointed parts, roused our dormant energies, and infused into the whole concern a new spirit of action. His habits of good management and economy were carried into this service; his capacity and readiness in shaping into practicable dimensions a complex system, were of admirable use in a business consisting of so many minor details. But the rapid growth of the Society, the increasing demand for its publications, the extension of its operations to almost every part of this Union, will evince with more force than we can command, the value of those labours bestowed upon it by its assiduous and intelligent Agent. The estimate of his usefulness must not be restricted to the particular vocation which we are now considering. Besides his main business of preaching by means of tracts, he sounded the Gospel abroad in many places where he travelled, and in others he preached more statedly with great effect. He collected and published many useful facts connected with the statistics of our denomination. He was ready to aid, by his presence and countenance, every good proposition; and was always among the first to contribute such means as were at his disposal for the promotion of useful expedients."

Mr. Davis' physical constitution was not vigorous, and he often suffered not a little from infirmity, even while he was labouring with great zeal and efficiency. His last illness was very brief. In the afternoon of the 13th of July, 1830, he felt slightly indisposed, and took medicine in the expectation of speedy relief. But, as relief was not obtained, a physician was sent for in the evening, and the case was found to be an alarming one. At twelve o'clock, he became insensible, and at six o'clock on the morning of the 15th breathed his last, a few days less than twenty-eight years of age. It is remarkable that he was born, was baptized, was ordained, was married, and died, in the month of July.

Mr. Davis was the father of four children,—three sons and one daughter. Of these, two sons survive, (1858,) the elder of whom,—*Oliver Wilson*, is an Attorney at Law in Philadelphia; the other,—*Noah*, is Principal of the "Home School" in Montgomery, Ala., and editor of the Alabama Educational Journal. Mr. Davis' widow was married, several years after his death, to the Rev. Dr. Dagg.

FROM THE REV. JOHN L. DAGG, D. D.

PHILADELPHIA, June 14, 1858.

My dear Sir: My acquaintance with the Rev. Noah Davis commenced in December, 1824, when he was Pastor of the Baptist Church in Norfolk, Va. After his removal to Philadelphia, we were intimately associated in labours for the Tract Society, of which he was General Agent, and I a Director. He was, moreover, a member of the church which I served. I would gladly do any thing in my power to perpetuate his memory; but, as my infirm health renders it difficult for me to write, I shall, in answering your request, draw upon some brief notices of his character which I wrote shortly after his death, and while his admirable qualities were perfectly fresh in my recollection.

The trait of Mr. Davis' character which was least known, even to his intimate friends, was his *disinterestedness*. Though I was myself very intimate with him, my estimate of his character in this respect has undergone a great change by the perusal of his numerous and most confidential letters to her who shared equally in all his secular interests. And yet I cannot make any extracts which will exhibit the proof that these manuscripts furnish on this point: for it is not by any professions or positive declarations which these contain, that this trait is discoverable, but by the absence of every thing that

would have proceeded from a mind not free, in an extraordinary degree, from worldly care. Every letter is religious—not one is secular. Scarcely an inquiry or suggestion respecting their private interests is to be found in the whole mass. Many an anxiety is expressed for the health and spiritual prosperity of his family, and many a calculation of dollars for the Tract Society is made; but not one for the replenishing of his purse, often nearly reduced to emptiness. His letters are full of affection for his wife and children, and of information, plans, hopes, and fears, respecting the Tract Society and other objects connected with the interests of religion; but, except the bare details of his journey, they contain nothing else. Of information, plans, hopes, and fears, respecting the pecuniary interests of himself and family, they are absolute emptiness. Yet the great part of this correspondence was carried on at times, when he was travelling in the service of the Tract Society, and when his income was barely sufficient for the support of his family. When he left Norfolk to take the Agency of the Tract Society, his income was six hundred dollars; and a school which his wife taught, with his occasional assistance, added about twelve hundred dollars. Instead of this, he stated to her that he expected, for the first years of his services, as Agent, to receive from two hundred to four hundred dollars, per annum, and to take a school in Philadelphia was neither designed nor attempted. Assuredly it was not; and any one who should read the letters to which I have referred, would be convinced that it was not for the *salary* of the Agency that he accepted the office.

To the preceding remarks there is one exception that I have noticed, if exception it deserves to be called. It is found in a letter written on the way to Utica, August 16, 1827. An allusion is here made to personal interest; but it is made in such a manner as evinces the caution and self-distrust with which he approached that subject:—"There is a time coming when, if I continue Agent of the Society, (as I presume I shall,) it will be necessary for me to remain almost constantly at home. The correspondence, &c., will be so much that I shall not be able to leave it and you long at a time. When that comes to pass, it will be in connection with such an increase of funds, that I shall have no need, on account of personal interest, to take journeys. Though I speak of personal interest as having something to do in stimulating my exertions, I don't know how much effect it has: I will leave you to judge, who know perhaps quite as well as I do."

To evince his indifference or superiority to the praise of men, one extract will suffice. It alludes to some praises that the Rev. A. W. Clopton had bestowed on him. I must premise that he had the greatest respect for Brother Clopton, and valued his judgment, honesty, piety, and zeal, very highly. The words are "Clopton's *puff superlative* will do us no good. None of us are doing what we might do for God's cause. All have occasion to be humbled on account of our short-comings, and confess ourselves to be unprofitable servants. I never felt my deficiencies as an Agent more than lately. He does not know how much others are doing, or he would not say so."

Mr. Davis left a text book of sixty-two pages, in which are regularly noted all the sermons that he preached during the last four and a half years of his ministry. The last sermon was preached at Haddonfield, N. J., July 4, 1830, from the words,—"But of Him are ye in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." I. Cor. i. 30. The insertion of this text filled up the last page of the book, except a small space in which he wrote the following lines, subscribing them with his name:—"I was baptized July 4, 1819, and have been a preacher ten years. Have preached eight hundred and thirty-eight times, which is eighty-three and eight-tenths sermons a year. Can only subscribe myself an

unprofitable servant, and beg for mercy to a sinner through the sufficient merit of Jesus."

Thus he filled up his book and his ministry precisely eleven years from the day of his Baptism. Thus he subscribes his name, and, casting himself upon the merits of his Redeemer, closed the account of his ministerial labours. Death, unseen, stood at his side, as he executed the deed. But he was prepared at any moment to meet the ghastly messenger, and had he seen his terrific form, he would probably have closed the account just as he did. A few weeks before his death, I was cast low upon a bed of sickness, from which I expected never to rise. He visited me with Brethren David Jones, Thomas Brown, and Joseph Cone, all able ministers of the New Testament, and among my most intimate friends, dearly beloved in the Lord. They all, I think, expected, as I did, that the time of our separation was near; but how little did any of us understand the inscrutable purposes of God. The time of separation was indeed near, for in a few short months all these brethren were taken to their rest. To the affectionate attentions of Brother Davis the restoration of my health was in a great measure attributable. As soon as I was able to exercise in a carriage, he not only devised means to procure that exercise for me, but with assiduous care accompanied me each day in the short excursions I was at first able to make. Afterwards, he projected a plan to take me with him on one of his tours in the service of the Tract Society, designing to give such attention to my slowly returning health, as would tend to re-establish it. His solicitude for my recovery resulted, not so much from personal attachment to me, as from love to the cause of Christ, in which he believed my life might be useful. The shock which I received from the sudden announcement of his death is never to be forgotten. I had not heard of his illness. He vanished from us, as Brother Brantly strikingly expressed it, like a winged dream.

Allow me to add a paragraph or two from the pen of the late Rev. James D. Knowles, who was Mr. Davis' fellow-student and room-mate at College. From my knowledge of both the writer and the subject, I am able to endorse the statements as worthy of perfect confidence.

"I may say, with entire truth, that the death of Mr. Davis is a loss to our denomination, and to the Christian world. While his feelings were liberal towards all men, and he cordially prayed that grace, mercy and peace might be multiplied to all who love our Lord Jesus Christ in sincerity, he felt a special concern for the welfare of our own churches. It was a desire for their benefit, which impelled him to exertion in the cause of Tracts. It was because he was convinced that our churches would be more generally interested in tracts, if there were a Society under our own control, that he advocated its cause, whilst, towards that noble institution, the American Tract Society, he felt the utmost cordiality. He collected, with great labour, the statistics of the denomination, and his annual table of Associations, published in the Tract Magazine, was the most accurate and complete account of our churches which has been published. Perhaps no young man among us was contributing more directly and powerfully to advance the interests of the Baptist denomination. His influence is not to be measured by the importance of the office which he filled, though that was a post of great usefulness. His office merely furnished a medium through which his energetic mind and his warm love to God and man were enabled to act on the Christian community. It was a kind of observatory from which he could look abroad on the wants and interests of the churches, and from which, with telegraphic rapidity, he could spread among them the kindling emanations of his and other minds. Though his immediate object was the distribution of tracts, yet there was no exclusiveness in his aims and efforts. He regarded the cause of the Saviour

as one, combining, indeed, many interests which may be advantageously separated, and pursued individually, with concentrated force; yet he viewed that cause like the rainbow, in which the several rays of light are blended, and the prism through which he, in his official character, contemplated it, only presented its colours to his eye, in a more beautiful and distinct relation to each other. Missions, Education, Sabbath Schools, the distribution of the Bible,—all modes of benevolent enterprise, held a place in his heart, and claimed a share in his efforts, while he was directly toiling in the great cause of Tracts.

"He never sunk into a mere Agent. In the pulpit he preached with the zeal of a Missionary, and the free-hearted affection of a Pastor. At a missionary meeting, he would plead for the heathen with an expression of thought and feeling which stretched beyond the comparatively little space in which he was labouring, to the wide limits of the great field,—the world. Those who attended the session of the Boston Association in 1829, will not soon forget the spirit-stirring eloquence with which he urged the necessity of efforts to increase the number and the qualifications of our ministers. It is worth mentioning here, as an illustration of the zeal and liberality of his heart, that, at the Association, when a subscription was commenced to aid the Massachusetts Baptist Education Society, he rose and offered his watch, as a contribution to the funds."

Very respectfully yours,

J. L. DAGG.

JAMES DAVIS KNOWLES.*

1820—1838.

James Davis Knowles, the second son of Edward and Amey (Peck) Knowles, was born in Providence, R. I., in July, 1798. His father was a respectable mechanic, and both his parents sustained an excellent character. It was the cherished purpose of his father to give this son a liberal education; but the prospect of a speedy departure from the world compelled him to relinquish this design, and led him to place his son, at the age of about twelve, as an apprentice in a printing office. Here he not only gained a thorough knowledge of the mechanical part of the business, but acquired an uncommon facility in the use of his pen. While he was yet quite a youth, he contributed many articles, both in prose and poetry, to the newspapers of the day, some of which were so much above his years as to be attributed to mature and highly cultivated minds. In July, 1819, at the age of twenty-one, he became a co-editor of the Rhode Island American, a popular and widely extended journal, and evinced, in this capacity, much more than a common measure of prudence and ability.

His mind was seriously directed to the subject of religion, when he was only eight years old; but it was not till after he had reached his majority, that he ventured to indulge the hope that he was reconciled to God. In March, 1820, he was admitted to the communion of the First Baptist Church in Providence, then under the pastoral care of the Rev. Dr. Gano;

* Providence Journal, 1838.—Christian Watchman, 1838.—MS. from Mrs. Knowles.

and, in the autumn following, having determined to devote himself to the ministry, he received license from that church to preach the Gospel. Shortly after this, he went to Philadelphia, and entered the Theological Seminary, in which the Rev. Dr. Staughton and the Rev. Irah Chase were Professors. In January, 1822, that Seminary was removed to College Hill, near Washington City, and united with the Columbian College, of which Dr. Staughton was President, and Mr. Chase a Professor. Mr. Knowles proceeded thither, and was admitted a member of the Sophomore class. During his connection with that Institution, he not only maintained a high standing as a scholar, but edited the Columbian Star, a weekly religious paper, with an ability that did honour to the periodical literature of the country. In December, 1824, he was graduated with the highest honours of his class; and was immediately appointed one of the Tutors of the College. He accepted the office, and discharged its duties, while he continued in it, with marked fidelity. In the autumn of the following year, he received a unanimous call to become the Pastor of the Second Baptist Church in Boston, then vacant by the death of the Rev. Dr. Baldwin. He accepted the call, and was ordained Pastor of the church, December 28, 1825. Here he continued during a period of seven years, discharging the duties of his office with great acceptance, and disappointing the fears of some who imagined that, considering his youth and comparative inexperience, it was a hazardous experiment for him to follow so distinguished a man as his predecessor. In 1832, his health had become so much impaired, in consequence of his various and arduous labours, that he resigned his charge, and accepted the Professorship of Pastoral Duties and Sacred Rhetoric in the Newton Theological Institution, to which he had been previously appointed. In consequence of the relief which this change brought to him, his health soon began to recruit; and, for a considerable time before his death, his wonted vigour was fully restored to him. In addition to the duties of his Professorship, he was, for more than two years, the editor of the Christian Review, a highly respectable Quarterly of the Baptist denomination, and he conducted it with a degree of energy and good judgment that drew forth very general commendation.

The following account of his last illness and death has been kindly furnished me by Mrs. Knowles:—

"Early on Friday, May 4, 1838, just after his return from a short visit to New York, Mr. Knowles left Providence, and spent most of the day in Boston, on business connected with the Christian Review, reaching his home towards evening, in apparent health and spirits, though he complained somewhat of fatigue and unusual chilliness. The following day, he spoke of a pain in his eyes, which rendered it difficult for him to attend to his accustomed duties, though he went out and transacted business in the neighbourhood. On Sunday, being too unwell to attend public worship, or read with comfort, he remained quietly on the sofa, without the least apprehension of illness beyond a temporary affection of the stomach, which was frequently induced by travelling. Towards evening, oppression and nausea increased, and early on Monday his physician was in attendance, who soon pronounced the disease Varioloid, but the symptoms favourable. Soon after the Doctor left him, he took his pen for the last time, and

addressed a note to the Publishers of the Review. Towards evening the Doctor called again, and found him sitting up and apparently comfortable. On Tuesday, the symptoms were more unfavourable—the swelling incident to the disease had commenced, and the eruption assumed a livid appearance. In the afternoon, with some expression of regret that he should probably be laid aside from his duties "a week or ten days," at the juncture when the term of the Institution was about to commence and the Review was in press, he dictated a note to Dr. Stow for assistance in regard to the proof-sheets. Thus were his latest thoughts given to the "beloved Institution," as he then expressed it, and to the kindred labours which he hoped might promote its interests. He had conversed but little during his illness, on account of the uncomfortable state of his mouth and tongue, but he now became unusually cheerful, and in the same note the writer expressed the hope that the crisis of the disease was past, and he would now be able to resume his duties.

"On Wednesday, May 9, he suffered from violent pain, the precursor probably of mortification, and which he had experienced at intervals the previous day. The Doctor saw him towards noon, and, on leaving him, remarked to him that he would probably be very sick, and might wish additional advice, but he cheerfully declined the proposal, and requested him to call again. Soon after this, he became more restless, and, in the temporary absence of his attendant, left his bed without assistance; but the effort was too much for his failing strength. Complaining of great coldness, he was persuaded to lie down again, and it was then that his friends first perceived the powers of his mind to falter. His thoughts, for a moment, seemed to revert to those topics of general interest which would naturally recur to the mind of one who had long been a public journalist. But, partially recovering, he became somewhat conscious of his critical state, immediately adding,—'but the Lord is gracious and merciful'—'the Lord lift up the light of his countenance.' Entire unconsciousness then ensued, when he could neither reply, or give sign of recognition, in which state he continued till about three o'clock in the afternoon, when he gently expired. A few hours after his decease, his physician returned, bringing with him a medical gentleman from Boston, eminent for his skill in the disease, and, after a few moments of consultation in the chamber of death, it was pronounced to be the Confluent Small Pox, of the worst type. In the sad retrospect of the closing scenes of his life, there was a circumstance, which, though simple in itself, formed, in connection with subsequent events, a somewhat striking coincidence.

"The day before he left home for his last fatal journey, while passing through the grounds to attend public worship, he observed the springing vegetation, and, with lifted hand, repeated, with earnest emphasis, these lines of Beattie:—

> "Shall I be left forgotten in the dust,
> "When Fate relenting lets the flower revive?
> "Shall Nature's voice, to man alone unjust,
> "Bid him, though doom'd to perish, hope to live?"

"The incident probably would never have been recalled, had not the troubled spirit sought relief in the glorious doctrine that this 'corruptible will put on incorruption, and this mortal will put on immortality.'"

The following is a list of Mr. Knowles' publications:—Perils and Safeguards of American Liberty: Address pronounced on the Fourth of July, at the Second Baptist Meeting House in Boston, at the Religious Celebration of the Anniversary of American Independence, by the Baptist Churches and Societies in Boston, 1828. Memoirs of Mrs. Ann H. Judson, late Missionary to Burmah, 1829. Spirituous Liquors Pernicious and Useless: A Fast Sermon delivered at Boston, 1829. Importance of Theological Institutions: Address before the Newton Theological Institution, 1832. Memoir of Roger Williams, the Founder of the State of Rhode Island, 1834.

Mr. Knowles was married on the 11th of January, 1826, to Susan Eliza, daughter of Joshua H. Langley, Esq., of Providence. They had four children,—two sons and two daughters, all of whom, with their mother, still (1858) survive.

FROM THE REV. BARON STOW, D. D.

Boston, April 14, 1853.

Rev. and dear Sir: You could not have requested of me a more agreeable service than to give you, in the most familiar form, such facts and impressions as my memory may retain with respect to my esteemed and lamented brother, the Rev. James D. Knowles. While many things have faded from my recollection, his personal appearance, his many virtues, his manner of life, his uttered opinions, and a thousand incidents, extending in a line almost continuous through a period of nearly sixteen years, remain in all their original distinctness and vividness. No one could know him, as I did, and fail to respect him, or ever forget him.

I saw him first on the Sabbath, July 7, 1822, at the Columbian College, in the District of Columbia, when he was a member of the Sophomore Class. I had arrived late on Saturday evening, and had seen none of the officers or students until I entered the Chapel in the morning for public worship. My attention was at once drawn to a young man, who occupied what seemed to be a particular seat near the preacher's desk. He was a little better dressed than the other students, a little neater in his whole appearance, and more dignified in his whole aspect. His complexion was light, his face regular, fair and apparently beardless as a woman's; his eye mild and expressive of gentleness. He was too young to be a Professor—he might be a Tutor. When the preacher,—a theological student, by the name of Creath, from Virginia, had read the first hymn, he passed the book to this fair-haired young man at his left, who arose and read two lines, and the audience sang them; then he read two more which were sung, and so through the hymn. This was the first time I had witnessed the process of "giving out the lines." I inquired of one who sat next to me for the name of "that good looking young man." "That is Mr. Knowles, the Editor of the Columbian Star." His figure was good, but a little divergence from the perpendicular, not forward or laterally, but backward, gave him that peculiar air which hundreds have interpreted as the effect of pride. His attitude, his intonations, a slight motion of his right hand as he read, and a certain configuration of the muscles about his mouth, produced upon my own mind the impression that he was not very dependant upon others for a good opinion of himself. I was not repelled; but I felt that, as he was probably my superior, so he would be very likely to keep good the difference. In a word, I regarded him as one who could not be very closely approached, and who would never make large demands upon the sympathy of others.

After service, I was introduced to Mr. K. as "a young brother from New Hampshire." He met me courteously, rather kindly, yet with something that seemed to say,—"I *can* condescend; it is a Christian duty." As he left the Chapel, he said, "I shall be glad to see you at my room, No. 30, and introduce you to my chum. You are from New England; so am I—we shall soon get acquainted." If, in some respects, my first impression was confirmed, in others, it was softened. Within twenty-four hours, I found that he was greatly respected in College, and had the entire confidence of the Faculty. Though he devoted a portion of his time to the editing of a weekly religious paper, yet he was the first scholar in his class. At every recitation he was the most thoroughly prepared. Without any apparent preference for a particular branch of study, he was good in all, and maintained, throughout, that equipoise of attainment, which is productive of harmonious development and discipline. If he excelled in any department, it was in Belles Lettres. From early life, he had read extensively the best authors in English and French literature, by which his mind had become enriched with language, his taste highly perfected, and his style formed after the worthiest models. While an operative in a printing office, he wrote much that attracted public attention, and, when associated with the late Professor Goddard, of Providence, in the conduct of the Rhode Island American, his articles, both in prose, and in poetry, were regarded with peculiar favour. His early training, therefore, gave him, while in College, a position which no other was able to reach.

Immediately after the Sabbath to which I have referred, a long vacation commenced. Mr. Knowles went home with his room-mate, the late Rev. Noah Davis, to pass a few weeks on the Eastern shore of Maryland; but returning to Washington before the opening of the term, we met almost daily at the Star office, and our acquaintance soon ripened into friendship. He made no professions of attachment; but I never had occasion to question its sincerity. I was not his confidant; I doubt whether he ever had more than one; but I always understood that his reserve in all personal matters was the result of constitutional temperament, rather than of design.

Subsequently, as Mr. Davis had left College, Mr. Knowles proposed to me to become his room-mate, and from that time until he graduated we occupied No. 30. His room was the neatest in the edifice. Every thing there was orderly and quiet. He was not on familiar terms with many of the students, and his room was never the resort of any whose society a good man might not covet. His cast of mind, and his general temperament, were different from my own; but we lived together, not only without collision, but with uninterrupted harmony. We had fixed hours for rising and retiring, for study, for general reading, for recreation, for conversation, for devotion. On Sabbath evenings we ordinarily went together to Georgetown, to hear the Rev. Charles P. McIlvaine, now Bishop of Ohio, whose eloquent, evangelical discourses were refreshment for the soul.

During this period of our special intimacy, while my respect for his worth constantly increased, I suffered occasionally from his apparent inability to sympathize with me in my spiritual conflicts and trials. He seemed to have had no experience in that department. His disposition was remarkably equable and uniform. I never perceived any *up* or *down* in the movement of his soul. He was ever just about *so* happy, taking cheerful views of Divine Providence, and expressing no doubts as to the validity of his hope of eternal life. The atmosphere that surrounded him was always temperate. He seldom made reference to his own feelings. Of his religious experience I knew nothing, and I made few allusions to my own; for I suspected that he could not sympathize with it. Yet I saw that he loved the Bible, the Sabbath, and prayer. Not a hair's-breadth did I ever see him deviate from the severest

morality. It seemed natural to him to be perfectly just in both speech and action. I was satisfied that he had the elements of true spirituality; but they lay deep in his nature, and I often regretted that they were not allowed to rise to the surface, and give a savour to his conversation. His lack of transparency was a negative fact, resulting not from art, but from his constitution. He was sufficiently social; but there was in all his intercourse with his friends an air of dignity, that kept them at a little distance, so that, while they admired him, none could pretend that they perfectly knew him. He doubtless had evils in his nature, but they were not visible. I never met with the individual in whose purity of mind and regard for the exactly true and right I had greater confidence. I never saw in him the slightest breach of propriety,—not an impure word or allusion did I ever hear from his lips. He loathed every thing of the kind, and firmly discountenanced it in others. All meanness he despised; true manliness he admired and commended.

After his graduation, and his appointment to the office of Tutor, I removed to another room; but our intimacy, though externally modified, underwent no real change. His position rendered a seeming reserve necessary; but his heart remained in the same place.

When he became the Pastor of a church, he entered upon duties for which he had endeavoured to prepare himself, and of whose importance he had very elevated conceptions. In this relation, he laboured severely and successfully. He was often misapprehended; for to those who knew him not, he *appeared* to be the subject of large self-esteem, and was therefore thought to be proud and haughty. But I have never seen the individual whose opportunities for knowing him were favourable, who denied that acquaintance had increased the estimate of his worthiness. He made no enemies; many loved him; all respected him as a man of purity, probity, intelligence, and judiciousness.

Mr. Knowles excelled as a writer. As a public speaker, he was more than fair; but his pen was more the instrument of power than his voice. He was accurate without being precise; elegant without being ornate; combining a chaste simplicity with sufficiency of strength. His style was Ionic in its properties, rather than Doric or Corinthian.

In character he was distinguished not for any one peculiar trait, but for a happy combination of many excellences. A more perfectly balanced mind is seldom found. Had he possessed more of those protuberances of character which attract attention and awaken wonder, his memoir might have been written and published. But his completeness as a whole, and the sweet blending of his qualities in beautiful proportion, rendered it impossible for the biographer to make a book, such as the highly stimulated taste of the age demands. Monuments of his labour as an author will long survive to testify to his merit; and in the memories of all who knew him well, his unsullied virtues will remain forever enshrined.

With true esteem, I am yours,

BARON STOW.

JOHN EQUALITY WESTON.*

1822—1831.

JOHN EQUALITY† WESTON, a son of John and Sarah (Boutelle) Weston, was born in Amherst, N. H., on the 13th of October, 1796. His parents, shortly after his birth, removed to Reading, Mass., where his boyhood and early youth were passed in attending school and labouring on a small farm which his father had inherited. His ancestors, for several generations, are known to have been exemplary professors of religion, and his parents were both members of the Congregational Church in Reading, under the pastoral care of the Rev. Peter Sanborn. He was early trained to habits of obedience, industry, economy, and the strict observance of the Sabbath. His mother died when he was about twelve years old; and, in about a year afterwards, his father gave him another mother, who was equally careful and tender in conducting his education with the one he had lost. At about the age of sixteen, he became, hopefully, a subject of renewing grace, and showed himself at once disposed to a life of great Christian activity.

A year or two after this, he left home, and went to live in Boston, where he was apprenticed to learn the printer's trade. After having served his apprenticeship, he worked at the trade several years, and, in 1819, in connection with a Mr. True, started the first Baptist newspaper in America,—the "Christian Watchman." Some time previous to this, he had become acquainted with some excellent people in Boston, who were Baptists; and, though he had been educated in the Congregational Church, he came to adopt the Baptist views, and was admitted a member of the church under the pastoral care of the Rev. Dr. Sharp.

He now became impressed with the idea that it was his duty to devote himself to the Gospel ministry. He, accordingly, commenced a course of study under Dr. Bolles, of Salem, and, in 1822, entered the Columbian College, at Washington, D. C.; but he was interrupted in his studies by the failure of his health. He was licensed to preach, as appears by a certificate from Dr. Sharp, as early as 1822. After closing prematurely his college course, he spent two years as a theological student at Andover, and one year at Newton, being a member of the first class that entered the Newton Institution. In 1827, he was ordained Pastor of the Baptist Church in East Cambridge, and continued in this relation till his death.

On the morning of Saturday, July 2, 1831, Mr. Weston left Lynn, in company with his brother-in-law, Deacon J. Batcheller, for Nashua, N. H., where he was engaged to preach the next day. While passing through the town of Wilmington, they stopped at a pond, on the road, to water their horse. A short distance from the edge of the pond, there was a steep declivity, of some thirty feet. Being unacquainted with the place, they

* Christian Watchman, 1831.—MSS. from his family.

† Mr. Weston's father was a combination of the Puritan and Democrat, and so named all his children either religiously or politically. This son had originally only the name *Equality*; but, when he became of age, he took the additional name, *John*.

drove in too far. As they turned to come out, the carriage began to sink, and Mr. Weston immediately left it, and was followed by Mr. Batcheller. "Can you swim?"—said Mr. B.; "I cannot," replied Mr. W., and at the same moment began to sink, without apparently making any effort to save himself. Mr. B. caught him by the collar, and endeavoured to swim with him to the shore, but, finding that he made no progress, and that he was actually sinking with him, he relinquished his hold, and strove for his own preservation. On reaching the shore, he stripped off his clothing, and returned in search of his brother; but alas! he had sunk beyond his reach. In the course of thirty or forty minutes the body was recovered, but life had become extinct. The remains were conveyed to Lynn for burial, and a Funeral Sermon was preached by the Rev. Dr. Sharp, of Boston.

Mr. Weston was married, in 1819, to Hetty Batcheller, of Lynn, by whom he had five children,—four sons and one daughter. One son, (*Francis Wayland,*) after graduating at Brown University in 1847, and spending two years at the University of Halle, died just as manhood was opening to him its fairest prospects. Another son (*Henry Griggs*) was graduated at Brown University in 1840, and is now (1859) Pastor of a Baptist church in Peoria, Ill. Mrs. Weston died at the house of this son, in Peoria, in May, 1856.

FROM THE REV. RUFUS BABCOCK, D. D.

PATERSON, N. J., November 18, 1858.

My dear Sir: My earliest recollections of the late Rev. John E. Weston, are connected with his commencing the publication of the Christian Watchman, in company with another young man,—Mr. True. This was the first experiment ever made of publishing a Baptist Weekly newspaper; and, although it was a very small sheet, the enterprise awakened much sympathy and interest for the young men who had assumed such a responsibility. This was nearly forty years since, and Mr. Weston must then have been very young. Within a year or two, their printing establishment was burnt, occasioning them some loss, and much inconvenience. This stimulated me (being then a student in College) to make a vigorous effort to increase their list of subscribers. And when I went to Boston in 1820 or '21, I met the good brother for the first time, and heard him express, in his quiet way, the gratitude he felt for such assistance.

We next met in 1822 or '23 at the Columbian College, where he then entered the preparatory department with a view to fit himself as soon as possible for entering the Theological Seminary; for he had already been licensed to preach, as was then common in Baptist Churches, especially when the candidate commenced his studies in mature years. I very distinctly recollect the sermon I first heard him preach—it was in the First Baptist Church in Washington, a few weeks after he entered the College. The text was, "There remaineth therefore a rest for the people of God;" and the first sentences, which he uttered in his usual solemn, impressive manner, are still fresh in my memory.

He did not recite to me in any of his studies; but in my official rounds I visited him in his room—not distant from my own—quite frequently. There I began to learn the great worth and excellence of that most unassuming man. I think he was even then married, and had left his family behind him in New England, while he came to spend a year or two at Washington. Thus early did he evince his cheerful self-denial in the service of Christ. To follow Jesus

in all his imitable excellences seemed then and ever his high and steadfast aim. He was very studious and entirely successful in his intellectual efforts. Without apparently one thought of display or one aspiration for brilliancy, he was all the time making good progress in sound learning.

I left him in the College at the end of the summer session of 1823. When I went to New England three years later, I found him a student in Newton Theological Institution; and the following autumn, (October, 1827, I think,) it was my privilege to be present at his ordination, as Pastor of the Baptist Church in East Cambridge, Mass. They were a small band recently constituted, and had but just erected for themselves a place of worship.

Henceforth we were neighbouring young pastors, often meeting and fully sympathizing with each other. I regarded him then as a model pastor—so devoted to the welfare of his little flock, so conscientious and devout and earnest, and yet so oblivious of his own temporal ease, so insensible apparently of his own rare excellence, so modest and quiet, and disposed even to look for the lowest seat.

Though a very studious and growing man, yet, as his health was not very vigorous, and he was both constitutionally and from principle and habit one of the most unobtrusive of men, he was far from being duly appreciated. It used to be remarked that if he and his excellent neighbour D.—the latter as bold as the former was retiring—could interchange some of their peculiarities, both would be improved. To those most intimate with him his earnest piety,—his rapidly increasing conformity to Christ, exhibiting itself especially in his work as a Christian Minister, appeared, perhaps, his most prominent characteristic. In reference to this period of his life, his son, the Rev. Henry G. Weston, of Peoria, Ill., writes thus:—

"The great impression made on me by my father was that he was a man of God. Every remembrance of him is one of piety. It was a common thing for me, if I went round the corner of the house where his study was situated, to hear him engaged in prayer. The Rev. Mr. Jacobs,* of Cambridge, in a sermon preached the next Sabbath after my father's death, remarked that he was the most like Enoch of any man he ever knew. Of his preaching I retain no distinct impression. He died when I was in my eleventh year; and so powerful was his parental influence that, though he said comparatively little to me, I have never been able to recollect an instance in which I knowingly disobeyed him."

It is not half as strange as it is lamentable that a young, ambitious Society, brought into sharp competition with other neighbouring churches struggling for pre-eminence, should think, and some of the less considerate should say,—"We need a more brilliant man,—one that will be more attractive to the multitude." Yet they could not but acknowledge how holy, unblamable, affectionate, faithful, even able and successful too, had been his ministry among them. One of the converts whom he baptized and welcomed to the fellowship

* Bela Jacobs was born in 1786, in the town of Dighton, Mass. At the age of seventeen he was converted, and was baptized in Somerset, by the Rev. Joshua Bradley, then Pastor of a Church in Newport. In 1807, he commenced study with the Rev. Mr. Williams, in Wrentham, and continued with him a little more than a year. He was ordained to the work of the ministry in Somerset, July 5, 1809. Here he remained between two and three years, when he removed to Pawtuxet, where he laboured for seven years. In 1818, he became Pastor of the Baptist Church at Cambridge, Mass. In this place, for fifteen years, his Pastorate was most prosperous and pleasant. The two years succeeding his resignation at Cambridge he spent as Secretary of the Western Education Society. In August, 1835, he became Pastor of the Baptist Church in East Cambridge. He served them but a few months before his Master called him home. On Sabbath morning, May 22, 1836, he rode to church as usual with his wife. He had just driven up to the steps of the church, when the bell, having been set, again struck, which so frightened the horse, that he sprang forward and ran furiously, bringing the chaise in contact with the corner of a building near the church. The head of Mr. Jacobs struck against the building, which produced a fracture of the skull, and he survived only about one hour.

of the East Cambridge Church, was the Rev. Dr. Binney, so distinguished as a Missionary among the Karens. But neither his judgment nor his feelings would permit him to retain his charge against the wishes of any considerable number of his people, and, therefore, within less than four years from his settlement, he resigned it. With such a sweet, humble, self-renouncing spirit did he take this painful step, that it only served to endear him the more to those whom he was leaving. Even those who had desired a change seemed half convinced of their mistake.

Shortly after he resigned his charge, the Baptist Churches in Salem held unitedly a series of religious services, occupying four consecutive days and nights. Neighbouring ministers were all invited, and a large part of them accepted the invitation. Among them was our excellent and much loved Weston. The morning of the last of those solemn days had come, and, instead of the usual sermon, the time was occupied by a free conference. Several had spoken—some had acknowledged with deep humiliation their grievous backslidings—others, particularly some young men from Boston, had appealed, in all the fervour of their first love to the Saviour, to their young friends, to avail themselves at once of the free salvation. The tall form of Weston at length arose. I wished him to occupy my pulpit, but he preferred to stand on the platform below it, and for some fifteen minutes he poured out his heart in words of such pathos and power as I scarcely ever heard from human lips. He evidently sought to concentrate all which had been so well and powerfully said before; and, turning the united rays in focal intensity on the minds and hearts around him, it really seemed as though nothing could withstand the appeal. The venerable Dr. Sharp, in a discourse which had preceded, had spoken of a lovely daughter, deaf and dumb, who, in that revival,—perhaps the very day before,—had replied to her father's earnest inquiry whether she did not love the Saviour, by exhibiting the end of her little finger,—a sign which she accompanied with tears,—as an indication that she hoped that she loved him a little. Brother Weston referred to this most affecting case; and then, in an indescribable tone of earnestness and solemnity, said,—"Oh how many of you cannot, dare not, with your enhanced privileges, say that you love the Saviour even a little! How then will that dumb child condemn you in the judgment!" I thought then, and have ever since felt assured, that he made that appeal with eternity full in view, and under a measure of the Spirit's influence, which, alas, is very rarely experienced. This proved to be his last message; for at the very same hour the next morning he was drowned. The mournful tidings reached me the following day (Sabbath) at noon; and, as I stood up, in the very place where the solemn tones of his last message seemed still to vibrate on our ears, to announce the startling fact that he was no more on earth,—that he had been summoned by that Saviour whom he loved and served so well to render up his final account,—to make report about how he had warned and entreated us, all our hearts were greatly moved. It was an occasion never to be forgotten. Some, I trust, will thank him in eternity for that last most faithful and impressive message.

Mr. Weston was of dark complexion, with black hair and eyes, very tall, but attenuated and stooping. His voice was deep and mellow rather than musical. His whole bearing on the Sabbath and through the week, in the pulpit, in the family, and in the street, was indicative of the deep and almost crushing sense he had of the responsibility of his office. In these respects I can truly say that I have never known his superior. His fervent piety still diffuses its delicious fragrance in every circle in which he was known.

Yours truly,

RUFUS BABCOCK.

JOHN S. WILLSON.*

1822—1836.

John S. Willson was born in Franklin County, Ky., on the 13th of July, 1795. While he was yet an infant, his parents moved into Adair County, and settled near the town of Columbia. His excellent Christian mother guarded him with great care against temptation during his childhood and early youth; and the influence of her instructions and example, though subsequently for a time counteracted and interrupted, had undoubtedly much to do in ultimately determining his character. When he had arrived at the age of fifteen, his propensities to evil began to develope themselves in great strength, and though, at first, they had to maintain a severe conflict with a wakeful conscience, and the recollections of his mother's counsels and prayers, yet the former gradually gained the victory, and every thing seemed to indicate that the stripling had set out on a course of confirmed irreligion. During two sad years of wandering, the eye and the heart of his mother were never withdrawn from him; nor did she at any time altogether despair of his recovery to the paths of virtue. At length, she was permitted to see this strongest desire of her heart accomplished. As John was hearing a pungent sermon from the Rev. Isaac Hodgen, he became suddenly aroused to a conviction of his guilt and danger, and began to seek with great earnestness the salvation of his soul. After a short time, he was brought to rest in the gracious promises of the Gospel, and was baptized into the fellowship of the Gilead Church, by its Pastor, under whose faithful preaching he had been awakened. This occurred when he was in his eighteenth year.

Mr. Willson, when in his twenty-third year, was married to Martha Waggener,—a young lady whose views and feelings were eminently congenial with his own, and who proved herself worthy to share the trials and responsibilities of his future life.

For the first four years after Mr. Willson's conversion, he seems to have had an almost uninterrupted course of Christian enjoyment; but there is no evidence that, during the ten years immediately succeeding that period, he had any idea of entering the ministry. In 1822, at the age of twenty-seven, he was evidently baptized afresh with the spirit of the Gospel, and so far overcame his constitutional diffidence as to offer a word of exhortation in the prayer-meeting and conference. The Church, being deeply impressed, as well by the ability as the zeal which he manifested, proposed to him to enter the ministry, and actually gave him a license to preach. His first efforts in the pulpit commanded great attention, and were blessed to the awakening of sinners, and the quickening and edifying of the church.

After preaching some time as a licentiate, he was ordained to the work of the ministry, and accepted a call to become the Pastor of Lebanon Church, Todd County, Ky. Here a revival soon commenced under his ministry, which brought members into the church, while it increased, not a little, its spirituality and efficiency.

* Christian Repository, 1856.

In 1833, while Mr. Willson was acting as an Agent for the Bible Society, he became acquainted with the brethren of the Church in Louisville; and they were so much struck with his simplicity, earnestness, and ability to be useful, that they unanimously invited him to become their Pastor. He accepted, and soon moved to his new field of labour. Here he showed himself ready to spend and be spent in his Master's service. The Church flourished greatly under his ministrations, and the more he became known, the more were his talents, piety, and ministerial fidelity appreciated.

Mr. Willson's labours, during the whole period of his ministry, took a wide range, and many churches and neighbourhoods, beside those with which he was more immediately connected, shared his faithful services. In Elkton, in the Bethel and Union Churches, in Christian County, not less than three hundred are supposed to have made a profession of religion in connection with his labours. In Western and Central Kentucky it is said that traces of his ministry are still distinctly perceptible. In May and June, 1835, he had a principal agency in conducting a meeting of fifteen days' continuance at Shelbyville, in connection with which a revival of great power took place, which spread to several other places in the region, and is supposed to have resulted in the conversion of not less than twelve hundred persons.

In August, 1836, Mr. Willson left Louisville, to spend a little time in relaxation; but such was his zeal in the service of his Master, that he found it difficult to intermit his labours even for a brief period. At Elizabethtown he was extremely feeble, but he kept preaching with undiminished fervour. At length he commenced his homeward journey, but quickly found that his strength was hardly adequate to the prosecution of it. After stopping a short time at Shepherdsville, however, where it became apparent that death had marked him as his victim, he proceeded slowly on his way, and at length reached his much loved home. His mother, who, he had supposed, would be there to welcome him, was there indeed, but was lying in her grave-clothes. But he met the disappointment with cheerful resignation; and the same spirit he evinced in respect to his own sufferings and prospects. His family physician urged him to try yet one more prescription; but, shaking his head, he whispered,—"The Lord calls me home—no remedy will avail." Said the physician, who was not a religious man,—"Mr. Willson, I have prayed from my soul to God, to bless this medicine to your recovery, that God may make you yet the instrument of my soul's salvation." The dying man could not resist this suggestion—he opened his eyes and said,—"I'll take the medicine—to be useful I am willing to live and labour." But the process of dying went on, and, after a little while, he uttered the words,—"O Jesus, my Saviour, I know thou art mine," and expired. He died on the 28th of August, 1836, aged forty-one years.

From a biographical article in the fifth volume of the Christian Repository, written by the Rev. S. H. Ford, it would appear that Mr. Willson was eminently consistent and dignified in his deportment, had an expansive and generous spirit, and was remarkably free from the love of notoriety, as well as the least approach to affectation. His ruling passion evidently

was to live and labour in the service and for the honour of the Master to whom he had devoted himself. His ministry was an uncommonly effective one, and both his personal and official character commanded high respect wherever he was known.

THE GILLETTES.

PHILANDER DUNHAM GILLETTE. 1822–1845.
DANIEL HOLBROOK GILLETTE. 1834–1845.

FROM THE REV. A. D. GILLETTE, D. D.

NEW YORK, June 20, 1859.

My dear Sir: Your request for some account of my two lamented brothers, the Rev. Philander Dunham Gillette, and the Rev. Daniel Holbrook Gillette, I cheerfully comply with, believing, as I do, that they both possessed qualities of mind and heart, and rendered services to the Church of Christ, which justly entitle them to be held in enduring remembrance.

PHILANDER DUNHAM GILLETTE, the second child and eldest son of Dr. Fidelio Buckingham Gillette, and Tabitha Dunham, his wife, was born in Piscataway, N. J., on the 8th of January, 1793.* The family was of Huguenot extraction. His paternal grandmother was the daughter of Lt. Governor Buckingham, of Connecticut. His parents, within a few months after his birth, removed to Cambridge, Washington County, N. Y.

During his infancy and childhood, he was very feeble, insomuch that his parents had little hope that he would survive to mature age. Having spent some of his early years at a district school, he was transferred to an Academy; and, at seventeen, was elected teacher of the district school near his father's residence. Here he continued till the commencement of the war of 1812, when, under a patriotic and martial impulse, he joined a company of young men, formed in Cambridge, under command of one of his personal friends. On joining their regiment, the Colonel appointed him one of his staff, and placed him on horseback,—a position the most favourable to his health of any that could have been chosen. In this service he continued until the restoration of Peace.

* The family of *Gillette* has been distinguished in this country for its large number of ministers of different denominations. The great-grandfather of Philander D., was WILLIAM GILLETTE, a native of France, who, in his own country, was both a clergyman and physician. In consequence of his continuing to preach the Gospel, in spite of Papal prohibition, he was banished from his country, his property confiscated, and his life exposed to imminent danger. He came to America, and the first we hear concerning him is that he was married in Milford, Conn., on the 14th of November, 1722, to Elizabeth, daughter of Thomas Welch. He early commenced the practice of Medicine here, and, after acquiring sufficient knowledge of the language, resumed his labours as a Minister also. Tradition states that he preached occasionally at Milford, Saybrook, and on Long Island, and sometimes extended his visits to New York city, and Piscataway, in New Jersey. He died at Lyme, at the age of ninety-two. He was distinguished for his zeal, self-denial, and eccentricity.

ELISHA GILLETTE, the son of William, and the grandfather of Philander D., was born in Milford, Conn., August 17, 1733. After reaching mature years, he was licensed to preach the Gospel, and itinerated extensively in Connecticut, New York, including Long Island, and New Jersey, for many years. He was ordained in Piscataway in October, 1786. He established a Church at Oyster Pond, L. I., of which he had the pastoral charge for several years. He preached a Sermon at the Dedication of the Second Meeting House of the Presbyterian Congregation in Orient, in 1817, when he was eighty-four years of age. He died near Patchogue, L. I., in 1820. He was distinguished for earnest piety, and untiring devotion to his work.

Previous to his entering the army, he had commenced the study of Medicine under his father, and he resumed it on his return home. But, the climate not being favourable to his health, he went to Cumberland County, N. J., to reside with his mother's sister, and there prosecuted his classical studies under the Rev. Josiah Shepherd, by whom he was baptized into the Salem Baptist Church, at a yearly meeting, in June, 1818.

Having become convinced that it was his duty to preach the Gospel, he went to Philadelphia, and placed himself under the theological instruction of the Rev. Dr. Staughton. After completing his course of study, he was ordained Pastor of the Baptist Church in Warwick, Orange County, N.Y., on the 23d of June, 1822. The next year he was married to Harriet, daughter of the late Jeffrey Wisner, Esq., of that town.

In 1826, he took up his residence in Newtown, (now Elmira,) Chemung County, N. Y.; and there, and in that vicinity, spent more than twenty years. He was instrumental in founding the now flourishing Baptist Church in Elmira, and several others in the surrounding country. He laboured most of the time without pecuniary compensation, supporting his family from his own limited private resources.

The Third Church in Philadelphia were induced, at the suggestion of their dying Pastor, the Rev. W. E. Ashton, to give my brother, who had been a fellow-student of his, a call to become their Pastor; and he actually accepted it: but he found the confined air of the city so uncongenial, not only to his taste, but to his health, that, within about a year, he felt constrained to resign his charge, and seek for another country residence. He, accordingly, removed to Schenectady, N. Y., where he laboured, much to the satisfaction of the people, for about three years. Thence he removed to Union Village, and became the successor of the Rev. Edward Barber.

During all this time, the Valley of the Chemung River was far more attractive to him than any other field; and, after declining calls to several churches which were regarded as highly eligible, he returned to this scene of his early labours, where he passed a few more years of unwearied and faithful service, and died, in great peace, on the 28th of March, 1845.

My brother was an acceptable, earnest preacher, fervent in devotion, and always ready to spend and be spent in his Master's service. He had a rich vein of cheerful humour, which always secured for him a welcome at the social fireside of the early settlers in the interior of the country, where the greater part of his ministerial life was passed. But the Christian spirit prevailed, and made him prompt to avail himself of every opportunity to commend the religion of Jesus to all with whom he mingled. He was distinguished especially for sound judgment, and high executive ability. He was generally Moderator of the Councils he attended, and presided over the Chemung Association many years. He was eminently a lover and promoter of peace. The grateful influence of his ministry still lingers in many memories and hearts.

Daniel Holbrook Gillette, the tenth child and fifth son of Dr. Fidelio Buckingham and Tabitha Dunham Gillette, was born in Cambridge, N. Y., March 25, 1813. In his childhood, he evinced an uncommonly

amiable and gentle spirit, and withal some pretty decided tendencies towards the profession to which, in his maturer years, he devoted himself. At the age of seven, his father was suddenly taken from him by death; and, soon after, he was taken into the family of his eldest living sister, (Mrs. Tafft,) who, with her husband, watched over him with a solicitude and affection truly parental. Soon after he became connected with this family, they removed about fifty miles farther North, and settled at Dresden, amidst the enchanting scenery bordering upon Lake George.

In this place he spent several of his early years. But, as there were scarcely any advantages for education here, beyond those which were strictly domestic, he went, when he was in his twentieth year, to a school at the village of Hague, on the Western shore of the Lake. Here, on the 4th of December, 1832, he was baptized into the fellowship of the Church by the Rev. John Barker, in whose family he resided, and who had an important instrumentality in cherishing and maturing his early religious impressions.

From about this time, his purpose seems to have been formed to become a Minister of the Gospel. The summer of 1833 he spent in visiting his friends in his native region, and working part of the time on a farm, with a view to enable him to go to Elmira, the residence of his elder brother, Philander D., who had encouraged him to expect his aid in preparing for the ministry. He, accordingly, went thither in the fall, and, while pursuing his own studies under a gentleman of classical education, he gave lessons to a few scholars in the place, and occasionally in a female school which was taught under his brother's roof.

After living with his brother a short time, the Church called him to the "exercise of his gift," though, for some time, he preached only in private houses. In July, 1834, he made a visit to the town of Friendship, in Alleghany County, where he preached to very great acceptance, insomuch that a vigorous effort was made by the church (then destitute of a Pastor) to secure his permanent services; and, though he was half disposed to respond favourably to their application, yet, after taking time to deliberate and ask the advice of his friends, he concluded to go forward in his projected course of classical and theological study.

In due time, he directed his course to the Hamilton Institution, and was admitted a student there on the 15th of January, 1835. He prosecuted his studies with great vigour and success. During the last two years of his college course, he did something in the way of teaching, and preached and performed considerable pastoral labour for the neighbouring Church of Sherburne. In his vacation, commencing April, 1840, he accepted an invitation to labour a few weeks with the church in Rahway, N. J.; and, at the expiration of this time, received a call to become their Pastor. He accepted the call, with a mutual understanding, however, that he should return to the Institution, and complete the regular course. He, accordingly, returned, and graduated with high honour on the 10th of June.

Shortly after his graduation, he returned to Rahway, and, on the 29th of July, was regularly ordained to the work of the ministry, by a large and respectable Council convened for the purpose. The church of which he became Pastor was heavily oppressed by debt, and had hitherto depended,

in part, on the New Jersey State Convention for the means of defraying its necessary expenses. By his persevering industry, he succeeded in quickly placing them in circumstances to support themselves, and in partially liquidating the debt which had embarrassed them. Soon after going to Rahway, he consented to instruct a class in the Female Seminary there, in the Languages and Moral Philosophy, which occupied about three hours a day, three days in the week. This, in addition to his manifold other labours, was a draft upon his constitution that he could ill afford to endure.

In the autumn of this year, (1840,) he made a journey to Hamilton, and, during his absence, took a severe cold, which brought on fever and other symptoms of serious illness. He, however, returned to Rahway in a few days, and prematurely resumed his labours, the consequence of which was that he was obliged to take his bed, with at best a very dubious prospect of ever again enjoying perfect health, or even of prosecuting, to any great extent, the labours of the ministry. This affliction he felt the more deeply, as there was at that time a greatly increased attention to religion among his people, and both the demand and the encouragement for labour seemed specially great.

Having gradually recovered from this attack of illness, he resumed his labours with his accustomed alacrity. He was often called to preach on special occasions, and in other denominations than his own. On the Fourth of July, he delivered an Oration in the Presbyterian Church, in Rahway, which was received with high commendation. His congregation, in the mean time, had become devotedly attached to him, and there was nothing except his still imperfect health to throw a shade upon his prospect of long continued and constantly increasing usefulness.

In January, 1842, he became suddenly much more unwell, insomuch that it was with great difficulty that he was able to perform his ordinary duties; and he soon felt obliged to withdraw from them. After a confinement of several weeks, he journeyed South as far as Charlottesville, Va., and, about the same time, tendered the resignation of his charge at Rahway, from a full conviction that he should not be able any longer to discharge the duties of the place.

After this, (in May, 1842,) he accepted an invitation to visit the Church in Danbury, Conn.; and, after spending three weeks with them, received a unanimous call to become their Pastor. After considerable deliberation, on account of the state of his health, he accepted the call, and was in due time regularly introduced to the pastoral charge. But, after labouring there only three weeks, he was suddenly prostrated by a renewed attack of his disease, which convinced both him and the people that his labours among them were at an end. Shortly after, he resigned his charge, and returned to New Jersey, where he spent some time, chiefly in the family of his brother.

His health having become somewhat recruited, he left, in September following, for Charlottesville, Va.; the Baptist Church there, which was one of the most respectable churches in the South, having communicated to him their wish that he would come and settle among them. After the commencement of his labours there, his health for a while seemed rapidly to improve, and he was greatly encouraged by the manifest blessing which

attended his ministrations. His preaching attracted great attention from all classes, and large numbers were baptized by him into the fellowship of the church.

About the close of April, 1843, he made a journey to the North, and, on the 4th of the succeeding month, was married by his brother, the Rev. Walter B. Gillette, to Miss Mary Ann, daughter of Mr. George and Mrs. Mary Wells, then of Plainfield, N. J. After spending a few days in visiting his friends in New Jersey, and in Washington County, N. Y., his native region, they hastened to their home in Virginia, and were received by their friends with the warmest demonstrations of respect and affection. My brother now resumed his labours, but the state of his health was a standing admonition to him not to expect that they would be of long continuance. On the return of cool weather, his symptoms became decidedly more unfavourable, and his friends—even those who valued his services most—recommended strongly that he should pass the winter months in a still more Southern latitude. Accordingly, he and his wife were soon on their way to Mobile; and the Baptist church there being vacant, and hearing of his intention to visit that part of the country, applied to him, before he commenced his journey, to render them his services during the winter. He arrived at his place of destination after a fatiguing journey of about two weeks; and the mild climate operated so favourably upon his health, that he found himself able to supply the vacant pulpit without inconvenience. In the course of the winter he received an urgent invitation to visit Columbus, Miss., with a view to a settlement in that place; and, though he accepted the invitation so far as to make a journey thither, and spend a short time among the people, he preferred to make his permanent home in Mobile. Shortly after his return to Mobile, having intimated to the people there his intention to become their Pastor, he set out with his wife for the North, and, while she pursued her way directly to New Jersey, he turned aside to visit his flock at Charlottesville; for he had not yet formally resigned his charge, though the state of his health had forbidden the hope of his ever returning to them. He tendered his resignation, however, during this visit, and it was accepted with many expressions of regret and sympathy.

After a short visit at Charlottesville, he prosecuted his journey Northward, until he overtook his wife at the house of her father. In October following, (1844,) he was rendered peculiarly happy by the birth of a son. Towards the close of November, he, with his wife and child, embarked at New York for Mobile, and though they had a protracted and uncomfortable voyage, he endured it better than his friends had expected. After his arrival there, his strength rapidly declined, and it became apparent to himself as well as those around him that the time of his departure was at hand. He continued, however, to preach until two weeks before his death, when he prepared a sermon for the evening of the Lord's day, from the words,—"A man of sorrows and acquainted with grief." After commencing the devotional exercises, his strength suddenly failed, and he sunk in the pulpit; and, as he was borne from the church to his lodgings, he expressed the confident conviction that his work was done. He lingered in great peace till the 9th of February, 1845, and then passed triumph-

antly to mingle in higher scenes. An appropriate and touching Address was delivered at his Funeral, by the Rev. Dr. Rufus Babcock, of New York, who was at that time providentially on a visit at Mobile. The little child, *William Farish*, whom he had dedicated to God almost with his dying breath, followed his father to the final resting place, on the 12th of April following. An elegant marble monument has been placed, by his friends, beside the spot where his remains and those of his infant child repose.

The peculiar traits of this lamented brother have been so fully developed in the narrative of his life, which I have now given you, that it is scarcely necessary that I should add any thing, by way of attempting to illustrate his character. I may say, however, in a single word, that his intellectual, moral and Christian character bore an impress of refinement, dignity, and elevation, that rendered it singularly attractive as well as impressive. His heart was always alive to every interest of humanity, and his hand was always ready to dispense benefactions where it was in his power. His intellect was broad and far reaching, and it was as practical as it was comprehensive. His kindliness and gentleness of spirit, his generous enthusiasm, his devotion to his friends, and above all his higher devotion to the Master he served, combined to render him one of the most interesting of men. As a Preacher he was universally acceptable, and left a broad mark in every place in which he ministered. The blessing of God largely attested to his fidelity, and there are many, I doubt not, both on earth and in Heaven, by whom it will be held in everlasting remembrance.

Very faithfully yours,

A. D. GILLETTE.

CYRUS WHITMAN HODGES.*

1822—1851.

Cyrus Whitman Hodges, a son of Stephen and Mercy Hodges, was born in Leicester, Vt., on the 9th of July, 1802. In consequence of the death of his father, which occurred when he was six years old, he was unfortunately placed in a family in which there was no Christian instruction or religious influence of any kind. His first religious impressions he received at the age of thirteen, during a revival of religion in connection with the labours of the Rev. Mr. Perkins, in his native place. These impressions, however, quickly fled, in a great degree, before surrounding influences, and it was not long before he was as much at home with his profane and dissolute companions as ever; though there were still seasons in which reflections would force themselves upon him that made him uneasy. About this time, he was provided with a new home, where he was brought into a decidedly Christian atmosphere—it was in the family of a Mr. Kinney, of Salisbury, Vt. Here he was received and treated as a son and brother, and he never ceased, while he lived, to reciprocate the warm affection that was bestowed upon him. The influence of this Christian family

* Introduction to his Sermons.—MS. from Mrs. Hodges.

very soon began to discover itself in leading him not only to attend public worship regularly, but greatly to delight in it; insomuch that he would not readily admit any excuse for being absent. It was not, however, until July, 1821, that he was brought, after a protracted season of anxiety and distress, to indulge a hope in God's forgiving mercy. Shortly after this, he made a public profession of religion, uniting himself with the Congregational Church in Salisbury, Vt.

Mr. Hodges had had doubts on the subject of Baptism, from the time that he had first seriously reflected upon it; and those doubts at length were matured into a settled conviction that the peculiar views of the Baptists were in accordance with the teachings of God's word. He, accordingly, transferred his relation to the Baptist Church in Brandon, having been baptized by immersion by the Rev. Isaac Sawyer, a well known and greatly honoured Baptist clergyman in Vermont. Some time in 1822, he was licensed to preach by the Church in Brandon, and in the autumn of that year accepted an invitation to preach at Minerva for a twelvemonth. He commenced a course of study in preparation for the ministry, and prosecuted it for some time, partly under the Rev. Daniel O. Morton, and partly at the Academy at Shoreham; but so desirous was he of being actively engaged in the duties of his great vocation, that he abandoned the idea of any thing like a regular or extended course of study,—though this was subsequently an occasion to him of deep regret. He, however, diligently improved such opportunities as he had, in connection with his labours as a Minister, and thus his acquisitions, both in literature and theology, became highly respectable. He was ordained in Chester, Warren County, N. Y., in 1824, and remained there three years. Thence he removed to Arlington, Vt., where he laboured two years; thence to Shaftsbury, where he laboured four years; thence to Springfield, where he laboured four years; thence to Westport, N. Y., where he laboured six years and a half; thence to Bennington, Vt., where he laboured five years; and thence to Bristol, where he finished his course.

During the week preceding the first Sabbath in February, 1850, he became quite indisposed, and sent for a physician; but his prescription seemed only to aggravate the malady. He performed no public service after this, until the 10th of May, when, by a considerable effort, he was enabled to preach one short sermon. After that, he generally preached once on the Sabbath, and occasionally in the week, during the summer. His last sermon was preached in November following. He was confined to his bed during the last six weeks of his life, and his physical sufferings were very great, occasioned by extreme irritation of the stomach and the lungs. But his mind was in perfect peace. On the last day of his life, he was asked whether he would have some of his friends sent for, that he might see them again; but his reply was,—"No, let me fall asleep with my own little family;" and thus, on the 4th of April, 1851, he quietly and joyfully passed away.

Mr. Hodges was married, on the 25th of October, 1823, to Annis, daughter of Dudley and Esther Higley, of Chester, Warren County, N. Y. They had two children, both of them sons. Mrs. Hodges and her children still (1859) survive.

In 1850, Mr. Hodges published a small volume of Sermons, with an Introduction by the Rev. H. J. Parker,—which are creditable alike to his head and his heart.

FROM THE REV. SEWALL S. CUTTING, D. D.

ROCHESTER, June 13, 1859.

Reverend and dear Sir: I first met the Rev. Mr. Hodges at Brandon, Vt., in October, 1833, at the meeting of the Vermont Baptist State Convention. He was then Pastor of the Baptist Church in Shaftsbury,—one of the principal churches of the denomination in that State,—and in the Convention he was a man of mark. I think he preached one of the sermons;—certainly some production read by him on that occasion, taken with his general bearing and influence in the deliberations of the body, determined in my own mind an estimate of his talents and character, which my subsequent more intimate acquaintance scarcely changed. He became Pastor of the Church at Westport, N. Y., about 1836, after I was myself settled in the ministry in Massachusetts, but I was accustomed to meet him on my visits to my parents, which were nearly annual. I had, in this way, frequent opportunities to hear him preach, and to know the character and results of his pastoral labours.

I have been told that Mr. Hodges was of humble origin, and that his education preparatory to his entrance upon the sacred office was pursued with limited advantages, and amid great difficulties. I think no one, when I knew him, would have suspected any of these circumstances. His manners, modified by a certain winning modesty, which was natural to him, were those of a gentleman. His sermons, always written with care, were in structure logical and well arranged, and in style perspicuous and precise,—such as, without indicating high culture, would be supposed the worthy fruits of good academic and theological training. In this respect he has always seemed to me a somewhat remarkable man. The signs of a liberal education are such as an educated man can hardly mistake. Such a man might easily have been mistaken in listening to the Rev. Mr. Hodges.

While, however, the social and the intellectual character of Mr. Hodges always commanded respect, his chief claim to an affectionate remembrance in the church must rest upon his moral virtues. He was a true Christian Pastor. He believed heartily, entirely. He lived under a constant sense of responsibility, and laboured as one who expected to give an account of his stewardship. This sincerity, this thorough consecration to his work, was the true secret of his effective and useful ministry. The Westport Church had great prosperity during the period of his Pastorate. Emigration had then scarcely begun its depleting process, and death had as yet spared those excellent brethren who were the pillars of the church. Repeated revivals occurred, and large numbers were converted under his ministry. His general influence in the community was such as springs naturally from a life and labours so characterized. Never mingling in social strifes, never engaging in affairs extra-professional and doubtful, he aimed to purify the fountains of thought and feeling, by healing the maladies of souls, and promoting purity of individual life.

Mr. Hodges was of more than medium stature, and well formed, though a little inclined to stooping, especially in his later years. His manner in the pulpit was mild and persuasive, though characterized by wise and earnest fidelity. He used little gesticulation;—his words were made effective by no artificial means;—they reached the hearts of others because they came from the depths of his own. He experienced many and severe trials, but he bowed to his Father's will, and attained higher measures of sanctification. After

his removal from Westport, I think I met him but once. I have been told that the shadows of earthly sorrow came over him more darkly towards the close of his life, but without disturbing the serenity of his trust. So it pleased God to make him ready for Heaven. He died in the meridian of life, greatly lamented. He is worthy of a better tribute than it is in my power to offer to his memory.

Very truly yours,

SEWALL S. CUTTING.

PETER LUDLOW.*

1823—1837.

Peter Ludlow, a son of Peter and Elizabeth (Raynolds) Ludlow, was born in Enfield, Conn., August 8, 1797. His father's residence was in the city of New York, but his mother's parents lived at Enfield, and it was while she was on a visit there that his birth took place. His parents were both Presbyterians, and his father was for some time a Ruling Elder in the First Presbyterian Church in New York. As he early showed a fondness for books, his father determined to give him a liberal education, and, accordingly, having gone through the preparatory course, he became a member of Princeton College. Here he maintained a highly respectable standing, though, on account of a serious illness towards the close of his college course, he did not graduate with his class. On leaving College, he commenced the study of the Law, under the direction of Ogden Hoffman, one of the most distinguished lawyers of his day. Not only was he remarkably successful in his studies, but he manifested, in other ways, such intellectual superiority as gave promise of high professional distinction.

While he was thus assiduously engaged in the study of the Law, or, as one authority has it, after he had commenced the practice, his mind became suddenly and deeply impressed with the great subject of his soul's salvation. His pious parents did their utmost to lead him to the Saviour, that thus he might find rest; but his troubled spirit seemed to reject every intimation of mercy or of hope. Being naturally of a delicate physical frame, and having suffered much from diseases incident to childhood, and having withal a mind of great activity, which delighted in the most vigorous application, his friends were apprehensive that the loss of his reason, and perhaps of his life, would be the consequence of the anxious and despairing state of mind into which he was now brought. The best medical aid, as well as the most judicious Christian counsel, was put in requisition in his behalf, but it seemed as if it were all to no purpose—he shut himself up in his chamber,—the victim of unmitigated despair. At length, he so far yielded to the importunity of his anxious mother as to consent to leave his chamber for a brief walk by twilight, and, as he happened to be passing a church, where he saw that the people were assembling for worship, he

* MSS. from Mrs. Ludlow and the Rev. Dr. Jackson.

was himself induced to enter the building. The preacher was Dr. Staughton, of Philadelphia; and the discourse which he delivered found its way at once to the heart of that heavy laden sinner, and kindled there a gleam of hope. That night his mother, who had been accustomed to listen to the measured tread of despair in his chamber, heard the low notes of praise; and from that time he was a believing and rejoicing disciple.

Mr. Ludlow now felt impelled to abandon the profession towards which his studies and aspirations had hitherto been directed, and to devote himself to the Christian ministry. Accordingly, after having for some time pursued a course of theological study, in which he received aid from the lamented Summerfield, and, having previously connected himself with the Baptist Church, he received license to preach the Gospel, and became at once one of the most impressive and popular preachers of his denomination. On the 2d of September, 1823, he was ordained Pastor of the Second Baptist Church in Providence, R. I. On the 22d of November, 1824, he was married to a daughter of the Rev. Dr. Stephen Gano, of the same city.*

Mr. Ludlow's ministry at Providence was very brief; for in 1825 his health became so much impaired as to render it necessary that he should seek a milder climate, and he, accordingly, accepted a call from the Baptist Church in Georgetown, S. C. Here, also, however, the period of his sojourn was short; for he soon ruptured a blood vessel which occasioned an enduring weakness of the lungs, that rendered him incapable of continuous labour. After this, he preached in different parts of the country, sometimes in New York and sometimes in South Carolina, as his health would permit, until, having exercised his ministry for some twelve years,—his early developed disease having now reached a point which forbade any additional service,—he retired to his brother's residence in the city of New York, to die. His death took place on the 6th of May, 1837, at the age of nearly forty years. The Rev. (now Dr.) W. R. Williams pronounced a eulogy at his Funeral, exhibiting his strongly marked Christian character, his earnest and effective ministry, and the deep spiritual tone of his feelings during his last illness. His remains were deposited in the burial ground of the amity Street Church.

I have been assured by several persons who were fully competent to judge of the character of Mr. Ludlow's mind and ministry, that nothing but the feebleness of his health prevented his attaining the highest rank in his profession. With uncommon powers of eloquence and great intensity of religious feeling, he could sway his audience almost at pleasure. He has been known to utter the word "Eternity" in the pulpit with such awful impressiveness as well-nigh to overwhelm a whole congregation. He was small in stature, and not imposing in his general appearance, but he preached with such appropriateness, fervour, and power, that no one thought of noticing his bodily dimensions. The Rev. Dr. Jackson, of Newport, says concerning him,—"His talents were of a high order, and he was not less distinguished for his evangelical views than for his attractive and effective eloquence.

* Mrs. Ludlow's death has occurred since the commencement of the year 1859, and since this sketch was written.

GEORGE LEONARD.*

1824—1831.

George Leonard, a son of Eliakim and Mary (Williams) Leonard, was born in Raynham, Bristol County, Mass., on the 17th of August, 1802. From his very early childhood, he was distinguished for his love of books, and a uniform gentleness and propriety of conduct. He lost his father, who was an exemplary and devout Christian, when he was about five years old; but his mother, who sustained a similar character, was spared, not only to exert an important influence in his moral and religious education, but to mourn his early death. While he was yet quite a youth, he went to reside with an uncle in Taunton, where he was employed in labouring on a farm and in a brick yard. His work, however, so far overtasked his constitution that he returned to his mother's quite prostrated with debility; but the illness by which he was now taken from his labours, was the means of bringing him to serious reflection, and, ultimately, as he believed, to true repentance. And this seems to have been the starting point of his career towards the Christian ministry. After he was taken off from manual labour, and while he was yet an invalid, more or less of his time was devoted to study; and he had nearly mastered the Latin Grammar without an instructer. In the autumn of 1819, he began to study with a view to entering College, under his early friend and Pastor, the Rev. Silas Hall; and so rapid was his progress that by September, 1820, he was prepared to enter Brown University. He made a profession of religion in the spring of 1820, and became a member of the First Baptist Church in Middleborough, of which Mr. Hall was then Pastor. His religious character from the beginning was very decided, though his natural modesty and reserve not only prevented all ostentatious demonstrations, but kept him more in the shade than his Christian friends could have desired.

He passed through Brown University with an excellent reputation, and, at his graduation in 1824, acquitted himself in such a manner as to leave no doubt in the minds of any who listened to his performance, that, if his life were spared, he was destined to a career of honourable usefulness.

Having been previously approved by the church of which he was a member, as a candidate for the Christian ministry, he spent a few weeks immediately after his graduation, preaching with great acceptance to the Second Baptist Church in Taunton. He was very soon solicited to become a subordinate instructer in the Columbian College at Washington; and he consented to accept the place, only, however, on the condition that a considerable part of his time should be devoted to theological studies. After spending one year in this manner, much to his own advantage as well as the satisfaction of the Faculty with whom he was associated, on the opening of the Newton Theological Institution, he repaired thither, and was one of the first students matriculated in it. Both his intellectual and Christian developments were such, during his connection with both these Institutions, as to mark him as a young man of extraordinary promise.

* Dr. Babcock's Fun. Serm.

In the spring of 1826, he visited Salem, Mass., and, for four or five Sabbaths in succession, supplied the First and Second Baptist Churches, then worshipping together. He was soon apprized of the desire of the Second Church and Society, then recently organized, to secure his services as their Pastor. His characteristic modesty and self-distrust led him at first to shrink from assuming a charge involving so much responsibility, and he actually gave a negative answer to the call; but, upon its being repeated and urged, and withal endorsed by many of his judicious friends, he finally determined to accept it, and his ordination took place in August following.

On the 12th of July, 1827, Mr. Leonard was married to Abigail C., youngest daughter of the Rev. Ebenezer Nelson, and at that time a member of the First Baptist Church in Salem.

His connection with the Church in Salem continued somewhat more than two years and a half, and was characterized by great diligence and fidelity on his part, and great cordiality and satisfaction on theirs. The number of communicants was more than doubled during the first year, and there were considerable accessions to it afterwards. But before the close of 1828, his health had become so much impaired that he found himself inadequate to the duties of the place; and, accordingly, as the result of his own reflection, and without much consultation even with his friends, he resigned his pastoral charge early in the year 1829.

The measures which he took to regain his health proved successful. He now applied himself with great zeal to the study of the Scriptures, and his profiting was soon manifest to the congregations among whom he occasionally ministered. Though scarcely a Sabbath passed that he was not in some pulpit, yet he declined all invitations to a stated charge, until the summer of 1830, when he was induced to visit Portland, Me., with some view of being heard with reference to a settlement. He commenced his labours there on the 4th of July; and, after preaching four or five Sabbaths, both the Church and Society unanimously invited him to become their Pastor. After the delay of a month or two, he gave an affirmative answer to their call; and about the 1st of October removed his family to Portland, and entered upon his pastoral duties under circumstances that seemed highly auspicious. The congregation of which he took charge had previously been in a distracted state; but, through his influence, the utmost harmony was restored, the attendance at religious meetings was greatly increased, and a higher tone of Christian feeling began to pervade the church.

But the history of his ministry here reaches only through a few months. Great as was the amount of good which he seemed likely to accomplish, he had but just thrust the sickle into the harvest before death palsied his hand. On Sabbath evening, April 24. 1831, after marrying a couple, he went into the conference meeting, held by the members of his church, and resuming the subject on which he had been discoursing through the day, spoke for some time with extraordinary power and pathos. After one of the brethren had prayed, he rose yet again, and, if possible, with still greater energy and urgency, spoke to them of the glorious and dreadful future, and closed his remarks by solemnly warning them to prepare to meet their God. These were the last words that ever fell from his lips in public.

The labours of this Sabbath, putting in requisition to the utmost the physical, intellectual and spiritual man, were too heavy a tax for his already enfeebled constitution; and he sunk under it. Scarcely had he reached his dwelling when a copious bleeding ensued, together with extreme faintness, which seemed the harbinger of death. His case was at once pronounced very critical, and his medical attendant interdicted the visits of even his most intimate friends, believing that the only hope of his recovery lay in his having entire rest. After some weeks, when he seemed to have recruited a little, it was thought best that he should try the effect of a short journey; and, accordingly, about the 20th of June he left Portland, and travelled by the easiest conveyance, and very short stages, to Salem; hoping to be able to proceed to Raynham, the residence of his mother. After remaining several weeks at Salem, and trying every expedient that could be suggested for the improvement of his health, but evidently to little or no purpose, he resolved, as a last resort, to make an effort to reach Worcester. In this he succeeded; but he went there only to die. It became apparent very soon that he had but little longer to live; but he knew in whom he had believed, and there was nothing in the prospect of dying which he could not contemplate with composure and resignation. To his wife he said,—"Let that child, if spared to you, receive a Christian education—that is all I desire—and to Him in whom I have believed I can cheerfully commit both mother and child in hope." He lingered till the 11th of August, 1831, and then passed gently away, having just before triumphantly repeated those words of the Apostle,—"I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

Mr. Leonard was an earnest friend to all the great benevolent enterprises of the day. During his residence in Salem, he filled the office of Secretary of the Salem Bible Translation and Foreign Mission Society, and his Annual Reports displayed uncommon ability. In 1829, the Ministers' Meeting of Essex County solicited a Dissertation on "the Duty of Churches in reference to Temperance;" and he produced one which was considered as possessing extraordinary merit, and was published in the Christian Watchman.

The year after his death, (1832,) a small volume containing twelve of his Sermons, together with the Sermon delivered on occasion of his death, by the Rev. Dr. Babcock, was published under the direction of his widow.

FROM THE REV. RUFUS BABCOCK, D. D.

Paterson, N. J., March 25, 1858.

Rev. and dear Sir: The Rev. George Leonard was one of my earliest and most intimate friends, in the Christian ministry. We were one year associated in the University; but, as he was Freshman and I Senior, our intercourse was only casual. After his graduation in 1824, he became one of my successors, as Tutor in the Columbian College. Two years later, we were simultaneously settled in Salem, Mass.; he as Pastor of the Second Baptist Church, and I as Pastor of the First, from which the constituents of his had just before been cordially dismissed, with a view to the formation of a Second Church.

So intimate and endeared was the relation between the two churches, that a common council examined both candidates, and a common public service ordained him and installed me. He had then no family, and, by his earnest request, he became a boarder in mine, and we occupied a common study until after his marriage, nearly a year later. This arrangement brought us into closer contact, and more fully developed us to each other, than in other circumstances would have been possible. We both came, simultaneously, into a community where we were entire strangers; we were serving parts of a flock which had hitherto been one; geographical lines had been but little regarded in the separation; and indeed the division was often between different members of the same family; so that our work as Pastors was uncommonly mingled, while yet each interest was separate, and, by a sort of necessity, in competition with the other. Had he not been one of the truest, kindest, most considerate, faithful and disinterested of men, it must needs be that offences and jealousies would have arisen. There were none for a single moment in all our intercourse.

Having these best possible opportunities of knowing this dear brother, as to the exercises of his devout spirit, as to his habits of study, his reverence for God's word, and his intense desire to understand thoroughly its meaning, and then to make all this knowledge practically available to the welfare of his whole flock, I am constrained to say that, in each of these particulars, I have never known his superior, and rarely his equal. This absorbing solicitude to be, and not merely to appear, thoroughly and everywhere a good minister of Jesus Christ, led him to such concentration of his efforts on this one thing, as proved too much for his noble physical frame, and in less than three years brought his eminently useful career to a close. After once or twice endeavouring to recruit by temporary expedients, he resigned his Pastorship in Salem—the church of his *first love*.

How bitter were the pangs which the sundering of these ties cost him, I knew perhaps better than any other person. Yet he rose above the trial with a buoyant energy of spirit, which admirably showed the depth and power of his pious trust in Him who doeth all things well.

His year of rest and reflection was spent in Salem. Our intimacy remained unbroken. I was the constant witness of his conscientious and well directed efforts to become more richly furnished as a biblical interpreter, and thus qualified to occupy any position to which God's providence might direct him. The Church in Portland, Me., heard of him, and prevailed on him—not, however, without some reluctance on his part, on account of his uncertain health—to become their Pastor. My visit to him at his installation gave me an opportunity to learn by personal observation what a hold he had already gained on their confidence and love, and how highly they appreciated his talents and character. Greatly as that church and city has been favoured, in enjoying the labours of some of the most distinguished and excellent ministers, never has one, in so short a time, won higher esteem. The best and most influential members of that church and congregation are wont to say,—"O how he preached, and prayed, and laboured for our good from house to house!" The spiritual success he panted for was here granted him; but when the fields were white and he was thrusting in his sickle to gather the harvest, God said to him "Well done. Cease from these exhausting toils and cares, and enter into thy final rest."

In person Mr. Leonard was of full medium height and size. He was an athletic, full grown man, when he first came to College. Nor was his appearance very materially changed till after repeated bleeding from the lungs reduced him. He had a warm heart, but it was in a remarkable degree under the control of Christian principle and judgment. His mind, not the quickest,

or most brilliant, was remarkable for its solid and well balanced qualities and attainments. He elaborately prepared all his sermons, at first writing them out in full, but, desiring to acquire more freedom, in his later and more effective discourses, he used only a full analysis. His voice was pleasant, and the emphatic earnestness of his delivery was sure to impress his hearers favourably. In social life, he would probably appear reserved to strangers, but let any topic of interest be introduced to call forth his powers, and his fine features lighted up with a genial glow, which was apt to diffuse itself, and was sure to leave an impression of his superior worth. Few at his early age have made such extensive biblical acquisitions, and he was learning to use them to the best purpose. As a son and brother, but more especially as a husband and father, he seemed a faultless model.

May your memorial of him help to multiply similar examples.

Yours truly,

RUFUS BABCOCK.

GEORGE DANA BOARDMAN.*

1824—1831.

George Dana Boardman, the third son of the Rev. Sylvanus Boardman,† and Phoebe (Dana) his wife, was born in Livermore, Me., February 8, 1801. His father was, at that time, Pastor of the Baptist Church in that place. In his childhood and early youth he evinced an ardent thirst for knowledge, which his parents indulged by every means in their power. When he was in his thirteenth year, he was sent to the Academy at North Yarmouth, where he made very rapid improvement, and showed a power of memory that seemed well-nigh incredible. In 1816, his parents having removed to New Sharon, he was placed for a season at the Academy in Farmington, Me., where also he was greatly distinguished for his proficiency. He was subsequently removed to Bloomfield Academy, and placed under the tuition of a Mr. Hall, who was accustomed to speak of him as a youth of extraordinary promise. At the early age of sixteen, he engaged in the business of teaching; and, by his excellent judgment, great

* Memoir by Rev. A. King.

† Sylvanus Boardman was a son of the Rev. Andrew Boardman, (who was born at Cambridge; was graduated at Harvard College in 1737; was ordained Pastor of the Congregational Church at Chilmark, Martha's Vineyard, in 1746; and died November 11, 1777, aged fifty-six,) and was born at Chilmark on the 15th of September, 1757. He was fitted for Harvard College, but was prevented from entering it by the breaking out of the War of the Revolution. He studied Medicine, and was for ten years engaged in teaching a school; but, at the age of about thirty, he went to Livermore, Me., and took up land for a farm. In the spring of 1789, he returned to his native place, and united with the Congregational church there, but while he was yet, as he afterwards believed, a stranger to the power of religion. Not long after this, however, he was the subject of what he regarded a radical change of character, and, shortly after, in attempting to defend the doctrine of Infant Baptism, he was led first to doubt concerning it, and then to abandon it altogether, and cast in his lot with the Baptists. Six years afterwards, he was licensed to preach, and was baptized by the Rev. William Stinson. He was ordained Pastor of the Church in Livermore, on the 2d of February, 1802, and continued in that relation till 1810. He then took charge of the Church in Yarmouth, Me., where he remained six years; and then of the Church in New Sharon, in the same State, where he continued till his death, which occurred on the 16th of March, 1845, in the eighty-eighth year of his age. He was greatly respected for his excellent qualities as a Man and a Minister, and exerted an important influence in the Baptist denomination, especially in the region in which he lived.

urbanity, and firmness of purpose, maintained a perfect control of his pupils, and acquitted himself every way in a highly creditable manner.

The Seminary at Waterville, Me., was, for several years, known as a Literary and Theological Institution, but not as a College. The reputation which it had acquired for literary advantages, drew the attention of young Boardman; and, as his parents were desirous that he should be placed under a decidedly moral and religious influence, it was determined that he should pursue his studies there for a season. Accordingly, he became a member of the Institution in May, 1819. Until this time, he had never manifested more than a respectful regard for religion; but, under the influences which were brought to bear upon him here, he came to contemplate Christianity as a great practical and personal concern, and finally, as he believed, to accept with all his heart its gracious offers. On the 16th of July, 1820, he made a public profession of religion, and united with the Baptist Church in Waterville.

In the early part of 1820, the Waterville Seminary received from the Legislature of the State a charter, giving to it the title of "Waterville College." Mr. Boardman, with one of his associates in study, composed the first class; and, such had been his proficiency that, at an examination by the Faculty, he was found qualified to enter two years in advance.

On completing his collegiate studies in July, 1822, he received the appointment of Tutor in the College; but his mind, previous to this, had been very seriously exercised on the question whether it was not his duty to spend his life as a Missionary among the Heathen; and, on this account, it was with no small reluctance that he accepted the appointment. His convictions of duty, however, in respect to the future, quickly became matured, and, in April, 1823, he made a formal tender of his services to the Baptist Board of Foreign Missions, to be employed among the Heathen, and was promptly accepted.

In June following, Mr. Boardman left Waterville, and went to Andover, with a view to prosecute his theological studies. Here he found himself most advantageously situated, as well in respect to his devout feelings and his missionary aspirations, as the more intellectual preparation for his work. Several benevolent ladies in Salem, to whom he had become known, had formed themselves into an association for the benefit of the coloured population of that town; and they requested Mr. Boardman to spend his vacation as a sort of missionary in their service. He accepted their invitation, entered on his labours on the 26th of April, 1824, and continued them, with little intermission, for nine weeks.

In January, 1825, Mr. Boardman visited his native State, and, by request of the Missionary Board, spent several weeks in travelling in different directions, to awaken a more general interest in the subject of Foreign Missions. On the 16th of February following, he was ordained at North Yarmouth,—the Sermon on the occasion being preached by the Rev. Dr. Chaplin, President of Waterville College.

Early in the spring, Mr. Boardman received an appointment to travel West and South for a few weeks, with a view to diffuse missionary information, and awaken missionary zeal. He fulfilled this appointment, travelling as far West as Hamilton, N. Y., and as far South as Washington City.

Soon after his return, he was married to Sarah B., daughter of Ralph and Abiah Hall, of Salem, Mass.,—a young lady in every respect fitted for the arduous field to which her marriage was destined to introduce her.

Having taken leave of their friends in New England, they proceeded to Philadelphia, and, on the 16th of July, took passage in the ship Asia for Calcutta, where they arrived on the 2d of December following.

On their arrival at Calcutta, they were received by the English Baptist missionaries with great cordiality and Christian affection, and provided with every thing necessary to their comfort during their stay. As war was then raging in Burmah,—their destined field, in consequence of which all missionary operations in that Empire were suspended, it was thought best that they should remain in Calcutta till the return of Peace. Owing to peculiar circumstances, they remained some time longer than that, and did not leave till the 20th of March, 1827. On account of the detention of the ship in the river, for two or three weeks, they did not reach Amherst till the 17th of April.

It was a severe trial to Mr. Boardman to be detained so long in Calcutta, and yet there is no doubt that it was the means of qualifying him, in various ways, for a more effective discharge of the arduous duties to which he was to be called. It was agreed between Mr. Judson, Mr. Wade, and himself, that there should be two missionary stations in that region,—one at Amherst, and one at Maulmein, and that Mr. Boardman should occupy the latter. He reached his destination on the 28th of May, thankful that, after nearly two years of wandering, without any certain dwelling place, he had at last entered a house which he could call his earthly home.

Mr. Boardman's labours at Maulmein were, almost from the beginning, attended with the most encouraging success, while the prospects for successful operations at Amherst were constantly growing darker; and it was thought best, on the whole, that the station at Amherst should be given up, and that Messrs. Judson and Wade should join Mr. Boardman in the occupancy of the more inviting field of labour at Maulmein. This arrangement, accordingly, took effect; and Maulmein now became the seat of the Mission in the Burman Empire.

After these brethren had laboured for some months together, in the enjoyment of much Christian and domestic comfort, it seemed expedient, both to them and to the Board in America, to widen the field of their operations. It was, accordingly, determined to establish a new station at Tavoy, a Province which had been ceded by the Burman monarch to the English, in the late Treaty of Peace; and Mr. Boardman was the person selected to commence the establishment. Accordingly, on the 29th of March, 1828, he and his little family set out to find their future residence. They reached Tavoy on the 9th of April, and within ten days had become quietly settled, and commenced public worship in the Burman language. He had made the change at a great sacrifice, and in obedience to the strongest convictions of duty; and he soon found that, amidst many discouraging circumstances in his new field, there were some evident tokens of the Master's presence and blessing.

Mr. Boardman's labours were here divided between the Karens and the people of Tavoy; and a spirit of inquiry was soon awakened among them that seemed auspicious of much good, though he was afterwards severely tried by the apostacy of some whom he had reckoned as among the first fruits of his labours. Impressed with the belief that a knowledge of the useful sciences was an important auxiliary to the influence of the Gospel, in elevating the intellectual character of the Heathen, he was particularly desirous of establishing native schools, which should be under his immediate direction. As his own pecuniary resources did not allow him to attempt much in this way, it was gratifying to him to meet with a gentleman,—the Civil Commissioner for those Provinces,—who generously proffered the requisite means for establishing a boys' school, for the English and Burman languages, and the more familiar and useful sciences. Such a school was accordingly opened in September, and the advantages that were anticipated from it were fully realized.

In February, 1829, Mr. Boardman made a missionary excursion into the Karen jungle, more than a hundred miles, and visited several of their settlements, where he was received with great kindness, and listened to with deep attention. Numbers of these had heard the Gospel before, and some of them had felt its influence, and were desirous not only of receiving further instruction, but of being baptized. He was absent on this tour about ten days, and witnessed much, during the time, that served to encourage and strengthen him.

In May following, Mrs. Boardman's health having become somewhat impaired, it was thought that she might be benefitted by a change of air and scenery, and he, accordingly, resolved on a visit to Mergui, which lay in a Southerly direction from Tavoy, distant about two days' sail. On arriving there, they were hospitably entertained by the civil magistrate of the place; and, after a visit of a few days, returned to their home at Tavoy, happy in the opportunity to resume their accustomed labours. But scarcely had they reached home before they were overtaken with affliction in another form—their eldest child,—a promising little girl, two years and a half old, was seized with violent illness, and, after two or three weeks, they laid her sorrowfully in the grave.

In August, the Province of Tavoy was engaged in an open revolt against the British Government. This placed Mr. Boardman and his family in the most imminent peril, and their escape from death seemed little less than miraculous. He succeeded in sending his family for safety to Maulmein, and, after a series of appalling adventures, was finally permitted to join them. Having remained at this scene of his former labours but a single week, he returned to Tavoy, leaving his family behind, and, on the 1st of October, went back to Maulmein, when his family returned with him.

Mr. Boardman now commenced a course of itinerary preaching, usually visiting from three to four villages a week, and endeavouring, by the most familiar instruction, to bring the Gospel in contact with the minds of the people. These tours gave him a better opportunity to study the character of the Burmans than he had yet enjoyed, as he here fell in with them under every variety of circumstances.

By an earnest request from the brethren at Maulmein, Mr. Boardman consented to return thither, and perform the duties of that station. Accordingly, he left Tavoy on the 27th of April, and reached Maulmein on the 3d of May. During a residence in Tavoy of two years, he had collected a native church of twenty persons, fifteen of whom were Karens. After the residence of a few months at Maulmein, circumstances determined him to resume his place at Tavoy.

About the close of summer, Mr. and Mrs. Boardman were again afflicted by the death of another child,—an infant son, at the age of eight months.

In December, 1828, Mr. Boardman had an attack of bleeding at the lungs, from which, however, he so far recovered, after a few days, as to return to his accustomed labours. From the exposure to which he was subjected at the revolt in August, 1829, he contracted a severe cough, from which he never recovered. He, however, continued his labours until August, 1830, when his disease suddenly assumed a more aggravated form, and, for a few days, he was in expectation of immediate death. But his health was soon so much improved that he performed considerable service in the mission, though he was no longer able to speak in public. In November, he was joined by Mr. Mason, who had just arrived from Boston, to bear a part with him in the missionary work; but it turned out that Mr. M. had come only to accompany him in his last tour among the Karens, and to witness his triumphant death.

When Mr. Boardman left Tavoy in April, he promised the Karens that, if possible, he would come back and pay them another visit at their villages. Soon after his return to Tavoy, in December, many of these people visited him, some of whom had been baptized, and others desired to be; and they unitedly urged him to make his promised visit. As he was himself very desirous of going, and his physician rather encouraged the journey, it was arranged that he should set out on the last day of January, 1831. He, accordingly, did set out, accompanied by Mrs. Boardman and Mr. Mason, and several of the Karens who had come in to see him a few days before. He was carried on a cot-bed nearly the whole distance, and reached the end of his journey on the third day, without any particular exhaustion. It was manifest that he was now rapidly sinking; but he would not consent to return until the candidates for Baptism had been examined, and the ordinance administered. He was carried in his bed to the water, while Mr. Mason baptized, in his presence, thirty-four individuals. He now felt that his work was done; and, on the next morning, they set out to return to Tavoy. On the morning succeeding, it was evident that a great change had taken place, and it was thought best to take him in a boat down a stream that was near, and which passes within three or four miles of Tavoy. He was carried from the house by the Karens, who put him on board the boat, and Mrs. Boardman and Mr. Mason followed. But, on turning to see if he wanted any thing, they found his countenance fixed in death. He died on the 11th of February, 1831. His remains were taken to Tavoy for burial, and the Funeral was attended with many demonstrations of unaffected grief.

FROM THE REV. RUFUS BABCOCK, D. D.

Poughkeepsie, January 1, 1855.

My dear Sir: I am sorry to say that I just missed of the privilege of personal acquaintance with the dear young man concerning whom you inquire. I went as Pastor to Salem, Mass., ten months after he left the place. It was there that he found his wife; and in the family of Dr. Bolles, then Secretary of the Baptist Mission, as well as at Andover, he spent considerable time, between leaving his Tutorship in Waterville College, and his Ordination and sailing as a Missionary.

When, some years later, I went to Waterville, and became President of that College, he had finished his brief but successful career. But I found, both in Salem and in Maine, many fresh traces of him, and set myself, with hearty good-will, to prosecute thoroughly the inquiries adapted to make me intimately acquainted with every thing having a bearing upon his life and character. The family of his wife's parents were my parishioners in Salem, and with them I used to talk of him by the hour. Moreover, I took into my family, on first going to Salem, the most intimate female friend of his wife, who has been with us ever since. Her opportunities of knowing Mr. Boardman, by an almost daily intercourse, were unusual; and I have not failed to profit by them abundantly.

On going to Waterville, I sought out the College room he occupied, as student and Tutor;—where he was converted; where he devoted himself to the Mission; and where, subsequently, the pious students met for prayer. There, too, after his death, the "Boardman Mission Society of Inquiry" was formed, which still continues in vigour. I found, too, his most intimate friends and associates, among the members of the Church in Waterville, who never tired of talking about that godly young man. And to render my knowledge of him as complete as possible, I visited his then venerable (now deceased) parents at their home; and heard from them their oft repeated remembrances of one whose sainted character and surpassing worth formed so large a part of their existence. I may fairly presume, therefore, that no one who had not seen him has probably a more intimate and thorough knowledge of him than myself.

Let me tell you, in a few words, the substance of all that I have gathered concerning him. As respects his person—he was unusually tall, spare, and even thin, in form and visage; of light complexion, and light blue eyes. In his social intercourse, he was neither very taciturn, nor very communicative, but inclining to the former more than the latter. His father was almost hyper-Calvinistic in doctrine; and the son also had a leaning in that direction, without, however, discovering the least tendency to Pharisaism. Though a fair representative of both his parents, he had more of the type of the mother than the father—her sweet placidity of temper predominating over the more commanding, dignified and somewhat stern bearing of the father. His piety was calm, built on clear, intelligent convictions; not particularly deficient in warmth, and certainly not distinguished by it. Those who knew him most thoroughly would never have thought of carrying his convictions by impulse. You must first convince him that the course proposed was in itself morally right, and then he would consider whether it were wise and practicable; and, having thus reached a settled conclusion, it would be next to impossible to move him from it. In fine, he was the very man to found a Mission; to lay deep and solid the basis on which future labourers and succeeding generations might successfully build.

He must have been one of the best of husbands—he so impressed on the mind and heart of that gentle, loving, susceptible being with whom he became

identified, his own high moral purpose, that she insensibly imbibed and retained it all. When, after his death, she was left alone with her fatherless little boy, in the jungles of the Karens, the First Baptist Church in Salem, of which she had been a beloved member, instructed me, as their Pastor, to write to her, inviting her to return to their bosom, and receive from them a support for herself and her fatherless son. After weeping over this invitation tears of gratitude, and of an ingenuous yearning for the delights of home in her native land, she replied, with inimitable beauty and pathos, that she had given herself to the Lord, for the Mission, and that, as long as she had strength to be useful in it, nothing must be allowed to divide her heart or unsettle her purpose. Well had she learned of Boardman what she lived to exemplify more conspicuously with Dr. Judson—she was the fit companion and efficient auxiliary of both.

Regretting sincerely my inability to comply with the letter of your request, by giving you strictly personal recollections of this honoured and useful servant of Christ,

I am, my dear Sir,
Yours fraternally,
RUFUS BABCOCK.

FROM THE REV. F. MASON, D. D.

NEWTON CENTRE, Mass., February 28, 1855.

My dear Brother: A few months ago, after I had retired to rest one evening, in Toungoo, I heard the native assistants, who slept in the next room, discussing the acquirements of different missionaries in the matter of speaking the Burmese language. When several had spoken, the Karen preacher, Quala, remarked,—"I have heard all the missionaries speak Burman,—Teacher Judson, Teacher Wade, and every one who has come after them; but none spoke Burman so well as Teacher Boardman. Wade speaks it well, but not equal to Boardman. When I have heard Teacher Boardman talking, and did not see him, I have thought a Burman was speaking; but I never was so deceived by any other missionary. I could always tell they were foreigners by their pronunciation. *He* talked just like a native. No other missionary ever spoke Burmese so well as he did."

This illustrates the character of the man. Whatever he did, he did well. He was a man of very clear ideas; and was very fond of Mathematics, in which he distinguished himself while in College. He could have had a Professorship, but he preferred to be a missionary. Not because he loved science less, but because he loved the souls of the Heathen more. "I have nailed them to the cross," he observed to me, when conversing with him on this subject.

While detained in Calcutta, he preached for an English Church there some six months, where several persons were converted, and the church was very anxious to have him settle with them. They would have given him, to begin with, twice the salary he had as a missionary, and, in addition to this, he would have had refined society, and opportunities for usefulness among the natives in Calcutta. Every man would not have resisted the temptation; but his reply was,—"I must preach the Gospel in the regions beyond."

The same strength of mind and purpose with which he grappled with classic studies he brought into the mission work. When the missionaries were all congregated at Amherst, he was first to propose a new mission station at Maulmein; and first to occupy it. No sooner had the other missionaries followed him there, than he was first to suggest a new mission to the unknown regions in the South; and followed up the suggestion as soon as the approba-

tion of the Board in Boston was obtained, by removing to Tavoy. When he heard the faint cries of the Karens, who had just discerned the first dawn of light, he consulted not "with flesh and blood," but, putting a little Bible in his pocket, with the ejaculation—"Let thy presence go with me," he plunged into the wilderness, over mountain and vale, where the foot of the white man had never trod,—the first missionary that had ever left the great rivers, and entered the interior of the country. He left a track of light behind him, which is still growing brighter. Wherever he rested on that journey among the inhabitants, there have I seen Christian villages spring up. How often, when treading with weary step the same path, "over naked rocks and mountains," have I thought of him, who first trod it, when one of his company "threw himself on the ground as if to die;" and how often have I been encouraged to endure hardness, on resting, to find the same congregation around me that he had, but "new creatures in Christ Jesus."

His monument is not the marble slab under the fragrant flowered Camadeva trees of Tavoy, but every Karen village that he visited, transformed from Heathenism to Christianity. He lived to see the Karens fly to him, "as a cloud, and as doves to their windows." The tide of life was gradually ebbing, as he lay on his couch, beneath the shadows of the thick forest, listening two weeks to the recitals of Christian experience, from day to day, of the candidates for Church fellowship. It was with difficulty we persuaded him to return, when only some half of the candidates had been examined. "To die in the pulpit," he said, "is nothing like dying here." He did not die there, but when on the shoulders of his converts, "he was not, because God took him." Mr. Boardman was eminent for his scholarship, eminent for his clear, vigorous mind, eminent for his efforts to save men's souls, and altogether worthy of being, what he truly was, THE FOUNDER OF THE KAREN MISSION.

Yours affectionately,

F. MASON.

BILLINGTON McCARTER SANDERS.*

1824—1854.

BILLINGTON MCCARTER SANDERS was the eldest child of Ephraim and Nancy Sanders, who were natives of Virginia, but settled in Columbia County, Ga., shortly after their marriage. Here this son was born on the 2d of December, 1789. At the age of seven, he lost his father, and at the age of nine, his mother; but he was provided with an excellent home in the family of a Mr. Ambrose Jones. In 1802, he was a pupil in the Kiokee Seminary, sometimes known as McNeil's Seminary, then under the care of a Mr. Bush. One of his companions and classmates at this school, since a distinguished citizen of Virginia, furnishes the following reminiscence of him at that period:—"As a school-boy, Sanders was apt to learn, high tempered, a little proud, and quite spirited; but always truthful, kind-hearted and generous, with strong development of reverence. I never loved a classmate better; though, being a stouter boy, I sometimes fretted him for my own idle amusement, and, besides the laugh, which I

* Dr. Mallary's Commem. Disc.

probably enjoyed, received from him many of his severest blows, which I made it a point never to return, having, in every case, been myself the aggressor."

Having completed his preparatory course of study, he entered Franklin College, Athens, Ga., probably in 1806, where he remained, it is supposed, about two years: he then took his dismission, and, on the 8th of April, 1808, entered the South Carolina College, in Columbia, at which Institution he graduated on the 4th of December, 1809, with the reputation of having been a diligent and successful student.

After leaving College, Mr. Sanders returned to his native county, and there continued till the latter part of the year 1832. In January, 1810, he was baptized by Abraham Marshall, and admitted as a member of the Kiokee Church. He was two years Rector of the Columbia County Academy, probably the years 1811 and 1812. On the 17th of March, 1812, he was married to Martha Lamar, of Applington, by whom he had nine children, all of whom, except two, died in infancy and childhood. His first wife having been removed by death in 1822, he was married to Cynthia Holliday, of Lincoln County, on the 25th of February, 1824. By this marriage he had thirteen children; eight of whom, with their mother, together with a daughter by the first marriage, survived him.

Immediately after the close of his labours as a teacher at Applington, he settled upon a plantation in his native county, and prosecuted his agricultural labours with much diligence and success, and withal with much advantage to his health. During his early manhood, he represented the county in which he lived one year in the State Legislature, but, though he was greatly respected in that Body for both talents and integrity, he could not be induced to become a candidate for a second election. He was, however, subsequently, for several years, one of the Judges of the Superior Court; in which capacity he acquitted himself with high honour.

In 1823, or perhaps early in 1824, the Pastor of the Union Church, Warren County, of which Mr. Sanders was then a member, begged permission, at one of the regular conferences, to submit to the brethren a resolution which he had drawn up. Mr. Sanders was acting Clerk; and he, with others, though entirely ignorant of the nature of the resolution, encouraged the Pastor to read it. It turned out to be a resolution urging Mr. Sanders forward to the work of the ministry; and, as it was read and passed, Mr. S. dropped his head and burst into tears. He immediately recognised it as the voice of Providence, and, shortly after, commenced his career as a Minister of the Gospel. At the special request of the Williams Creek Church, he was ordained at the Union Church, on the 5th of January, 1825.

From the time of his ordination, until his settlement in Greene County, at the place now known as Penfield, he preached regularly at Williams Creek, and most of the time at Pine Grove; from the beginning of 1826 till his removal, he was Pastor of the Union Church, to which he belonged, and, during most of the same period, preached also at Powelton. His labours in this field were highly appreciated, and were more than ordinarily successful. Having provided for himself a new and comfortable house, he fitted up one room in it as a place of worship, for the accommodation

of his family, including his servants, and for meetings occasionally appointed for his neighbours.

In 1831, the Georgia Baptist Convention determined, at their annual meeting, to establish a Classical and Theological Seminary; and Mr. Sanders was called upon to take charge of the enterprise. Though it involved great self-denial and required vast effort, yet the object which it contemplated lay so near his heart that he was willing to make any sacrifice for its accomplishment; and, accordingly, in December, 1832, he commenced laying the foundations of the Mercer Institute, destined to be known in a few years as the Mercer University. The following extract from his Valedictory Address contains an incidental allusion to the difficulties with which he had to struggle, during the first year of his connection with the enterprise:—

"I shall ever remember, with lively emotions of pleasure, the patience and cheerfulness with which the students of this year sustained the privations and trials to which they were subjected by their cramped circumstances. They may be truly said to have borne hardness like good soldiers. Whilst living, as in a camp, in their midst, and burdened with the charge and the responsibility of the literary, theological, labouring and boarding departments, I found no little support in all my cares and labours from witnessing that, whilst they lived upon the cheapest fare, had no place for study but the common school-room, no place to retire to for rest but a garret without fire, in the coldest weather, and laboured diligently three hours every day, no complaint was heard, but that the most entire cheerfulness ran through all their words and actions."

At the expiration of his first year's service at Penfield, notwithstanding the privations he had already experienced, and the prospect of others in connection with his continued labours, he resolved to go forward with the work which he had commenced. He was not merely General Superintendant of the Seminary, but entered into all the various details of the different departments, and performed an aggregate of labour which seems almost incredible. The blessing of God evidently crowned his self-denying efforts; the Seminary gained in public favour; the number of students increased; liberal pecuniary aid was afforded; and almost every successive year witnessed to a revival of religion.

It was at length determined to raise the institution to the rank of a College; and Mr. Sanders was appointed its first President. He accepted the appointment,—not, however, without great reluctance, from a distrust of his own ability; nor would he accept it at all but on two conditions—one was that he should be allowed to employ a Professor and pay him out of his own salary, and the other, that they should use their best efforts to secure a successor as early as possible. This latter object having been gained, he resigned his charge at the close of 1839, after having conducted the Institution successfully through the six years of its Academic minority, and the first year of its Collegiate career. On giving up his charge, he delivered a very interesting Valedictory Address before the Trustees, Faculty, Students, and Friends of the Institution, which was afterwards published.

Mr. Sanders' deep interest in the College survived his connection with it as President, and he continued to serve it in various other relations. He was, for about five years, its Treasurer, occasionally its Travelling Agent for the collection of funds; a member of its Board of Trustees until his death; and for several years Secretary of the Board. He may

justly be regarded, not only as a permanent benefactor, but more than any other individual, as the founder of Mercer University.

During his residence at Penfield, he never intermitted his labours in the ministry. He was four years Pastor of the Shiloh Church; laboured ten years with the Church at Greensborough; and was Pastor of the Church at Penfield from October, 1842, till November, 1849. He also laboured statedly for some time with the Antioch and Sugar Creek Churches; and one year supplied the Church at Griffin two Sabbaths in each month, distant by railroad,—the route he always took,—about one hundred and thirty miles. In these several churches, his labours were very acceptable and useful.

Mr. Sanders sustained a highly important relation to the large Advisory Councils of his brethren. For several years he was Clerk of the Georgia Association, and at nine of its annual sessions presided as its Moderator. For six years he was President of the Georgia Baptist Convention, and for a much longer period was a member of its Executive Board. For one year he edited the Christian Index. He was often a Delegate to the General Triennial Convention, before the separation of the Northern and Southern Baptists; and was, subsequently, at different times, a Delegate to the Southern Baptist Convention, an organization in which he took much interest. He was also an earnest friend of the cause of Temperance, of Foreign and Domestic Missions, Sabbath Schools, Bible and Tract Distribution, and all kindred forms of Christian beneficence. By his last will and testament, he directed that one tenth of the income on the property left to his minor children should be given to benevolent objects, to be selected by themselves, in consultation with their mother.

Mr. Sanders' physical constitution, notwithstanding the great amount of labour he performed, had never been very vigorous, or altogether free from tendencies to consumption. He had been more than commonly feeble for some time previous to the attack which put an end to his labours. On the 19th of June, 1851, he was seized with vertigo, which was followed by a general prostration of his system. He was able, however, occasionally, to ride out until June, 1853; but from that time he was confined to his house, and mostly to his room. During the last four months of his life, he was confined to his bed; for several weeks was unable to turn himself in his bed; and for several days was unable to move any part of his body, except his hands and arms. Meanwhile, he was reduced almost to a skeleton, and it was difficult to move him without causing pain. But, during all his sufferings, he was a model of Christian resignation, and every thing that he said indicated the most mature preparation for Heaven. He died on the 12th of March, 1854, in the sixty-fifth year of his age. Two days after, his Funeral was attended in the College Chapel, and an appropriate Discourse delivered by Professor Hillyer, from Rev. xiv. 13.

FROM THE REV. CHARLES D. MALLARY, D. D.

ALBANY, Ga., January 27, 1858.

My dear Sir: I was well acquainted with the Rev. B. M. Sanders, for more than twenty years. I spent much time with him, in private and social intercourse, at his own house and other places, and heard him preach, and was

frequently with him at religious meetings, and the business meetings of our Associations and Conventions. During the years 1838 and 1839, whilst prosecuting an Agency for the Mercer University, his house was my principal home. Hence my opportunities were considerable for studying his life and character.

In his person, as well as in some of the native elements of character, Mr. Sanders was somewhat of the General Jackson mould. He was above the medium height, and of rather a slender frame, though capable, in ordinary health, of performing a vast amount of active service. He had a high forehead, grey hair, full grey eyes, a fair and fresh complexion; and, though his visage was rather longer than is usual, his features were well formed, and clothed with an agreeable and somewhat striking expression, that readily adapted itself to the various workings of his mind. His manners were plain, yet pleasant and gentlemanly: in his social intercourse he was kind, frank, hearty and communicative. His general movement bespoke the man of energy, occupation, and despatch. In his walk, he measured off space more rapidly than most other men, his body somewhat inclining forward, as though he was leaning towards his work,—eager and fully prepared to grapple with it.

Mr. Sanders possessed an intellect of excellent structure,—clear, discriminating and active; capable, when duly tasked, of meeting almost any exigency that would be likely to occur. His very busy life did not, however, afford an opportunity for that full development, either in matters of literature or theological research, of which it was evidently susceptible; and it must be admitted, after all, that, though he was capable of successful and extensive research, his mental as well as his physical constitution was better adapted to the field of action, than to the severe and retired labours of the study. Still his general attainments were highly respectable; and, as to that knowledge of men and things in the practical relations of life, which is the result of observation and experience, he was quite in advance of the great majority of men.

He had a large share of common sense—his judgment was uncommonly good in regard to a great variety of subjects. His well considered opinions had much weight with his brethren and with most other persons who had a proper knowledge of the man. The venerable Mercer placed a very high estimate upon his judgment; and this was no small praise, for he knew him well, and was himself a wise and discriminating judge of character.

His capacity for business was, indeed, remarkable; for business, whether considered in respect to variety, general arrangement, or minute detail; whether pertaining to affairs purely private and secular, or to public enterprises, and the interests of the Redeemer's Kingdom. In this respect he may have had his equals, possibly his superiors; but I think those who had the best opportunity of knowing the range of his business capacity, and were the most capable of judging, did not hesitate to say that they had rarely come in contact with such a man. It was, indeed, admirable to witness with what apparent ease, with what exactness and success, he could attend to the wants of a numerous family, superintend his domestic improvements, direct the details of a somewhat extensive agricultural interest, in connection with other private affairs, whilst he was overwhelmed with public labours which, by themselves, no ordinary man could long have sustained. This talent for business was a rare gift of God, and the extent to which it was used for the good of the Church, and the general happiness of his fellow-creatures, was one of the brightest features in the life of this excellent brother.

He was distinguished for punctuality in all his private and public duties. Herein we find one peculiar secret of his success in his various undertakings. Billington Sanders was not one of your uncertain, dragging mortals. What-

ever was the work in hand, he was uniformly at the proper place, and in proper time. His pecuniary engagements, the family altar, the prayer-meeting, the Associational and Conventional Anniversaries, all bore testimony to his habitual punctuality. It was no doubt constitutionally easier for him than for most men to be prompt and regular; but it was conscience, it was Christian principle mainly, which wrought this into a stern law of his life. From the time he first appeared in the Georgia Baptist Convention till disabled by disease, he missed but two of its annual meetings, and that from unavoidable circumstances. In his business affairs, it was his uniform rule to finish completely the appropriate work of each day before he retired to rest.

He was a man of great decision and of indomitable energy. If in any thing he was particularly great, it was perhaps in this—he always seemed to have something to do,—much to do; and "whatever his hand found to do, he did it with all his might." He moved on through his round of various duties with a directness, a fixedness of heart and mind, a measure of executive momentum, which won the admiration of all who knew him. It was well said of him by President Manly, of the Alabama University, that he was "the wheel horse of the Baptists of Georgia."

He was distinguished also for great moral courage. Decided in his opinions, he was not afraid to vindicate them in the face of all opposition. He was not often found wanting in respect for the judgment of his brethren, and he could listen patiently to their arguments; but if compelled conscientiously to dissent even from his most revered fathers in Christ, he was not to be deterred from defining and defending his positions through fear of giving offence, or by the authority of great names. One particular phase of his moral courage cannot be too much commended. Beyond most men he dared to do right, and, as a consequence, beyond most men he dared to confess when he found himself to be wrong. There are many, I doubt not, who can call to remembrance some occasion, when he manifested as much moral courage in acknowledging his faults, as he ever did in the vindication of his conscientious opinions.

He was a man of pure and lofty aims. He had no selfish and sinister purposes to hide beneath the cloak of fair pretensions. Uprightness and integrity walked with him arm in arm. He was emphatically an honest man,—honest in his dealings, honest in his opinions, honest in his rebukes and commendations. True he had his faults—the faultless live in Heaven. But his were not the faults of a sordid, grovelling nature. They were such as we often see connected with ardent feelings, with great energy and decision of character, and are by no means inconsistent with the highest purity of aim. Like other men, he sometimes erred in judgment. He was sometimes irritable and impatient; he sometimes used expressions of needless severity; and sometimes he urged his opinions with a zeal bordering on pertinacity: but you could not find the man who would impeach his integrity. Persons might dissent from his opinions, and even indulge in the language of complaint concerning him; but still they would be obliged to acknowledge that he was a good and upright man.

He was a man of a remarkably disinterested, self-sacrificing spirit, of warm-hearted, universal benevolence. He seemed habitually to realize that he was not his own. He courted not his ease, he recoiled from no sacrifice or toil which sacred duty imposed. With a remarkable self-forgetfulness, he knew how, for the honour of Christ, to take up burdens, and how to lay them down. He had a high sense of character: he greatly valued the confidence and good opinion of his brethren; yet he never went about, hunting up compliments or preferments; but when honourable preferments were tendered and urged, he dared not to decline, if, by accepting, he could do good; and yet, when he might turn his honours over to other hands, he did it with an amia

ble grace and a cheerful spirit. Any service was to him honourable, however humble, that was useful. Every truly benevolent enterprise was sure to call into action the warm emotions of his heart, and to gain from him a ready and energetic support.

As a citizen, Mr. Sanders displayed a broad public spirit, truly worthy of all praise. He was ever the friend of law and order, and felt a deep interest in all useful public improvements. He was jealous of the reputation of his native State, and desired the happiness and honour of his whole country.

In his domestic relations, his walk was marked with great fidelity, with a kind and watchful devotion to the interests of those committed to his charge. Though a thorough and systematic economy pervaded all his domestic arrangements, yet he was most generous and prompt in providing for the needful wants of all. He was the advocate of a sound family discipline, having more confidence in the inspired maxims of Solomon, even when applied with some measure of sternness, than in that blind mistaken tenderness, which gives all domestic government to the winds. God was honoured in his habitation. His concern for the spiritual welfare of his family was habitual, sometimes intense and absorbing. He was punctual in his family devotions: on these occasions, children, servants, and visiters were expected to attend. If, at any time, there was an evening party of youth at his house, the interview was generally closed by family worship in the parlour. His house was the abode of generous, warm-hearted hospitality. On public occasions, he was careful to see that it was well thronged with friends and strangers; and it was pleasing to witness with what ease, kindness, and particularity, he ministered to the comfort of all his guests.

As a Minister of the Gospel, he occupied a highly respectable position. Had his cares been less diversified and onerous, allowing him to concentrate all his energies upon his ministerial work, it is difficult to conjecture to what eminence, by the blessing of God, he might have attained, in point of usefulness and efficiency. As it was, he will be remembered as having stood in the front ranks of Georgia's pious, devoted and useful ministers. He was not habitually a preacher of what might be called great sermons—he indulged but sparingly in niceties of theological discussion; yet he attained to definite, strong and comprehensive views of the great doctrines of the Bible, and was competent to unfold them in a clear and impressive manner. Some of his discourses were truly able, and all of them exhibited a vein of sound and wholesome instruction. Christ and his Cross was his great theme. Grace,—rich, free, sovereign grace, was duly exalted in his doctrine; human nature was unfolded in its true helplessness and dependance, at the same time that human accountableness was urged in the stern, uncompromising spirit of the Gospel. His manner in the pulpit was plain and unaffected; he never aimed at display, never fished for the golden opinions, but always for the souls, of men. His practical appeals to saints and sinners were tender and earnest; sometimes they were clothed with remarkable pathos and power.

Considering his many engagements, he devoted much time to pastoral labours among the families connected with his different congregations. The humblest member of his charge was not overlooked, whilst the sons and daughters of affliction particularly shared in his affectionate ministrations. Whilst Pastor of the Church at Penfield, he was especially attentive to the young men connected with the University, seeking frequent opportunities to converse with them personally on the interests of the soul. In his pastoral visits, he was free, instructive, social and faithful: in directing inquiring souls he was affectionate and skilful. He uniformly urged sound discipline in the churches, and took no small pains to infuse into the hearts of his brethren that spirit of Christian benevolence which dwelt in his own bosom. He was

a consistent and thorough Baptist; yet, in his Christian and ministerial intercourse with other denominations, he was considerate, respectful and courteous, manifesting a cordial affection for all whom he regarded as the sincere lovers of the Lord Jesus Christ.

Such are my impressions of the man whose character you have asked me to delineate—I need hardly say that I consider him as well entitled to a place among the worthies of the American Pulpit.

I am very sincerely yours,

C. D. MALLARY.

ALONZO KING.

1825—1835.

FROM THE REV. BARON STOW, D. D.

BOSTON, June 25, 1858.

My dear Sir: It gives me pleasure to comply with your request for some account of my lamented friend, the Rev. Alonzo King.

ALONZO KING was born in Wilbraham, Mass., April 1, 1796, and was the son of Luther and Abigail A. King. In 1800, his parents removed to Newport, N. H., where they resided till called home to the better land, for which they were, by the grace of God, eminently prepared. Alonzo passed his minority with his father, labouring, partly as an agriculturist, and partly as a mechanic in the manufacture of a valuable implement of husbandry,—winnowing-mills. During this whole period, he was distinguished for shrinking modesty, sobriety of deportment, and unblemished morals. He was fond of books, and thirsted for a better education than his parents could give him; but he availed himself of all the facilities within his reach for the cultivation of his mind, and consequently stood, at the age of twenty-one, far in advance of many whose advantages had been superior. From his early childhood he was known within his circle as "religiously inclined," and as maintaining devotional habits.

In the year 1818, he went to reside and prosecute studies in the family of the Rev. Leland Howard, then Pastor of the Baptist Church in Windsor, Vt. There his religious tendencies received the care and direction which were needed, and he soon determined openly to consecrate himself to Christ. In the autumn of that year, Mr. Howard accompanied him to Newport, and baptized him among the people who knew him, and had long regarded him as a true Christian.

His purpose was deliberately formed to devote himself to the work of the Christian Ministry, and he commenced at once his preparatory studies. Occasionally he preached, and so acceptable were his services that they were in demand far beyond his ability to render them, without interfering with his regular course of study.

He entered Waterville College in Maine, and graduated with credit in August, 1825. Being then twenty-nine, he thought it his duty to forego the benefit of a longer period of preparatory training, and accepted the

Pastorate of the Baptist Church in North Yarmouth, Me., where he was ordained January 4, 1826. The following year, he was married to Tryphena, fourth daughter of William Cheney, Esq., of Newport, N. H.,—a young lady of great excellence, and of rare qualifications for the position of Pastor's wife.

Subsequently, Mr. King was Pastor for a time of a small Church in Northborough, Mass. He was invited, in several instances, to the charge of churches in cities and large towns; but he had a very low estimate of himself, and shrinking, never from labour, but ever from notoriety, he preferred smaller and more retired places. His third and last settlement was in Westborough, Mass., where, after a brief period of labour, he died, in December, 1835.

Mr. King never sought fame as an author, but many productions of his pen were sought for the press, and he yielded them simply on the ground that they might be useful. He had a talent for lyric poetry, and many of his fugitive pieces are abroad, without his name, and, especially by persons of his own temperament, they have been much admired.

Mr. King was selected as the compiler of the Memoir of the distinguished missionary, Rev. George D. Boardman, and the choice was well made. He was intimately acquainted with his subject, and was fully in sympathy with the spirit, aims, and labours of the man whom he has so truthfully portrayed.

Much regret has been expressed that no one should have done for Mr. King what he did so well for Mr. Boardman. But his friends were inhibited such a service. Those nearest him in his final illness were made to promise him that as little as possible should be said of him and his services, and that his writings should be kept from the public eye. "I am a poor sinner," he said, "and what *are* the best of my services? How unholy! How unprofitable!"

I can remember Mr. King as far back as 1810. I was then but a child; he was a few years my senior. The residences of our parents were five miles apart, but we often met, and especially on the Sabbath, as we attended the same place of worship and sat near each other, he in "the singing seats," I in a gallery square pew. I used to see him also on training days, as he was the drummer to a militia company. Occasionally we met at spelling-schools, town-meetings, and funerals. I remember him as a sober youth, retiring, modest, and disinclined to the amusements common to the young. In person he was slender, with light complexion, a downcast look, and head a little inclined toward the right shoulder. His face was always rather thin, his gait was moderate, and he had the appearance of one who might be very amiable, but lacking energy. He was shy, not from suspicion or timidity, but from a low opinion of himself. For more than twenty years he filled a small niche in society, and was content with its smallness. His habits were good, he was industrious; he was dutiful as a son; he was seriously disposed. All spoke of him as "a steady young man," and many were the parents who referred their sons to Alonzo King as a model of filial propriety and general moral purity. Had he been suitably directed and encouraged, he would probably have entered the Church long before he did.

In the autumn of 1818, I was one of a solemn group that witnessed his Baptism, administered by his teacher, Rev. Leland Howard, then of Windsor, Vt. It had been for years a time of great spiritual coldness in Newport, and a Baptism was to many a novel event. Mr. King went alone in that ordinance. The impression upon the spectators was of the best kind. A revival of great power followed, which put a new face upon the religious character of the town.

Mr. King and myself commenced fitting for College nearly at the same time, and for about one year we were together in the Newport Academy. He was fond of study, and made good proficiency; but, owing to his apparent lack of enterprise and his extreme diffidence, no very high hopes were cherished of his success. He was deeply pious, but did not indicate the talent which subsequently became manifest. Others, more pert and forward, outshone him; he retired into the shade and seemed willing to be unrecognised. "As humble as brother King" was the standard measure of extreme Christian lowliness. I have always regarded his humility as real, for I never perceived that he was jealous of others who might be more noticed, or that he wished to stand higher in any man's estimation. In all this there was a tinge of melancholy, occasioned, not by any impression that his worthiness was overlooked, but by a depressing sense of his own unworthiness. In the whole range of my acquaintance, I cannot recall a more genuine specimen of evangelical humility. This quality added to unusual purity of mind, and great prudence in speech and deportment, and habitual prayerfulness, rendered him eminently a model Christian. In all the years that I knew him, I cannot remember the word or the act that could weaken any one's confidence in him as a man of God.

His style as a writer was pure, with a decided cast of the imaginative or poetic. He did not aim at rhetorical beauties; but they were in his mind; and they are apparent, as natural ornaments, in his sermons, and his printed productions.

His preaching betrayed no ambition to be thought great, but breathed an affectionate desire to do good. It was never bold or startling, but always quiet, tender, persuasive, with an uncommon measure of the pathetic. I never heard the preacher who could excel him in word-pictures of the scenes of Calvary.

One who knew him well has said, "His leading traits were exotics from heavenly soil:—humility, abandonment of self, consecration, all nourished by fasting and prayer. The Cross of Christ was his favourite theme; he lived in sight of the Cross, prayed beside it, preached behind it." These statements accord with my own recollections of him. In my own memory, and in that of every one who knew him, his name is fragrant.

Very truly yours,

BARON STOW.

WILLARD JUDD.*

1826—1840.

Willard Judd was born in Southington, Conn., February 23, 1804. His parents were worthy, respectable people, in the middle walks of life. Possessing naturally a feeble constitution, and withal a very quiet spirit, he manifested little interest in the ordinary amusements of childhood and youth, and very early found no small degree of his pleasure as well as his employment in reading. During the first years of his pupilage, while he was yet in the primary school, his intellectual development was such as to attract the special notice of his teacher, and to awaken the expectation that, if his life was spared, he would become a much more than ordinary man. Though he had evinced, from his earliest childhood, an uncommonly amiable disposition, and great propriety of conduct,—when he was less than twelve years old, he became deeply impressed with a sense of his sinfulness, and, as he believed, embraced the Savior as his only hope. The record of his experience, at this period, as left by himself, is touching alike for its beautiful simplicity, and the tone of deep evangelical feeling which it breathes. Shortly after his hopeful conversion, he was baptized by the Rev. David Wright, Pastor of the Baptist Church in Southington.

At the age of fifteen, he entered the Academy in his native place, where he remained about one year, studying as much as the state of his health would permit. During this time, his attention was devoted to the higher branches of Mathematics and the English language, together with the elements of the Latin and Greek languages. On leaving the Academy, he engaged in the business of teaching, which he continued until he entered the ministry. He was a student at the same time that he was a teacher; and, though he prosecuted his studies under manifold disadvantages, his stores of useful knowledge were constantly and rapidly increasing. In a letter of advice to a young friend, which he subsequently wrote, he says,—"If your application be too constant, enervation of mind and debility of body will be the consequence. I find it difficult, when engaged with a subject that interests me, to relax my mind at all; but it always preys on my health."

The religious experience of Mr. Judd, for some time after his Baptism, may be gathered from the following extract from the record of his private exercises:—"For a time after my connection with the Church, I enjoyed such peace of mind that I almost forgot that there was a warfare to be endured. But I was soon apprized of the fact that my foes were not all subdued. When I would do good, evil was present with me. I found a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin. Although I never relinquished my hope, yet I experienced many hours of darkness. To be filled with a sense of my sinfulness, and almost to despair of the Divine favour, was a sore trial. But for God, in the darkness of such an hour, to reveal Himself as my

* Memoir and writings of Mr. Judd.—MS. from Rev. Dr. Maclay.

Father, gave me stronger confidence in his mercy, made communion with Him infinitely sweeter, and the name of my Redeemer a hundred fold more precious."

In the fall of 1823, Mr. Judd left his native State, and settled in Canaan, N. Y., whither his parents had previously removed. He still continued the business of teaching; but about this time began to think that it was his duty to preach the Gospel. Though he had a deep sense of his own insufficiency for the office, yet the wants of the Church and the world pressed so heavily upon his spirit, that he could not doubt, after mature reflection, that the Providence of God pointed him in that direction. Accordingly, the Baptist Church in Canaan, having become acquainted with him, and being satisfied of his qualifications, gave him a license to preach in the spring of 1826. He soon after removed to Herkimer County, where he commenced preaching alternately in Salisbury and Oppenheim. Here he continued his labours for several years, with many tokens of the Divine favour. In Oppenheim he enjoyed the fullest confidence of the people, and the church increased rapidly in both numerical and spiritual strength. In Salisbury, the church, owing to various causes, had become greatly reduced in numbers and efficiency, and had been for some time without a Pastor; but, under his faithful labours, the interest was soon revived, and a better state of things induced. He united with the Church in Salisbury on the 23d of August, 1828.

As early as 1825, Mr. Judd began to exhibit decisive symptoms of an affection of the lungs; and from that period he prosecuted his labours under the full impression that the time of his departure could not be very distant. The Church in Salisbury he was permitted to see gradually rising under his ministrations, and, in 1832, it received a large accession to its strength, as the fruit of an interesting revival of religion. He continued his labours here until the spring of 1835, when his health had become so much reduced as to oblige him to retire from the field. He was never able subsequently to resume his labours as a Pastor.

After leaving Salisbury, Mr. Judd went to Philadelphia for the purpose of availing himself of the public libraries in that city; and, after remaining there a short time, came to New York, where he spent the following winter. Here he published a Review of Professor Stuart's work on Baptism, which was received with great favour by his denomination, and noticed in a tone of high approbation by the Baptist periodical press.

In the summer of 1836, he left New York, and, after visiting his friends in Salisbury and some other parts of the State, commenced preaching in Parma, Monroe County. But his labours here were soon interrupted by an attack of the ague and chronic sore throat, from the effects of which he never entirely recovered. He lingered for nearly two years in almost constant confinement: though, whenever his health would permit, he employed himself in reading and writing.

Besides the composition of several miscellaneous papers, some of which were subsequently collected and published in connection with a brief Memoir of his life, he revised his work on Baptism, considerably enlarging and improving it. During his protracted illness, he resided in the family of a Mr. Palen, in the neighbourhood of Rochester, whose acquaintance

he had made at Oppenheim, and whose uniform kindness made his condition as comfortable as if he had been surrounded by his own kindred.

Mr. Judd had all along cherished the expectation that he should be able to resume his labours in the ministry; but, when he became satisfied that this was hopeless, he cheerfully acquiesced in the allotment of Providence, and entered another sphere of usefulness. In the autumn of 1839, he accepted an appointment as Classical Teacher, in Middlebury Academy, at Wyoming. He commenced his labours here about the 1st of September, and was employed, with little intermission, and with great success, until within a short time of his death, which occurred in February following. His last illness, which was very brief, though painful, was marked by a strong confidence in the Redeemer, and, during the last day of his life, he often prayed that the Lord Jesus would come quickly and take him to his rest. Many affectionate pupils and endeared friends followed him to his grave; and wherever he was known his death occasioned deep lamentation.

For the substance of the following estimate of Mr. Judd's character I am indebted to the Rev. Dr. Maclay:—

With a most gentle and amiable temper, Mr. Judd combined an inquisitive, well-balanced and highly cultivated mind. His scholarship, though, to a great extent, the result of his own unassisted efforts, would have done honour to a graduate of any of our Colleges. He was fond of the Natural Sciences, and of Learning in general; but Language was his favourite study. His knowledge of the Ancient and Modern Greek, of the Latin and French, was thorough and critical. He had also made considerable proficiency in the Hebrew, the Chaldee, and the Syriac. His style of writing is perspicuous, chaste and vigorous, with a due degree of embellishment.

Mr. Judd had a peculiar aptness for teaching. His intercourse with his pupils was always bland and familiar, and eminently fitted to secure their confidence. In his efforts to develope their faculties he constantly appealed to the best principles of their nature.

As a Preacher, Mr. Judd was highly acceptable and useful. Though his manner in the pulpit was somewhat constrained, his discourses were so rich in Divine truth, luminously and forcibly presented, that no intelligent hearer could fail to be interested in them. He generally made mature preparation for the pulpit; but his sermons were rarely committed to paper. He was eminently a practical preacher, aiming, through the understanding, to reach the conscience, the heart, and the life.

As a Pastor, he was universally beloved. In all his intercourse with his people, his controlling desire evidently was to promote their highest interests. His attention to the poor and the sick, the young and the aged, was most exemplary. He was eminently a peace-maker,—not only guarding carefully against all occasions of discord, and checking difficulties and contentions in embryo, but, by his remarkable Christian prudence and delicacy, restoring peace, even after a protracted interruption of it. He associated freely with Christians of other communions than his own, and was ready to co-operate with them in the advancement of the Redeemer's cause. He enjoyed in an unusual degree the respect and confidence of the community at large.

JOHN ARMSTRONG.

1826—1844.

FROM THE REV. WILLIAM CAREY CRANE.

SEMPLE BROADDUS COLLEGE, Centre Hill, }
De Soto County, Miss., January 18, 1859. }

My dear Sir: The Rev. John Armstrong and myself graduated from the same College, although at periods quite distant from each other. I was his immediate successor in the Pastorate of the Columbus Baptist Church. He was an intimate of my father's family; and, while in Europe, conducted his business and his correspondence through my father's house. At the time of his death, we lived within fourteen miles of each other. After that, his widow removed to Columbus, attached herself to the church under my charge, and placed all his manuscripts at my command, from which to write any memoir, long or short, which I might think expedient. If his European correspondence had all been preserved, and if there had not been lost from his manuscript diary considerable passages which it was impossible to have supplied, there would have been published, long ere this, a volume edited by the lamented Thomas Meredith, of North Carolina, and myself. The following sketch, if I mistake not, embraces, in a condensed form, all the material facts of his history.

JOHN ARMSTRONG, the son of Robert and Mary Armstrong, was born in Philadelphia on the 27th of November, 1798. Of his earlier years, there remain but slight materials to weave into a connected history. His later years manifested the simplicity of his youthful days. His parents instilled into his mind those principles of strict propriety of thought and deed, which the religion of Christ was subsequently the means of developing and maturing. Of the exact period of his conversion no record is found among his memoranda. From a notice of the Memoirs of the Rev. William Staughton, D. D., under date of January 26, 1835, I infer that it must have been before he was sixteen years of age. Speaking of Dr. Staughton, he remarks,—"He was the first person to whom I unfolded my anxieties in relation to the ministry, and the interest which he took in my behalf embalmed his name in my memory. I was then about sixteen years of age, and from that time until I finished my collegiate course, he directed my studies. I uniformly found in him a father and a friend. During my perusal of these Memoirs, a thousand recollections have been revived. His labours in the Institution at Philadelphia, his Lectures on Divinity, and his six o'clock Lectures on Natural Philosophy, in Peale's Museum; his solicitude for the comfort and literary and theological improvement of the students; his fatherly advice and untiring labours, are all fresh in my memory. His zeal, his energy, his perseverance and success, as President of the Columbian College,—his afflictions, his disappointments, all stand out in bold relief before me. But he has gone; the grave has closed over him; he has left the scene of his toils and his sorrows, and he is happy, beyond the reach of the wretchedness of this

world—'*Quiescat pace!*'" This brief extract informs us of the time when he first contemplated the sacred ministry, who directed his studies, and how well he loved and revered that distinguished man, who was his spiritual guide and teacher. When the Columbian College went into full operation in Washington, Mr. Armstrong became a student in one of the regular college classes. There he was distinguished for a habit of close study, and maintained a high standing for scholarship among such distinguished men as James D. Knowles, Robert W. Cushman, Baron Stow, and Robert Ryland. In 1825, he received the degree of Bachelor of Arts, and very shortly afterwards determined upon settling in the State of North Carolina. It was about this time that I first saw him, in Richmond, Va. I well recollect how much I felt gratified in accompanying him, a young minister, to the First Baptist Church, and thence to a Baptism. At that early period, he had gained a strong hold on the affections and good-will of all who knew him.

The State of North Carolina presented an inviting field of labour. It had suffered, and was still suffering, much from the spirit of Antinomianism. The devoted Wait and the acute and able Meredith had hardly gained a foothold. With the latter, indeed, he had not yet formed that strong friendship, which bound them to each other for fifteen years by ties which death only could sever.

For nearly five years, he was the beloved and successful Pastor of the Baptist Church in Newbern. Here he was not without his trials; yet it does not appear that he abated aught of zeal or energy in clearly unfolding Gospel truth, or enforcing Christian duty.

In May, 1835, Mr. Armstrong was appointed Professor of Ancient Languages in Wake Forest Institute (now College.) For a short time after receiving this appointment, he travelled through North Carolina, in the capacity of an Agent, and was greatly successful in obtaining funds, and in awakening attention to the importance of a well educated ministry.

While engaged as an instructer in this Institution, he was remarkably diligent in his attention upon the classes under his charge, and zealously strove to perfect the course of study, as well as to carry out the Manual Labour System. He laboured with the students, giving them a practical example of his belief in the benefits of the scheme. Whether his devotion to this plan was judicious or not, I shall not undertake to decide; but the consistency and energy he displayed were certainly worthy of all praise.

The practical character of his mind is very clearly exhibited in his remarks upon passing objects, when he travelled. Under date of July 15, 1835, he says,—"I saw a man to-day robed in a dress, which looked as if the winds had blown it together—his head without a hat, and his feet without shoes. On my right was a hut, on my left was a corn field, upon which was stamped the appearance of the man. As I passed, about ten dogs staggered out and barked at me. The whole presented to my view just such a place as suits the dwelling of squalid ignorance and sordid poverty. As I passed along the road, this man was the subject of my meditations. I thought it was utterly impossible he could be a Christian, for every thing around him exhibited broad and prominent signs of a most shameful neglect. . . . . This man could not be religious, for

inspiration hath said that such men have denied the faith and are worse than infidels."

In his utter dislike for every species of meanness, he sometimes expressed himself with great force, and apparently with severity. Still it was the result of strong, holy sentiment, and ardent attachment to the strict standards of Christian duty. The Benevolent Institutions of the day engaged much of his attention, and, with a view to advance their interests, he became a zealous supporter of the State Convention of North Carolina. He was present at its formation, and, so long as he remained in the State, was its Corresponding Secretary. The editor of the Biblical Recorder observes that "he was the first General Agent of the Wake Forest Institution, and did more probably than any other individual in the establishment of that Seminary. In all our benevolent enterprises, and in all our efforts to elevate and improve the condition of our churches in North Carolina, Brother Armstrong stood in the first rank, and probably was inferior to none in zeal, in talent, and in self-devotion. Accordingly, in all the more important historical documents of the denomination of this State, for the time referred to, the name of *John Armstrong* will be found occupying an elevated and distinguished position."

Anxious to render himself more useful to the literary interests of the denomination in North Carolina, and especially called to serve the College, Mr. Armstrong embarked, July 17, 1837, from New York city for Havre. On board the same ship was Professor E. Robinson, D. D., the distinguished Oriental scholar, and J. J. Audubon, the celebrated Ornithologist. The sea voyage appears to have furnished him with much matter for epistolary communications to his friends. Shortly after his arrival at Havre, he proceeded to Paris. Here he commenced a course of reading, observation, and study. For nearly two years he remained in France and Italy, during which time he made copious notes upon whatever came under his eye, and prepared some critical papers upon the classic character of some of the places which he visited. The antiquities of Italy especially attracted his attention, and developed his strong relish for the pure streams of classical learning. He prepared in manuscript a narrative journal of his tour, but, for various reasons, and chiefly because so many books of travel have recently appeared, he never published it. He wrote a series of Letters to his numerous friends in the United States, which were published in the columns of the Biblical Recorder. These Letters are eminently creditable to his head and heart.

On his return to North Carolina, during the summer and fall of 1839, he came to the conclusion that the Wake Forest College did not longer need his services, and that he could more efficiently promote the Redeemer's cause in some other sphere of usefulness. The Church in Columbus, Miss., was then destitute of a Pastor. A unanimous invitation was tendered to him to assume the pastoral relation with that people. After mature reflection, he determined to accept the call, and entered upon the discharge of his duties in the spring of 1840. He found the church much embarrassed by debt, and, with the assistance of a Deacon of the church, well known for his benefactions, with the general efforts of others, he was mainly instrumental in providing the means to reduce the debt to a comparatively

small sum. During the winter of 1840–41, aided by the Rev. John Peck, Agent of the American Baptist Home Mission Society, a meeting of considerable interest was held in the place, and more than thirty persons were admitted to the church by Baptism. During the whole period of his Pastorate, he was faithful in the discharge of every duty, and, with great sincerity and zeal, pressed the claims of the Bible upon saint and sinner. His congregations included a large number of persons distinguished for intelligence, who highly appreciated his intellectual efforts.

In June, 1842, Mr. Armstrong was married to Mrs. Pamela Pouncey, a member of the church under his care. By this change in his worldly circumstances, a considerable additional burden of care was devolved upon him. He visited the North, with his lady, during the summer of this year, and returned to his charge at Columbus, to continue with them, however, but a short time.

In the spring of 1843, he resigned his pastoral care of the church, and removed to his plantation in Noxubee County. The people of Columbus were unwilling to give him up; but he conceived that it was no longer his duty to remain. From this period until his decease, he preached in the churches in his neighbourhood, and instructed a number of scholars in the classics. In the winter of 1843–44, he visited Texas on business. While he remained in Columbus, he took a deep interest in the Mississippi Baptist Convention, and attended several of its meetings. He was Moderator of the Columbus Association, at its annual session in September, 1843; and, at the following session, at the very time that he was on his death-bed, he was appointed to preach the Missionary Sermon at the session for 1845.

I come now to detail the last scenes of his life; and you will pardon me for quoting my own language in a notice published in September, 1844:—"It has seldom fallen to our lot to announce an event, which has produced such deep emotions of regret, and such painful recollections in view of our great loss, as we are compelled to publish at this time. *The Rev. John Armstrong is no more.* About a fortnight ago, we called on him at his residence in Noxubee County, Miss., between twelve and fifteen miles from Columbus, and found him with the first symptoms of bilious fever, but, on our return from the Columbus Association, we learned that he had grown worse, and was in imminent danger. Special prayer was offered by the Association, and the Columbus Church, in his behalf. But the appointed hour for his departure was rapidly approaching. His disease took the form of congestive fever, and terminated his useful life on Sunday, September 15th, at four o'clock in the afternoon. His closing hours were marked by calm and sublime dignity, and perfect resignation to the Divine will. A chapter in the Scriptures was read to him during the evening of the Sabbath on which he died, and he commented upon it with evident pleasure, and to the edification of his friends. He expressed unbounded confidence in the Saviour, and remarked that he was leaving this world, 'a sinner saved by grace.' His bereaved widow, a lone pilgrim in this world of sorrow, is the only near relative in this region of country, who lives to lament her sad deprivation of her earthly comforter." His Funeral services were attended on the Sabbath succeeding his death, by an over-

whelming congregation, in Columbus, on which occasion it devolved on me to preach the sermon. It is rare that such depth of grief appears as was manifested on this occasion.

In closing this imperfect sketch, allow me to add the testimony of one who knew him better than I did, to his intellectual and moral worth:—"As a Minister of the Gospel, Brother Armstrong stood deservedly high. As a scholar and a friend of literature, he was excelled by none of his brethren in this State, (North Carolina). As a gentleman, and a pleasant and amiable family companion, he had few superiors. As a pious man, a sincere and devoted Christian, a man of exemplary moral character and of pure and spotless life, he was far above reproach or suspicion. Like all other men, he had his faults; but they were probably fewer in number, and less aggravated in their character, than those of almost any other person possessing the same amount of moral excellence. In short, his career has been honourable, useful, and full of promise. Probably not exceeding the age of forty-five, he has been taken away in the midst of life, in the midst of usefulness, and without a cloud to overshadow his closing scene, or to obscure the splendour of his previous life."

Hoping that the above sketch of a highly gifted and excellent man may answer your purpose,

I am very truly yours,

WILLIAM CAREY CRANE.

JOSEPH SAMUEL CHRISTIAN FREDERICK FREY.*

1827—1850.

Joseph Samuel Christian Frederick Frey, was born of Jewish parents, in a place called Maynstockheim, near Kilzingen, in Franconia. His father, Samuel Levi, was, for nineteen years, a private tutor in a Jewish family; and, after his marriage, he still devoted himself, with great zeal, as he had done before, to the study of the Jewish Scriptures and traditions, while his wife (the mother of the subject of this sketch) supported the family by carrying on a trade. According to the custom of the Jews, he was circumcised on the eighth day after his birth, and received the name *Joseph Samuel;* his other names having been given him when he received Christian Baptism. He was early placed under the care of a private tutor, who instructed him daily according to the Law and the Talmud, and left no opportunity unimproved for endeavouring to inspire him with hatred of Christianity. So rapid was the progress of the young pupil that, at the age of six years, he was able to read any part of the Five Books of Moses, in the original, though he understood little of their meaning. About that time, he suffered severely from the small-pox, in consequence of which his life, for a year and a half, was supposed to be in danger; and he not only forgot what he had formerly learned, but lost temporarily the power of

*Narrative of the Author's Life, by himself.—MSS. from Rev. Doctors Maclay, McClelland, Murray, and Krebs, and the Hon. W. B. Maclay.—Minutes of the N. Y. Presbytery.

speech, and partly the sight of his left eye. On his recovery, he was again instructed out of the Law, and the knowledge which had faded from his mind gradually came back to him; but when he had reached the age of nine, the Scriptures were laid aside, and he was put to the study of the Mishna and Gemarah,—certain celebrated collections or digests of Jewish traditions. When he was eighteen, he went, by consent of his parents, to Hesse, where he was engaged in instructing six children, partly in Hebrew, and partly in the elementary branches of writing and arithmetic. At twenty-one he was duly appointed a leader of the Synagogue, whose office it is to read the public prayers and the Law of Moses; and about this time he spent a whole year in learning the Jewish method of preparing the knife for killing fowls or beasts, and in endeavouring to compass the mysteries of the lungs.

His mother, having undertaken to furnish a large quantity of corn to the Prussian army, then at Frankfort, on the Maine, greatly needed his assistance; and he, accordingly, returned home to render it. But, as he found that it was a business for which he had neither taste nor adaptedness, he quickly abandoned it, and returned to Hesse. As he was leaving home, his father accompanied him a little way out of the town, and gave him what proved to be his last blessing, in the words,—"The Angel of the Covenant be with thee."

Having laid by something from the earnings of the preceding year, he resolved now to travel, and, accordingly, made a tour through Westphalia to the borders of Holland, and then back again to Gottingen, Hanover, and Hamburg, and in the last mentioned place, or rather at Altona, in the immediate neighbourhood, he remained some two months.

On his way from Hamburg to Schwerin, where he had heard that he could be employed as a teacher, he fell in with a Christian, who manifested towards him a very kindly interest, and made some remarks touching the Messiah, which suggested to the mind of the young Jew a train of thought that was at least new to him. Not finding the expected situation at Schwerin, he proceeded to Gistraw, and on his way again met this same Christian friend, who endeavoured to encourage and comfort him under his disappointment. While at Gistraw,—finding himself ill at ease, he wrote a note to his Christian friend, on Saturday, (the Jewish Sabbath,) proposing to travel with him to Berlin, with a view to investigate the claims of Christianity; and, having sealed the note, he left it at the inn, and went into the synagogue, without even thinking of the great sin he had committed (according to the Jewish traditions) in thus writing and sealing a letter on the Sabbath day. On his return from the synagogue, he found that his Christian friend had left the place, and he never saw him afterwards; but his conscience now terribly reproached him with the sin of breaking the Sabbath; and, while writhing under this conviction, he took his departure, by the stage-coach, for Rostock, in the hope of somewhere meeting the friend, by whose casual suggestions he had already been so much impressed. But in this he was disappointed.

After stopping for a short time at Rostock, where he met with little that was encouraging, he went to Wismar, where he was bound as an apprentice to a shoemaker for three years. Here he diligently improved

his leisure in reading the New Testament in connection with the Hebrew Bible; and, as the result of his inquiries, he soon reached the conviction that Jesus of Nazareth was the Messiah. He remained here a year and a half, and then, in consequence of his master's being obliged to give up business, went to New Brandenburg, where he was kindly received by the Lutheran minister, and again became bound to a shoemaker for the same period that he had already served. Here, on the 8th of May, 1798, he was baptized, and received as a member of the Protestant Church.

In December following, his apprenticeship having now expired, he removed to the next town, which was Prentzlow, in Prussia, where he commenced work as a journeyman, in the best situation which the town afforded; but the embarrassment and opposition which he experienced from his countrymen, on account of his conversion to Christianity, led him soon to exchange his situation for another less lucrative, but more free from annoyance. Here he came under the influence of a Mr. Thorman, an eminently devout and godly man, who interested himself greatly for his spiritual benefit; and here, in consequence of listening to the instruction given to a number of children, in connection with the rite of Confirmation, his mind took a more decidedly spiritual turn,—if indeed this was not the commencement of his truly Christian life. Rest now came to his wearied and agitated spirit, and he resolved that his whole future life should be given to the service of his Divine Master.

As Mr. Frey's spirituality of life proved offensive to the person by whom he was employed, he was soon dismissed from his service, and shortly after went to Berlin, carrying with him a letter from his friend, Mr. Thorman, designed to procure for him an opportunity to work at his trade. On his arrival at Berlin, (June, 1799,) he succeeded almost immediately in finding employment, and, through the kindness of a friend to whom he was introduced, was taken to a Moravian Chapel, where he was greatly pleased with the simplicity, fervour, and order of the exercises. Indeed, he was on the point of connecting himself with the United Brethren, and would doubtless have done so, had it not been for an event that occurred about this time, marking an important epoch of his life.

His health having now become so much impaired as to render it difficult and even dangerous for him to work at his trade, the person by whom he was employed very kindly suggested the idea of procuring for him admission into a free school, with a view to qualify himself to become a teacher. He at first eagerly and gratefully assented to the proposal, but, upon reflection,—knowing as he did that there was little or no religious influence in the school,—he concluded that he had better continue in his employment than encounter the untoward influences to which his connection with the school would expose him.

As he was returning from the Moravian church, one Sabbath towards the close of the year 1799, one of his friends met him and asked him how he should like to become a missionary; and, on expressing himself favourably to the suggestion, another friend who was present advised him to call upon the Rev. Mr. Jaenicke, the minister of the Bohemian congregation, and offer himself as a candidate for the missionary work. A Seminary, designed to prepare young men to become missionaries to the heathen,

having been established in Saxony, at the expense of Baron Van Shierndding, Mr. Frey went thither, at its opening, in February, 1800, with six other young men, and entered as a student. Here he continued his studies till June of the next year, when information was received from the Rev. Mr. Jaenicke that the London Missionary Society had made application for three missionaries to become assistants to Dr. Vander Kemp, in Africa; and Mr. Frey was one of the three who were designated to this Mission.

On the 11th of July, 1801, he left Berlin for London, in company with the two young men who were to be associated with him, in the expectation of almost immediately going forward to his missionary field. He stopped for two months at Hatzhausen in Friesland, to learn the Dutch language; and, during this time, had the privilege of preaching in the neighbouring villages. He did not reach England till about the middle of September.

Mr. Frey was kindly received by some excellent people in London, to whom he was introduced, and he was waiting only for an opportunity to pass on to the field which he supposed he was destined to occupy in Africa. But, as there was no ship to sail immediately, he set himself to learn English, and, at the same time, visited his Jewish brethren in their synagogues and elsewhere, as he had opportunity, to endeavour to enlighten them in regard to the claims and evidences of Christianity. At length he began to feel a strong desire to devote himself permanently to the work of a Jewish Missionary in England; and, on making known his wishes to the Directors of the London Missionary Society, they resolved that he should be allowed to remain in England, and labour among his brethren at least one year. In order, however, to facilitate and give success to his labours, they determined to send him, for a while, to their Missionary Seminary at Gosport, then under the care of the Rev. Dr. Bogue. Accordingly, he resorted thither in February, 1802; and, while engaged in the study of the English, Latin, and Greek languages, he gave instruction to the students in Hebrew; and about this time he composed a Hebrew Grammar, which he subsequently revised, enlarged, and published.

As Mr. Frey's knowledge of the English language increased, he began to use it in preaching, and for some time preached regularly to the tenants of the prison in the neighbouring town of Portsea. In May, 1803, he went again to London, and on the succeeding Sabbath preached his first sermon to the Jews at Zion's Chapel. On his return to Gosport, he received a letter from his father, who had not even then been apprized of his conversion to Christianity. In answering the letter, he stated to him the fact of his conversion, and endeavoured to justify it by argument; but he never heard from him in reply, and the first intelligence he received was in 1814, by a letter from his brother, stating that his father, on receiving the tidings of his having abjured his religion, performed (agreeably to the Jewish traditions) all the ceremonies he would have performed, if he had heard of his death. He remained at Gosport until May, 1805, when, by the request of the Missionary Society, he went to London to commence his regular labours among his brethren and kinsmen according to the flesh.

In 1806, Mr. Frey was married to Hannah Cohen, a converted Jewess, who was baptized in September of that year by the Rev. Robert Simpson, at Hoxton Academy Chapel.

I shall not attempt to follow Mr. Frey in the details of his history, during the remaining years of his sojourn in England. After labouring about seven years in connection with the London Missionary Society, his relations to that Society, owing to various circumstances, seem to have become somewhat embarrassed, and, about that time, a new Society was formed, known as the London Society for promoting Christianity among the Jews, under whose auspices he continued to prosecute his work until the year 1815. Difficulties now arose in this Society, growing chiefly out of the want of harmony between the Dissenters and the members of the Established Church who composed it; and, in consequence of a change in its constitution, his connection with the Society occasioned him much disquietude, and in May, 1816, it was dissolved. Mr. Frey seems, under each Society, to have laboured for the salvation of his brethren with great zeal and self-denial; and yet he seems almost always to have been contending with difficulties, and his success, if measured by the number of conversions to Christianity effected under his ministry, was not very great. The estimate which was actually placed upon his labours by those who had the best opportunity to judge of them, is indicated by the following Resolution which was passed at a meeting of the Dissenting portion of the London Society for promoting Christianity among the Jews, held at the New London Tavern, Cheapside, February 14, 1815:

"Resolved, That this meeting feels itself called upon to express the high sense they entertain of the faithful and zealous exertions of the Rev. Mr. Frey during the continuance of this Society, not only in publishing to his brethren of the House of Israel the truth as it is in Jesus, but also for his unwearied labours in travelling through all parts of England, Scotland, and Ireland, to make known to Christians in general the design and objects of the Society, whereby those funds have been procured which were constantly found to be so necessary to its existence."

After Mr. Frey's connection with the London Society ceased, several plans of usefulness suggested themselves to him; but that which seemed on the whole the most promising, was to cross the ocean, and pass the rest of his days in the United States. Accordingly, on the 23d of July, 1816, he left London, with his family, and embarked for New York, where he arrived on the 15th of September following. He was cordially welcomed by ministers and others, to whom he brought letters of introduction, from various distinguished clergymen, and the next Sunday evening preached his first sermon in America to a large and deeply interested audience, in the Cedar Street Church, (Dr. Romeyn's,) on the text,—"For I know that my Redeemer liveth," &c.

For some time after his arrival, Dr. Mason being absent on a tour in Europe, Mr. Frey was engaged as a supply for his pulpit; and subsequently—in June, 1817—he undertook, in co-operation with several gentlemen, the establishment of a Congregational church. They began their enterprise in a school-house in Mulberry Street; but, as that soon proved too small, they purchased a place of worship which had been occupied by the Universalists, in Pearl Street; and when a still further enlargement was demanded, they erected a new building for their accommodation in Vanderwater Street. A church was formed shortly after he began to preach in the school-house; but, owing to certain circumstances, he was not ordained as its Pastor until April 15, 1818; and then by the West Chester

and Morris County Presbytery. In October, 1821, both himself and his congregation transferred their relation to the Presbytery of New York.

Mr. Frey, in coming to this country, seems to have been influenced, in no small degree, by the hope of gaining access to his Jewish brethren, and becoming an auxiliary to the conversion of many of them to Christianity. Accordingly, as early as 1819, he succeeded in combining the influence of many of our most prominent clergymen and laymen in the formation of the American Society for Meliorating the Condition of the Jews; and in April, 1820, this Society, through his immediate personal influence, was incorporated by an Act of the Legislature of New York. The great object of this Association was to form what he called a *Christian-Jewish settlement;* or to establish a Colony which should be open as an asylum to Jews from all parts of the world, who were disposed to come under the influence of Christianity. Mr. Frey gave to this enterprise, for several years, the whole vigour of his mind and heart; but it is hardly necessary to say that its contemplated end was never accomplished, and that its history is to a great extent the record of operations embarrassed and hopes not fulfilled.

In 1825, Mr. Frey began to have doubts in respect to the Mode and Subjects of Baptism; and, after about two years, those doubts gave place to a full conviction that infants are not legitimate subjects for the ordinance, and that immersion is the only scriptural mode of administering it. Accordingly, on the 28th of August, 1827, he was immersed by the Rev. Dr. Maclay, of New York; and henceforth had his ecclesiastical connection with the Baptist denomination.

In January, 1828, he took charge of a Baptist Church in Newark, N. J., and remained there until April, 1830, when he accepted a call from the Church at Sing Sing, N. Y. Here he continued about two years; and the succeeding three years he spent chiefly in missionary labour, ranging from New England to Louisiana and Alabama. In December, 1835, he commenced preaching near Jamaica, L. I., in a school-house, to a people scattered along the Atlantic coast; and the next spring he constituted a small church there, of which he continued to hold the pastoral charge until January, 1837, when he resigned it with a view to go to Europe as Agent for the American Society for Meliorating the Condition of the Jews. The particular object of his Agency was "to solicit funds to aid him in the gratuitous circulation among the Jews of a work, entitled 'Joseph and Benjamin; or a Series of Letters on the Controversy between Jews and Christians, comprising the most important doctrines of the Christian Religion.'"

Mr. Frey reached London on the 8th of February, and was cordially met by many of his old friends. He remained in Great Britain and on the Continent for nearly three years; but his mission seems to have been attended by many embarrassments, and to have resulted less favourably than he had been led to expect.

On his return to this country in the latter part of 1839, he commenced a weekly Sabbath evening lecture, in the South Baptist Church in Nassau Street, New York, designed especially for his Jewish brethren. Shortly after this, he accepted a call from the Bethel Baptist Church at Williams-

burg, L. I., at a salary of four dollars per week; but this connection continued for only a year or two. In 1843 and 1844, he made an extended tour through the South and Southwestern States, East of the Mississippi, and finally settled down at Pontiac, in the State of Michigan. Here it was part of his employment to teach Hebrew in the University of Michigan, and there are many persons still living in that and the neighbouring States, who had the benefit of his instructions. He died at Pontiac on the 5th of June, 1850, aged seventy-eight years.

Mr. Frey had four children, born previous to his coming to this country, and five afterwards. Six of his children (three sons and three daughters) are still (1859) living.

During the last forty-three years of his life, Mr. Frey travelled annually from four to six months, and preached each year three hundred times. But in the midst of these engagements, he was almost always preparing some work for the press, or superintending its publication. From 1809 he published the following works:—Judah and Israel, together with a Narrative of the Author's Life. This was republished in this country shortly after his arrival here, and has passed through seventeen editions. Hebrew Grammar, Ten editions. Hebrew Lexicon, Two editions. Joseph and Benjamin, Ten editions. Vander Hooght's Hebrew Bible. Essays on the Passover. Scripture Types, Three editions. Essays on Baptism, Four editions. Lectures on the Messiah, Two editions. Hebrew Student's Pocket Companion, Two editions. Narrative of Converted Jews, and a Report of his Agency to Europe. One volume of the Jewish Intelligencer. Two volumes of the Hebrew Messenger. Lectures of the Rev. David Bogue, D. D.

It must be acknowledged that Mr. Frey's labours, so far as respects his own people, never seemed to mature into very much of abiding fruit; though it must not be forgotten that he occupied a field more difficult to cultivate than almost any other. Nor is it a fact to be dissembled that his good name was often under a cloud, and that charges seriously affecting his moral character were repeatedly made and widely circulated. All this is abundantly manifest from his own statements; while yet, at the very time when the voice of reproach was the loudest, he was receiving the highest testimonials to his integrity and fidelity on both sides of the Atlantic. In 1816, Dr. Bogue, who was one of the most discerning of men, and who had every opportunity to observe his movements and judge of his character while he lived in England, certified that he "believed him to be a true disciple of Christ;" and "cordially recommended him to the kindness and patronage of the friends of religion in America." In 1836, when he was about to embark for Europe on his Agency, nearly thirty of our most distinguished ministers of different denominations, commencing with Dr. Milnor, and doubtless with full knowledge of the allegations that had been made against him, declared, in a formal testimonial, that they "felt great pleasure in expressing their entire confidence in the Christian character and standing of Brother Frey, as a devoted and useful minister of Christ."

I had a slight acquaintance with Mr. Frey, commencing in 1821, when he visited my congregation at West Springfield, as an Agent, if I remember right, of the then newly formed Jews' Society. He preached in my

pulpit, on a week day afternoon, from Isaiah xl. 11—"He shall feed his flock like a shepherd," &c.; and a more touching, original and impressive exposition of one of the most beautiful portions of Scripture, I thought I had rarely listened to. His manner, both in and out of the pulpit, was characterized by great unction and simplicity, while the story of his eventful life enchained all and melted many. I never heard him preach afterwards, though I met him occasionally, and sometimes exchanged letters with him. My personal recollections of him, though not very extensive, are all agreeable. In person he was rather short and thick set, and his manners were frank, cordial and winning.

FROM THE REV. ARCHIBALD MACLAY, D. D.

New York, June 28, 1859.

Dear Sir: I take pleasure in furnishing you, agreeably to your request, with my recollections of the late Mr. Frey, and my estimate of his character both as a Man and a Minister.

Having been a constant reader of the London Evangelical Magazine from its commencement, and being personally acquainted with the Rev. Dr. Bogue, of Gosport, with whom Mr. Frey was for several years a student, I learned with much interest that he had embraced Christianity, and ardently desired to carry the knowledge of salvation through a crucified Saviour to his Jewish brethren. For some time, I marked with attention his consistent and persevering labours in carrying out this desire. I did not, however, become personally acquainted with him until 1816, on his arrival in this country the first time, when he submitted to me various letters and satisfactory credentials from gentlemen of the highest character in England. He often, at my request, occupied my pulpit, much to my own gratification as well as that of my congregation. He was heard also, at this period, with deep interest, by Christians of all denominations. In consequence of a change of his views on the subject of Baptism, he applied to the Baptist church in Mulberry Street, then under my pastoral care, to have the ordinance administered to him. Two of the Deacons were appointed a committee to inquire of one of the members of the Presbytery of New York concerning Mr. Frey's standing in that Body, and, the result being satisfactory, I complied with his request. From that time until his death, I was intimately acquainted with him; and I can truly say that, as my knowledge of him increased, my appreciation of him as a Christian man and a Minister was proportionally heightened.

Mr. Frey's Jewish brethren, whom he earnestly entreated, both from the pulpit and through the press, to embrace that precious faith with which all his own hopes were identified, often questioned the purity of his motives; and there were many cruel assaults made upon his reputation from other quarters; but whoever will read the defence which he has made of himself in his narrative entitled "Judah and Israel," will need no additional evidence to satisfy him that he was a conscientious and upright man. His heart was set upon doing good; and wherever he was, or in whatever circumstances placed, he must always be engaged in something that would tell favourably upon his Master's cause. While he aimed to be faithful in his duties as a Pastor, it may perhaps reasonably be doubted whether his extensive journeyings for so many years, both in the Old World and in the New, had not unfitted him in some degree for the routine of an ordinary pastoral charge, and whether it would not have rendered any very settled condition irksome to a man who would (if he had been able) have embraced the whole world in the sphere of his Christian activities.

As it had fallen to my lot to see and know much of this venerable man in the progress of his career, after he came to this country, so it was my melancholy privilege to visit him when he was on his death-bed. He had been afflicted with hernia through the long period of forty-six years; and, at the time of my visit to Pontiac,—the place to which he finally removed, he was suffering great bodily distress. His mind, however, was in a tranquil and comfortable state, and he was evidently resting with an unshaken confidence on the atonement of Christ. He expressed to me his confident conviction that his sufferings would soon end in death. I spent some time in conversing with him, and it afforded me great consolation then to perceive, as it does now to remember, that my friend could, in that trying hour, stay himself upon a covenant God. He was unable to sit or to stand, and it was only in a recumbent position that he could find even a momentary relief from intense pain. When we parted, we both felt that it was for the last time in this world. By a great effort he rose and stood upon his feet, clasped me in his arms, pressed me silently to his breast, and kissed me on both sides of the face, while the tears rolled down his cheeks. He died, sustained by precious immortal hopes, a few weeks afterwards. A little before his departure, he remarked,—"My Jewish brethren have often said that I should never die a Christian; but I wish them to know that they were mistaken." Being asked if the skies still appeared bright before him, he replied,—"Oh yes. I have not a doubt." Some hours after, when inquired of whether his mind remained perfectly tranquil in the prospect of death, he made a sign of assent, and then said, as well as he was able, "Unshaken."

Mr. Frey's ardent desire for the conversion of his brethren according to the flesh was one of his distinguishing characteristics. This was the theme of many of his writings, all of which are valuable; but his work entitled "Joseph and Benjamin" is an especially attractive production, and is adapted to be useful to Christians as well as Jews. As a Preacher, Cowper's description—"Simple, grave, sincere, &c.," would give you as correct an idea of him as I am able to convey. Compelled by the circumstances of his birth and conversion to be always ready to give a reason for the faith that was in him, he had studied the Old and New Testament with unusual diligence, and the truths which he perceived clearly, he could express fluently. Under the vicissitudes and trials of life, he was uniformly resigned, and even cheerful. His face was a mirror in which you saw reflected the gentle and admirable qualities of his heart; and so free was he from even the semblance of a vindictive spirit, that it might be said of him, as has been happily said of another,—"He had no sense of injury, except as something to be forgiven." Either he was so happily constituted by nature, or so entirely transformed by religion, that the pursuit of the good of others was at once his constant occupation and his highest delight. The ordinary objects of men's ambition, as wealth or reputation, seemed alien to his spirit. He recalled to your mind the character quaintly described by an old English poet:

> "Who God did late and early pray
> "More of his grace than goods to lend,
> "And walked with men from day to day,
> "More as a brother than a friend."

Allow me to conclude this brief tribute to the memory of my friend with the following touching anecdote, of the authenticity of which I have no doubt. The Rev. John Campbell, who, after the death of Dr. Vander Kemp, was sent out by the London Missionary Society, to take charge of their African Missions, visited London about the time of Mr. Frey's first arrival in that city. Mr. Campbell, during the visit referred to, attended public worship in Surrey Chapel, when the celebrated Rowland Hill led up a young man to the pulpit

and said: "This is a son of Abraham, from Prussia, whose heart the Lord has opened. He comes well recommended from Prussia and Holland. He is accepted as a Missionary, and will now pray with us. His name is Mr. Frey. He is not very familiar with our language, and, on this account, I hope you will make all due allowance for him." He did pray, and, as he interceded for his Jewish brethren, almost the whole congregation were dissolved in tears.

I am very truly yours,

ARCHIBALD MACLAY.

JOHN SHARP* MAGINNIS, D. D.

1827—1852.

FROM THE REV. WILLIAM R. WILLIAMS, D. D.

New York, July 19, 1859.

My dear Sir: I regret exceedingly that your request for some account of my friend, the late Rev. Dr. Maginnis, has found me in such health and spirits as to render me quite incapable of paying such a tribute to his memory, as my cherished remembrances of him and my high appreciation of his merits would dictate. I will, however, do the best that I can, and you will accept the effort as at least a testimony of my willingness to serve you.

John Sharp Maginnis, a son of John and Jane Maginnis, was born in Butler County, Pa., on the 13th of June, 1805. His parents were from the North of Ireland. It is known that the Protestants of what has sometimes been called the Black North were of Scottish origin, tracing back their descent to emigrants who left the shores of Scotland in the earlier days of Presbyterianism, to escape the hand of persecution; or were in later days transplanted by Cromwell to supply the depletions made by his successful war against Romanism in the Emerald Isle. In their Irish seats, and in their various settlements on our own shores, this special race, called commonly Scotch Irish, have continued to display some of the best traits of the land of their first origin, and of that of their second settlement. Warm-hearted and ready as the Irish of purer stock, they blend with these traits a tenacity, intelligence, system, perseverance, and thrift, which seem more naturally traceable to a Scotch ancestry. Their zealous and even resentful attachment to the Reformation, and their skill and pertinacity in its controversial defence, have made their name of the Black North a word of terror and dislike with the bigoted and ultra-montane Romanists of the South of Ireland. And among their Pastors and religious writers the spirit of men like Usher, Magee, and Carson, seems maintained through long tracts of time, and over wide spaces of territory.

Of such Scotch Irish parentage was John S. Maginnis. His family were connected with the Presbyterian Church; and he was himself strongly attached to that denomination. His younger brother, yet living, is, or

* In consequence of finding one or more persons of the name of *John Maginnis*, the subject of this sketch assumed the middle name, *Sharp*, for which he procured the sanction of the Legislature of Maine in 1833.

recently was, a Presbyterian Pastor in the State of Ohio. The father, though not till late in life hopefully converted, yet, during the childhood of this son, was strict in enforcing the observance of the Sabbath, and in inculcating on his children reverence for the Scriptures and the Sanctuary.

When John was only three years old, his father removed his family to Vernon, Trumbull County, O.; and, at the age of twelve, partly on account of the feebleness of his childhood, and partly with a view to his learning the trade of a carpenter, he was sent to live with an elder brother in Zanesville, in the same State. He was there brought under the religious influence of the Rev. George C. Sedgwick, one of the early Baptist preachers in Ohio; and, having become hopefully converted to God, he united himself to the church under the charge of this Western pioneer minister. His first employment was that of an instructer; and in 1827 he was associated at Pittsburg, in his novitiate, with the Rev. Joshua Bradley, one of the most versatile and indefatigable of our labourers in that generation. Here young Maginnis felt his own education incomplete, and, with a view to prepare himself for his future vocation, he resolved to direct his course to New England. Previous to his departure, however, he received a license to preach from the First Baptist Church in Pittsburg, to which he had some time before transferred his membership. The certificate of his license bears date May 25, 1827.

He proceeded first to Waterville College, in Maine, and, after remaining there a while, went to Brown University, where he completed the Sophomore year; but he was now interrupted in his studies by the failure of his health; and, without having graduated, he afterwards repaired to the Theological Seminary in Newton, Mass., where he finished his course of preparatory studies, with credit and the promise of high usefulness. He received the regular testimonial from the Professors of the Seminary, on the 13th of September, 1832.

In January previous to his leaving the Seminary, he received a call from the First Baptist Church in Portland to become their Pastor—he accepted the call, and was ordained in October following,—the Rev. Dr. Wayland preaching the Ordination Sermon. That city had been blessed by the labours of Payson, whose example and influence continued a provocation to good works through all the evangelical churches of that region. In his own church no preceding or subsequent Pastor is said to have left a deeper mark. The church grew rapidly; and, under his guidance, expanded its influence, harmoniously and fraternally, by the formation of a flourishing second church. The earnestness with which he threw himself into these ministerial duties, involved a failure of health which required his removal. He sought a milder climate, and, in the winter of 1837–38, became Pastor of the Pine Street Church in Providence; but he soon became satisfied that the air of Providence suited him no better than that of Portland had done, and he felt constrained again to resign his pastoral charge. About this time, he received a call to the Pastorship of a Baptist Church in Savannah, Ga., and another to that of a Church in Cincinnati, O.; but he declined them both. His ardent piety and the clearness of his intellect commended him to his brethren as one likely to prove still efficient and useful as a Theological Instructer, if his sinking

health forbade a continuance in a regular Pastorate. He was invited to a Professorship in the Furman Theological Institution, at Monticello, S. C., which, however, he ultimately declined, though he visited the place, and actually taught there for several months. As he was on the eve of returning to the North, he received notice of his appointment as Professor of Biblical Theology in the Literary and Theological Institution at Hamilton, now Madison University,—which he accepted. After several years' continuance in this relation, a portion of the friends of that Institution desired its transfer to Rochester; and he was among those on whom the labour and responsibility of the removal very largely rested. In October, 1850, he was elected to the Chair of Biblical and Pastoral Theology in the new Theological School connected with the Rochester University; and, besides fulfilling the duties of that Professorship, he also held the Chair of Intellectual and Moral Philosophy in the University. During his residence at Hamilton, it was understood that he was formally invited, or overtures were made to him, to accept either of the Presidency or of important Professorships in several Colleges and Theological Seminaries; but he was not disposed to listen to any of them.

It was in connection with the Institution at Rochester that he was found labouring, when called away by the summons of death. When assured, by the request of his medical advisers, a few weeks before his departure, that there was no hope of his recovery from the complicated illness that was upon him, he seemed startled but not distressed, and in simple earnest tones expressed his desire to be found glorifying God, in the faithful discharge of his duties, to the very last. His labours in the University were the first to be given up, as his mortal weakness grew upon him. But those in the Theological School were continued, when, because of his weakness, his classes were obliged to meet him at his own house: and he delivered to them his last lecture only three days before his death. On that day, however, (October 12, 1852,) an unfavourable change took place, which rendered him incapable of any further effort, though there was still nothing to indicate the probability of immediate dissolution. On the Friday following, while sitting in his study, and having just been engaged in conversation with a friend, he expired so suddenly and so peacefully that those who were with him could scarcely believe that the vital principle had fled. During several of his last years, he had suffered from a severe bronchial affection, but his death was finally occasioned by a disease of the heart.

He received the degree of Master of Arts from Waterville College, while he was at Hamilton, and, subsequently, in 1844, was honoured with the degree of Doctor of Divinity from Brown University.

He was married in Newton, Mass., on the 17th of September, 1833, to Elizabeth Allen, daughter of David and Abigail Lamb. He left three children,—a son and two daughters.

The peculiarities of the mind of Dr. Maginnis were, I think, remarkable clearness in his own views, and in the statements which he made of them to others; great original vigour, patient and searching scrutiny into the relations and results of every principle; facility in detecting the vulnerable points of an adverse or erroneous opinion; a dignified tenacity in the maintenance of his own convictions; a strong relish for metaphysical

speculation; a conservative regard for the best memories and judgments of the past; a sense withal of the right and duty of personal independence, united with the profoundest reverence for the authority of Scripture: and all these harmonized and fused into unity and symmetry, by devout study and constant waiting upon God. His literary remains were not numerous. Anxious not so much for the quantity as the quality of his labours, he worked, not lavishly, but thoroughly. He had great power as an Instructer. Many a youth who sat in his classes, will remember long the calm, patient dignity with which his teacher listened to some confident and plausible objection; and then, with all promptitude and directness, and with his quiet smile, seemed to lay his broad hand on the very throat of the darling error, and there the bantling lay, lifeless and sepulchred, as in a moment. He had indeed a love for truth and justice so strong that it might easily have rendered him divisive and antagonistic in his influence, had it not been counterpoised by the refined sensitiveness of his temperament, and the tenderness with which his great piety suffused his entire character.

An article on the Philosophy of Cousin, which he furnished to the Christian Review, attracted much attention; and a writer in the contemporary at Princeton,—the Biblical Repertory, alluded to the essay as showing an acquaintance with the intricacies and perils of German error, such as could only have been attained by a student on German soil. But, in fact, Dr. Maginnis had never enjoyed the privilege of a visit to Europe.

His Theological views were Calvinistic; and influences of childhood and youth had made him, when yet a student in Theology, to lean towards hyper-Calvinism. But further study of the Scriptures and the practical character of his own mind, with his labours for the souls of others, soon corrected this divergent tendency. The type of his maturer views, during his Pastorate, and his subsequent career as a Professor, may be described as, in most respects, that of Turretin and Pictet. For the Theology of the Churches of Holland and of Scotland, in their best days, he cherished a high regard. Among the Theological Schools of this country, he coincided, perhaps, more nearly with the views taught at Princeton; but with great independence. For the writings of the great mediæval Theologian, Anselm, he had a marked fondness. Yet he was not careless of the speculations and scriptural criticisms of modern times. And a book to which he often turned was the Hutterus Redivivus of Hase, which presents a compend of the Theology of the old orthodox Lutheranism, fringed with a broad margin of extracts from the moderns—sometimes startling, sometimes amusing, and occasionally repulsive even, in their divergency not only from the Fathers, but also from all just regard for the God and Bible of those Fathers. His main resort was, however, to the Scriptures, in whose plenary inspiration and supreme authority he had the most implicit, habitual and childlike confidence.

The denomination to which he was attached have been sometimes charged with overlooking the just relations of the Old Testament to the New. The impeachment does not in equity lie against the great mass of our churches and their teachers. As to Maginnis, it could not at all apply. He received most fully a sentiment of St. Augustine,—that the New Testament lies folded up in the Old, as a volume shut; and that the Old

Testament lies wide open, as a book unclosed, in the New. *Novum latet in Vetere: Vetus patet in Novo.*

Many of his intellectual habits, had he been less devout and less busy, might have easily sublimated his character into that of a mere man of abstractions. But his familiarity with actual life, combined with a strong sense of duty, guarded him from this, and rendered him a man eminently practical. This feature of his character may be illustrated by a conversation which he held with a skeptic, whom he met in a steamboat. The man, possessed of some acuteness, was parrotting with much boldness some of the cant objections against Scripture. Tall, dignified, and grave, but withal quite courteous and accessible, Maginnis slides easily into the discussion, and indulges himself with a few questions in that Socratic mode of which he was so thoroughly a master. Insensibly drawn out by these, the caviller was startled and astounded at discovering in a little time how shallow had been his thinking, and how little in reality he knew upon the subjects with regard to which he was so confident, flippant and scornful.

The same practicalness was shown in his mode of meeting, in a theological class which he once instructed, the growth of some erroneous views with regard to Christian Perfection, as manifested in the present life. The argument from Scripture, though overwhelming to his own mind, had seemed to fail in shaking the confidence of the young men in the statements to which they had committed themselves. Leaving, for the time, this ground, he proposed that they should look upon the question practically, and prepared a lecture upon the actual results of such theories, as shown in Ecclesiastical History. He inquired, by these lights, whether it had not been the almost uniform issue of such speculations, that, instead of bringing Christians into more perfect conformity to the Divine law, they had brought the Divine law into conformity with the imperfections of Christians; and thus, instead of permanently elevating the character of the churches, had lowered the Divine standard of holiness, and dishonoured the immutable requirements of God, as proclaimed on Sinai, and expounded on Calvary. The effect was that the whole class were brought at once to abandon the views which they had temporarily accepted.

It is to be regretted that we have not the large and mature products which such a mind as that of Dr. Maginnis, in the course of his yearly lecturing, would probably have elaborated. It is one of the advantages of a Professor,—subjecting his own conclusions to repeated revisions, as new classes gather around him, that, in this way, the truth, filtered through successive classes of students, comes forth to his own mind and to theirs, purer, fresher, and more transparent. It is like water passing through the interstices of rocks and various strata of the hillside, till it reaches at last, sparkling and healthful, its quiet home in the fountain at the foot of the slope. The Lectures of President Dwight owe much of their interest to the circumstance to which I now refer. Some of the posthumous works of the late brilliant and profound Vinet, though appearing at a disadvantage, from their having lacked his own careful revision for the press, yet have traces of similar benefit, which the Lectures of even such a thinker derived from their having been submitted to and ventilated before, (so to speak,) several generations of his pupils. An infinitely wise Providence

denied to the preparations of Professor Maginnis the long continuance of such yearly revisions. And the imperfect and fragmentary state of his manuscripts has prevented, as yet, the appearance of a syllabus, which it was once proposed to publish, of his Theological Lectures.

In his personal and domestic character, he was a man of simplicity, earnestness, and tenderness, with a strong sense of fitness and dignity, sheathing, however, a keen wit, which would sometimes reveal unexpectedly the fineness of its edge. Kind and hospitable to the stranger; fraternal in his intercourse with young men; a successful Pastor, converted by sickness into an efficient Professor; profound and yet practical; devout and yet not austere; having accomplished much, but having it in his heart to attempt far more; his removal from his family, his friends and his post, involved the defeat of many plans, and the disappointment of many hopes. But he neither murmured nor wavered. Broken health, though it interfered with his early preparations, drove him from successive Pastorates, and issued in his dying in what men deem middle life, yet did not prevent him from accomplishing much for the cause and honour of his Master. It was indeed touching to see him, with such meek resolution, spending in Christ's service his last remains of physical strength, clasping the harness manfully to the wounded shoulder, and gathering himself up in efforts for persistent usefulness, until at last "the weary wheels of life stood still."

I remain very respectfully yours,

WILLIAM R. WILLIAMS.

FROM THE REV. B. T. WELCH, D. D.

Newton Corners, December 4, 1855.

My dear Sir: My relations to the Madison University first brought me acquainted with Professor Maginnis about the year 1836, and from that time till his death I reckoned him among my intimate friends. He often visited in my family, and preached in my pulpit; and I felt that I was well acquainted with the interior of his character. It gives me pleasure to bear testimony to his numerous excellences.

In his personal appearance, Professor Maginnis was somewhat prepossessing. He was rather above the medium height, was of a graceful form, and in manner uncommonly bland and gentlemanly. Though the expression of his countenance was not otherwise than agreeable, I cannot say that it was very highly intellectual; and, in this respect, it was far from doing full justice to his character. But his appearance, on the whole, would have prepossessed you much in his favour—you would have said at once that he was the full pattern of a man, and would have been induced, by his general aspect and bearing, to wish to know more of him.

Professor Maginnis, in his original constitution, united two qualities that are not always found associated in the same person—namely, great amiableness with great excitability. Few men whom I have known, have possessed a more genial and gentle spirit than he, while yet he was keenly sensitive to injury, and did not hesitate to make it manifest by appropriate demonstrations. But it was usually little more than a flash of feeling: and when it was over, the kindly spirit at once resumed its accustomed control. If he had received an injury, he would quickly forgive it; if he had even unintentionally inflicted one, he would as quickly repair it. He had a pre-eminently generous nature; and I think none knew him well but to love him.

His intellect was decidedly of a high order. His mind was sound and logical, rather than imaginative and poetic. He had a great thirst for knowledge, and was not only very thorough in his own immediate department, but was an excellent general scholar. As a Professor, he was greatly in favour with both his pupils and his fellow Professors. The former were delighted by his admirable facility at imparting knowledge: the latter recognised in him at once an agreeable companion and an efficient auxiliary.

As a Preacher, I can truly say that I considered him as one of the most interesting to whom I had the opportunity of listening. His discourses were logically constructed, and were uniformly rich in well matured, evangelical thought. His style was clear, correct and forcible. His attitudes were highly dignified; his gestures, though not very abundant, were always appropriate; his voice full, sonorous and agreeable, and his manner altogether characterized by remarkable solemnity. His preaching always commanded attention; but I think he was most impressive in the pathetic. He had great power over the sensibilities of his audience, and would often bring out that spontaneous gush of feeling that is one of the best tests of true eloquence. He was accustomed to write his sermons when he wished to make a special effort, but he was an easy and fluent extemporaneous speaker, and I think his most effective discourses, if not unpremeditated, were at least not written.

I ought to say that the crowning excellence of his character was his devoted piety. He lived in the fear of God all the day long. No one could know him intimately, as I did, without feeling the fullest conviction that a deep sense of the Divine presence gave complexion to the whole conduct of his life.

Yours truly,

B. T. WELCH.

JOHN TAYLOR JONES, D. D.*

1829—1851.

John Taylor Jones, a son of Elisha and Persia (Taylor) Jones, was born at New Ipswich, N. H., on the 16th of July, 1802. His paternal ancestor emigrated from Wales to this country about the year 1700. While he was yet a youth, his father removed to Ashby, Mass., where the son spent several of his early years. At the age of fifteen, he became hopefully pious, and joined the Congregational church in his native town. Shortly after this, he abandoned the business to which he had been devoted, and commenced a course of study preparatory to the ministry. In due time, he entered Amherst College, and graduated there with honour in 1825. He afterwards studied Theology for a while at Andover, but completed his course at the Newton Seminary. During his residence at Andover, he became dissatisfied with the views of Baptism which he had previously entertained, and connected himself with the Baptist Church. He was baptized by immersion in Boston, in the year 1828, by the Rev. Dr. Malcom, then Pastor of the Federal Street Church. In 1829, he was appointed a Missionary to Burmah. On the 14th of July, 1830, he was married to Eliza, daughter of the Rev. Henry Grew, for many years Pastor

* Am. Bapt. Miss. Mag., 1853.—MS. from Rev. Henry Grew.

of the Baptist Church in Hartford, Conn. In February, 1831, he reached Maulmein, his destined place of labour, having been occupied with his studies during the voyage, almost as diligently and successfully as if he had been in his own quiet study at home.

As soon as possible after his arrival at Maulmein, he secured a competent teacher, and commenced the study of the Burman language. He began also, almost immediately, a series of expository lectures on the Acts of the Apostles, for the benefit of the British soldiers who were stationed there.

Mr. Jones soon found himself embarrassed by the peculiar circumstances of the Mission. In entering on the missionary work, he had no other intention than to labour among the Burmans; and, with this view, all his plans and studies were directed. But, before he had been long in Burmah, his sympathy began to be awakened by the reports which reached him concerning the condition of the Talings. The brethren of the Mission, in their journeys, often met with villages in which no other language than the Taling was understood; and one of them expressed the opinion that "half Burmah was probably not one half the extent to which the language was spoken." Under these circumstances it was arranged that Mr. Jones should devote himself to the study of this new dialect; and his progress was rendered the more easy and rapid from the knowledge he had already acquired of the Burman. There was no Grammar or Dictionary of the Taling language—as far as he knew—in existence; the attainments of the missionaries who had given attention to it had not been recorded; and he was obliged to acquire it altogether through the medium of the Burman. Thus he actually prosecuted the study of the two languages at the same time. He made rapid progress in the Taling, and preached in Burman on the 29th of January, 1832,—less than a year after his arrival in the country.

The attention of the missionaries had often been drawn by the Board to the Kingdom of Siam; and, as it was ascertained that great numbers in that Kingdom were accessible through the Taling language, they could not resist the conviction that the finger of Providence pointed in that direction. And they were agreed in the opinion that Mr. Jones was the most suitable person to take the lead in the enterprise; and they expressed this opinion to him strongly in writing. On mature deliberation, he consented to their proposal, and forthwith procured a Siamese teacher, and made his arrangements for an early removal to Bangkok.

Owing to the difficulty of obtaining a passage directly to Siam, Mr. Jones was obliged to go first to Singapore, where he spent his time in studying the Siamese, and preaching in English, and reached Bangkok in April, 1833. Several missionaries had previously been here, but, from ill health or some other cause, they had all left, and the field was now quite unoccupied.

Shortly after his removal to Siam, he was afflicted by the death of a child, which was evidently the means of increasing his spirituality, and quickening him in the great work to which his life was devoted.

On the 8th of December, 1833, he administered Baptism to three Chinese; and, on the Sabbath preceding, he and his wife sat down to the

Sacramental Supper. The Siamese had then just planned an attack on Cochin China, and the war-boats were assembling from every quarter; but, amidst all surrounding disturbances, these excellent persons engaged in the devout commemoration of their Redeemer's death.

In May, 1834, Mr. Jones had made such progress in the Siamese language that he ventured to issue from the press a tract written in it; and, by the close of the year, he had completed two more tracts, besides a translation of the Gospel by Matthew. Thus was commenced that great work of his life,—the giving of the New Testament to the Siamese in their own tongue,—which he completed in October, 1843. He was eminently qualified for this work by his early studies, his intellectual tastes, and his enthusiasm for biblical learning; and the result of these protracted labours is an enduring monument to his honour.

Mr. Jones, though greatly oppressed by his labours in Bangkok, suggested to the Board the occupancy of other important fields in Siam, in Assam, Laos, Thibet, and Chittagong. He did this in the exercise of a spirit of the largest Christian benevolence, and not from a conviction that help could be spared from any of the then existing stations.

In 1834, he was afflicted by the death of another child; and on the 28th of March, 1838, he suffered a yet greater affliction in the death of his wife. But, though sorrow-stricken, he still continued his labours; and nothing was suffered to divert him from the all-engrossing object of his life. In February, 1839, a few months after the death of his wife, he made his first tour into the interior of Siam; but this was not the work best adapted either to his taste or his talent. Though he might have prosecuted it successfully, it was in the study that he was more especially fitted to be useful. Soon after his return from this missionary excursion, he found it necessary that some arrangement should speedily be made in respect to his children; and he therefore left Siam for Singapore in the earliest vessel, and from Singapore came on a visit to the United States.

In November, 1840, during his brief sojourn in this country, he was married to Judith Leavitt, of Meredith Village, N. H. This connection continued about six years, in great mutual endearment and happiness. The health of Mrs. Jones sunk under the influence of the climate and the amount of labour incident to her station. In the early part of the year 1846, her husband, by medical advice, embarked with her for this country, as the most probable means of prolonging her life. She died on the passage, and it devolved on her stricken companion to commit her body to an ocean grave.

Brought thus unexpectedly to this country, Mr. Jones spent not far from a year with his friends here, and was engaged, during nearly the whole time, in endeavouring to arouse the churches to greater zeal and activity in the cause of Foreign Missions. The immortal interests of the poor heathen among whom he had so long made his home, weighed upon his mind as a heavy burden; but his appeals to the churches and the young men met with but a feeble response. His own health was at this time much impaired, from having lived so long in a sickly climate; but his friends still hoped that many years of missionary usefulness were yet in store for him.

In August, 1847, he was married to Sarah Sleeper, then the accomplished preceptress of the New Hampton Institution. She survived him, and has since become the wife of the Rev. Mr. Smith, a Baptist Missionary at Bangkok.

In the autumn succeeding his marriage, he returned to his post, and entered upon his duties with new zeal and vigour. Every thing now promised success to his efforts. He was known and greatly respected throughout the city of Bangkok. The magistrates, and even the King, did not hesitate to consult him in cases of difficulty. The object of his residence there was perfectly understood by the authorities of the city, but no obstacle was placed in his way. He had completed the translation of the New Testament, and prepared many useful books; and all seemed to accord to him the character of a sage. But the time was now approaching when this bright prospect was to be overcast, and his earthly labours were to come to a close.

The unfavourable tidings in respect to his health, that, from time to time, came to this country, left his friends with little doubt that the time of his departure was at hand. Near the close of August, 1851, he was greatly prostrated by an attack of dysentery. For several days, the members of the Mission were alternating between hope and fear in respect to the issue of his illness; but, on the 12th of September, they were compelled to regard his case as quite hopeless. For some days, his mind had been wandering,—the effect partly of the disease, and partly of the opiates which had been administered to him. To some who were standing by his bedside, he said,—"Assure my friends of my unfailing attachment to them. Tell them my hopes, though sometimes ascending, sometimes declining, are *fixed* upon Him who is from everlasting to everlasting." At another time he said to Mrs. Jones,—"It will soon end with us." Three of Mrs. Jones' pupils were brought to him, to whom he said in Siamese,—"You have often heard me tell you that the affairs of this world are of short duration." Being asked if he had any message to send to his little daughter, he said,—"If God gives me strength to think and speak, I hope to." Two friends calling on him, in the morning of September 12th, he reached out his hand and said,—"We must all go to another world." The night following, which was his last, was a night of extreme bodily suffering. At one time he said,—"Lord of mercy, be the end and portion of thy servant." And again, when his agony was most intense, he said,—"My friends, is there any relief? If so, tell me how?" In the morning of September 13th, about half past six, the weary, suffering believer entered into his rest. The same afternoon, Funeral services were performed at his residence, both in English and Siamese. Many came to testify their respect for his character and services, and the King sent a present with a request that it might be deposited in the coffin.

The degree of Doctor of Divinity was conferred upon him a few years before his death, but it seems to have been distasteful to him. In writing to the Missionary Rooms, he thus alludes to it;—"Omit this title in addressing me. Say nothing to recall it to mind, and it will then least attract notice."

Dr. Jones was the father of five children,—two sons and two daughters by the first marriage, and one daughter by the second. One son and one daughter by the first marriage, and the daughter by the second, survived him. The son is now (1858) Pastor of a Baptist Church in Schoolcraft, Mich.

FROM THE REV. WILLIAM DEAN, D. D.

Wyoming, N. Y., March 4th, 1857.

My dear Sir: I am glad to learn that you are to include the name of the late Dr. Jones in your work commemorative of the prominent deceased clergymen of this country. My personal acquaintance with him commenced at Singapore in 1835. There I encountered with him an attack from the Malayan pirates, by whom he was thrown into the sea, and while there, the mark of the deadly piratical spears, and in the last stage of exhaustion, with my own body stuck with spears, I succeeded in drawing him into our boat, and by means little less than miraculous we were delivered from the murderous attack. After recovering from these wounds, I made the voyage with him in an Arab ship from Singapore to Bangkok, and there, for five years, I was associated with him in missionary work, and, for much of the time, was a member of his family. Though our labours were somewhat distinct, his time being given to the Siamese and mine to the Chinese, between which the population of that city was nearly equally divided, still we had much in common as agents of the same Society, and engaged in common to give the Gospel to the heathen. Our table talk was much given to principles of Biblical translation and modes of missionary labour, and whenever questions arose with either in relation to the meaning or the translation of a passage of Scripture, or with reference to measures for bringing the heathen to Church, they were made the subject of mutual conversation, and I ever found him eminently communicative, confiding and companionable. He was in person of medium stature, with slender form, a little bent from habits of long continued study and toil; light hair, and the head a little inclined to baldness; blue eyes, deep set beneath an overhanging arch; a large nose; an oval face marked with small-pox after he went to Siam, but the face so uniformly lighted up with good-nature and kind feeling, that it ever appeared attractive. The only deformity I ever saw about his face was a cigar in his mouth.

His mental endowments were considerably above the common lot of men, and these had been rendered practically available by habits of close and protracted study. *Thorough* was his motto—and this word found an exemplification in all he did. His mind, more than that of any man I ever knew, was *accurate*. In common conversation, whether in the English or Asiatic languages, his ear caught the slightest mistake in accent, tone, or idiom. So critical were his modes of thought and forms of expression, that his presence might have cast a restraint upon his associates of less accurate thought and careful use of language, had it not been for the freedom and familiarity with which he entered into the relaxation of social enjoyment. His ready command of the idioms of our language, with the peculiar forms of expression which prevail in different parts of the United States, and various provinces of England, under the promptings of his unwasting fund of humour, rendered his conversation entertaining; while his familiarity with the ancient classics, and the tenacity with which his memory held on to historic events, rendered his most common talk instructive. His public addresses in the English language were interesting, but wanted the vivacity of his social conversation; but his public preaching in the Siamese language was animated and eloquent. In the intonation of an Asiatic language, in which most Western students are defec-

tive, he reached a high standard of accuracy, and his knowledge of the formation and principles of the Siamese language was more extended and accurate than that of most of the native scholars. His power to persevere in search of truth, his knowledge of the original languages of the Bible, and his sound principles of interpretation, together with his wide range of general information and his familiarity with the common language and sacred literature of the Siamese, eminently fitted him for translating the Scriptures for that people. He lived to complete the New Testament in the Siamese language, which I think compares favourably with the translation of the New Testament made in any of the Asiatic languages; including the life work of such men as Carey, Marshman, Judson, and Morrison, and their worthy successors.

With his rare endowments and varied acquirements, he was distinguished for his modesty, and ever maintained, with his associates abroad and the executive officers of the Missionary Society at home, the most friendly and fraternal relations. He was as ready to assign to himself the lowest place as his colleagues were to give him the highest among them. He was cheerful, diligent and devout. With no parade of piety or professions of extraordinary devotedness to religion, he gave practical proof of strong faith in God, and a large heart full of love to the race. I have met men on the missionary field who discovered some stronger points of character, and in some particular qualifications a greater fitness for missionary usefulness, but, take him all together, I have never seen his equal, and among more than a hundred men I have met among the heathen, I would select Dr. Jones as the Model Missionary.

Very truly yours,

WILLIAM DEAN.

FROM THE REV. S. F. SMITH, D. D.

Newton Centre, July 18, 1858.

My dear Sir: I knew Dr. John Taylor Jones, concerning whom you inquire, when we were students together at the Andover Seminary; and my relations to him, not only then but subsequently, were such as to give me a good opportunity of forming a correct estimate of his character. I am glad to do any thing I can to perpetuate his deservedly honoured name.

In the character and career of this distinguished man a few things are specially prominent. He had great decision and perseverance. When a right action was to be done, he did it without regard to consequences. When a course of conduct seemed of a nature pleasing to God, he pursued it through darkness and discouragement, keeping his end in view and steadily pressing towards it through years of disheartening gloom. With him religion was not so much a feeling as a principle; not so much an occasional impulse as an ever acting and equably acting force. He rejoiced in the sunshine of prosperity; but he toiled on with steady zeal under the deepest shade. Almost every letter which he wrote to the Board of Missions, for several years, implored aid for his Mission. I have found it deeply thrilling and affecting to read his unsuccessful appeals. Yet he piously yielded to the will of Providence and the decisions of his brethren, and submitted to the necessity of his condition. He had given himself to the work, and there was no going back. He felt that he was a consecrated man. He was pledged to the cause of Jesus Christ, and engaged in his work as a man who could cared for no other. It was his life, his joy. He had an extraordinary tact for the attainment of languages. He learned them early and accurately. If the members of the Mission at any time desired the exact shade or meaning of a word, vernacular or foreign, he was always ready to give it. If the precise rendering of a

Siamese word into English, or an English word into Siamese, was required, he was never at a loss. He was much more eloquent in Siamese than in English; often, to the astonishment of his friends, who had heard him preach in both. He was called upon to translate numerous public documents for the King. His service was of great importance both to the English and American ambassadors, as an interpreter between them and the King of Siam. His translations were always relied upon as immaculate, and complimented by the King as showing more knowledge of the minute forms of the language than even educated natives ordinarily possessed.

He was known throughout Bangkok as a man of integrity. What he said could be depended on. Hence his word was final. What he said was never to be doubted. He was also a man of great prudence. No unkind word escaped his lips. No vituperative remark was ever made by him concerning his brethren. He yielded every thing but principle for the sake of peace. But principle was not to be yielded for any consideration.

He was a peacemaker among the natives. Often they brought to him domestic and other difficulties, and he knew how to pour oil on the troubled waters. He never created trouble. He had the wisdom to soothe and mitigate it.

Though his chief place was the study, he did not shrink from contact with the living world. He stood before Kings erect in Christian dignity and self-possession. He dispensed medicine, and imparted religious teaching and advice, to the poor and the ignorant. He spoke freely on Divine things to all who came within his reach,—not only to the common people but often when he was called to the palace,—entering into the closest argument concerning the truths of the Gospel with the chief men of the Court.

He was distinguished for Christian charity. He lived in habits of the most friendly intercourse with persons of a different religious faith from his own. His gracious spirit shed its fragrance over the city, where, I doubt not, it still lingers. The influence of his catholic heart will remain, a monument to his piety and love, and an example to future missionaries.

In his home in Siam he seemed to be in his proper element. A perfect impression of his character could not be obtained from his letters, or from his appearance in the United States. He must also be seen at Bangkok, in the midst of his work. Here there was a spring to his thought and manner, a cheerful manifestation of joy, a breaking forth of a heart lively and peaceful, a delight in work and in the word of God, though under discouragement, which presented him in an altitude unseen while he was in America. His death was an affliction to the Mission, to his denomination, to the Church at large. May his spirit be reproduced in many of his successors.

Very truly yours,

S. F. SMITH.

FROM THE REV. J. DOWLING, D. D.

New York, July 14, 1859.

My dear Sir: My personal acquaintance with the Rev. Dr. John Taylor Jones commenced in 1840, at my then residence in Providence, R. I., where I had the occasional pleasure of receiving him as a guest on his visit to America, a year or two after the death of his first wife.

My first impression of Brother Jones, with whose reputation as a linguist and successful missionary I had long been familiar, was one of slight disappointment. He seemed to me a somewhat bashful, and quite an ordinary, man. My second impression, after an acquaintance of a day or two, was that he was a very holy and a very humble man. But it took several days to

convince me that, beneath the plain exterior, the rough coating of the diamond, there was greatness as well as goodness, a brilliancy of acquired as well as natural endowments, placing him in the very first rank of the good and the great men who have given their talents and their lives to the work of the world's evangelization. During that visit, I enjoyed repeated opportunities of delightful Christian intercourse with him, both in public and in private; and also during his next visit to his native land in 1847, till I bade him farewell, and grasped his hand for the last time on the 13th of September of that year, on the deck of the vessel at Sandy Hook, which was to carry him, in company with a dear friend of my own, his now surviving widow, to his Eastern home and grave; and I can truly say that he grew in my estimation with each succeeding interview, and I have ever since regarded him, with perhaps a single exception,—the venerated Judson,—as the most learned and eminent of all the noble band of missionaries who have gone home to their reward in Heaven from the service of the American Baptist Mission.

During my first interview with Mr. Jones in 1840, his heart was very tenderly affected with his then recent bereavement; and I remember well one remark he made in conversation, which since that time I have frequently thought of, and more than once alluded to in public. "There is one thing, Brother Dowling," said he, "which distinguishes Christianity from every false religion. It is *the only religion that can take away the fear of death.* I never knew," said he, "a dying heathen in Siam, or anywhere else, that was not afraid, terribly afraid, of death. And there was nothing," he added, "that struck the Siamese people with greater astonishment, than a remark that my dear departed wife made, in Siamese, to her native nurse, shortly before her death,—'*I am not afraid to die!*' For weeks after her death," said he, "the Siamese people would come to me, as though incredulous that such a thing could be, and ask,—'Teacher, is it really true that a person has died, and was *not afraid to die?* Can it be possible?' And when assured that it was even so, they would say, 'Wonderful, wonderful, that a person should die and not be afraid.'"

Soon after the death of Brother Jones, in a letter addressed to me by a surviving relative, it is said—"The amount of labour that Mr. Jones accomplished is almost incredible. The translation of the Scriptures was only an item in his labours. He was the only person in Siam, whose knowledge of the language enabled him to act as interpreter for the King during the negotiations with the British government. He was obliged to act as King's Secretary; and much of his time was spent in translating diplomatic documents. During the last year of his life, he was responsible for what might have fully occupied six energetic men. In addition to the care of the Siamese Church, preaching, &c., the care of the Chinese Church devolved upon him during the last three years of his life. He selected and watched over the Chinese assistants, and their several fields of labour. He was Treasurer of the Mission, and attended to all the business of that department, and there was rarely a day that there was not some building or repairing to claim his attention."

In regard to Mr. Jones' character, a friend who knew him intimately, on referring to their first acquaintance, remarked,—"He seemed a very pleasant, kind-hearted man, but of his mind, and the rank due to him as a man and a scholar, I was little aware. He is so very quiet, and demands so little for himself, that few but intimate friends know him."

Yours truly,

J. DOWLING.

MORGAN JOHN RHEES, D. D.*

1829—1853.

Morgan John Rhees was the youngest son of the Rev. Morgan John and Anne (Loxley) Rhees, and was born at Somerset, Somerset County, Pa., on the 25th of October, 1802. When he was two years old, his father died, and he was left in the care of his mother. She removed to Philadelphia in the spring of 1805, where the family had their residence for many years. He commenced attending school at an early age, and continued, with occasional interruptions, till the autumn of 1817; being the latter part of the time a pupil of the celebrated James Ross, author of the well known Latin Grammar. At the age of about fifteen, he became a clerk in a wholesale store in Philadelphia, where he remained till the close of 1825.

On attaining to the age of twenty-one, the mercantile business not suiting his taste, he resolved to study Law; but, not having the means to devote all his time to it, he made an arrangement with John Keating, Jr., and, after his death, with David Paul Brown, to pursue his studies under his direction, and yet retain his situation in the mercantile establishment, which was necessary for his support, devoting, as he could, from five to eight hours of the night to study. In this way he acquired a knowledge of the Law, and at the same time formed those business habits, which afterwards made him one of the most laborious and efficient members of his denomination.

Having taken leave of mercantile life in December, 1825, he formally entered the office of David Paul Brown, who had previously given direction to his studies, and remained with him until May, 1826, when he was admitted to practice, as a lawyer. He soon opened an office and set out in life without a dollar. But, with his courteous manners and industrious habits, it was not long before he attained a respectable position at the Bar, and gave promise of becoming eminent; and before he left the profession this promise began to be fulfilled.

In the spring of 1827, his mind became deeply impressed with the subject of religion, and, after a short period, he writes concerning himself—"The spirit directed me to Him who is able to save to the uttermost." In June following, he was baptized by the Rev. Dr. Brantly, and received into the fellowship of the First Baptist Church of Philadelphia.

He now became an active and faithful teacher in the Sunday School; and no less than five who were members of his class, subsequently became ministers of the Gospel. He was also in the habit of exercising his gifts in the prayer and conference meetings; and in the summer of 1828 was solicited by the church of which he was a member, to prepare himself for the Christian Ministry. Regarding it purely as a question of duty, he determined, though not without a severe struggle, to abandon the profession in which his prospects had already become so promising, and devote the rest of his life to preaching the Gospel.

* MS. from Mrs. Rhees.

As it required some time to close up his legal business, he remained in his office and profession until February, 1829. In the mean time, having become interested in the cause of Temperance, he accepted an Agency in its behalf for three months, in Pennsylvania. In the prosecution of this Agency, he visited no less than seventeen counties in different parts of the State, in most of which he organized the first Temperance Society of which they had any knowledge. His interest in this cause did not cease with his Agency, but grew with his years. In the various fields of labour which he successively occupied, he recognised intemperance as a formidable barrier to the spread of the Gospel; and in the pulpit, on the platform, and in the legislative hall, as well as with his pen, he was untiring in his efforts for its suppression.

On his return to Philadelphia, he entered upon his theological studies under the direction of his Pastor, Dr. Brantly. He was ordained on the 9th of September, 1829. During the summer and autumn of that year, he supplied the Church at Bordentown. The following winter he received an invitation from the churches of Bordentown and Trenton to preach for them statedly. He accepted their invitation, and entered on his duties on the 1st of April, 1830.

On the 10th of August following, he was married, in Philadelphia, to Grace Wallace, daughter of John Evans, late of Wilkesbarre, Pa.

While he resided in Trenton, he did not confine himself in his labours to his own church, but was busy in endeavouring to promote the best interests of all within his reach. He was one of the founders of the New Jersey State Convention for missionary purposes in 1829, and was Secretary of the Society from its organization until he left the State. He was also Chairman of the Executive Committee of the State Temperance Society, and for some time edited the Temperance Reporter, which was their organ. In 1837, in view of the increase of crime caused by intemperance, and at the urgent solicitation of the Board, he consented to procure a supply for his pulpit, and travel for a short time as their Agent, collecting statistics, and calling the public attention to the importance of legislative action upon the subject.

He resigned the charge of the Church at Bordentown in 1833.

The winter of 1836 was a season of affliction to Mr. Rhees' family. He had himself a severe attack of inflammation of the lungs, and for six weeks his case was regarded as nearly hopeless. His wife was, at the same time, lying dangerously ill in an adjoining chamber; and his little son also was seriously sick. During this dark period, he evinced the most calm and cheerful trust in Divine Providence, and sometimes wrote to his wife, whom he was unable to see, the most touching notes, exhorting her to keep up her courage, and look for a gracious issue from all her afflictions. This scene of adversity seems to have marked an epoch in his spiritual life. From this period, it was manifest that his affections were more firmly fixed upon Heaven, and he kept his secular affairs so arranged that, if he should be called away suddenly, he would have nothing to do but to die.

Mr. Rhees, during his residence at Trenton, had several invitations to settle over other churches, but he declined them from a conviction that

frequent changes of this kind are unfavourable to the best influence of the Ministry. His own health, however, and that of his family, had suffered so much that his physician at length advised his removal to some other locality; but, notwithstanding this, it was several years before he could decide that it was his duty to leave this field of labour. In 1840, he was invited by the Board of the American Baptist Publication Society to become their Corresponding Secretary. He accepted the invitation, and in November of that year resigned his charge at Trenton, removed to Philadelphia, and entered upon the duties of his new field.

His connection with the Publication Society was highly advantageous to the institution, but such was his desire to preach the Gospel statedly that he was not willing long to forego that privilege; and Providence very soon opened a way for his return to his most cherished employment. Various churches now sought to secure his services, and among them some of the most respectable and influential of the denomination; but his selection seems to have been made without respect to any considerations of worldly advantage. In February, 1843, he became the Pastor of the Second Baptist Church of Wilmington, De.,—a little band who had never been able to sustain a Pastor without aid from the American Baptist Home Mission Society. From the time of his settlement, the church rapidly increased in numbers and efficiency; and, during the seven years of his Pastorship among them, he baptized nearly three hundred persons. The years that he passed here he reckoned among the pleasantest of his whole ministry.

In July, 1850, he resigned his charge, and removed to Williamsburg, on Long Island, having accepted a call from the First Baptist Church in that place. Here he entered upon his duties with great zeal, and his labours were attended with a manifest blessing. The church and congregation greatly increased under his ministrations, and the utmost kindness and harmony prevailed. His services as Recording Secretary of the Board of the Missionary Union, and the American and Foreign Bible Society, were earnest and untiring till the close of life.

In the summer of 1852, his health, which had never been strong, began to fail, and in October he was troubled with occasional paroxysms of pain in the chest, but did not apprehend any serious difficulty, as he was able to attend upon his accustomed duties. In a few weeks, however, his complaint developed itself as *angina pectoris*. The paroxysms increased in frequency and violence, until he was confined to his room; but so great was his desire to present the scheme of salvation to his congregation, in a series of sermons that he had prepared with unusual care, that, whenever he felt able to leave his room, he occupied his pulpit. The last time he preached was on Sunday morning, December 19, 1852. After this, his disease speedily prostrated him, so that he was confined to his bed, and suffered much of the time the most intense agony. He lived full of peace and hope, willing to remain and ready to depart, until the 15th of January, 1853, when he went triumphantly to mingle in invisible scenes. He died in the fifty-first year of his age. An Address was delivered at his Funeral by the Rev. Dr. Magoon of New York; and a Commemorative Discourse was pronounced on the following Sabbath, by the Rev. Dr. Welch, of Brooklyn, from Psalm cii. 24.

He received the degree of Master of Arts, from the College of New Jersey, in October, 1837, and the degree of Doctor of Divinity, from the University of Rochester, in July, 1852.

Dr. Rhees had five children,—two sons and three daughters; all of whom, except one daughter who died in infancy, survived him. His eldest son, *Benjamin Rush*, was a remarkably gifted and accomplished young man, entered the profession of Law, with the most flattering prospects, and, after a year of patient suffering, passed serenely away from earth on the 20th of December, 1854. Mrs. Rhees was married on the 15th of May, 1855, to the Rev. Joseph Walker, a Baptist clergyman, of Marcus Hook, Pa., and has since deceased.

FROM THE REV. M. B. ANDERSON, D. D.
PRESIDENT OF THE UNIVERSITY OF ROCHESTER.

ROCHESTER, February 28, 1857.

Reverend and dear Sir: For the three years immediately preceding the death of Dr. Rhees, I was a member of his church, and a listener to his pulpit instructions. I gladly comply with your request to give you a few of my personal recollections of the man as I knew him. He was a little below the medium height, of a spare habit, slightly built, yet compact and muscular. His carriage was erect, his step rapid and elastic. His hair was then gray; his eyes were blue, but quick and penetrating, and, when excited in argument or appeal, seemed to grow dark in colour, and intense in expression, till they fairly glowed in their sockets. His voice was light in quality, but clear and ringing. His articulation was fine, and his utterance firm and decided, giving evidence that it bore the thoughts of a man whose energy of will was equal to the execution of any plan which his mind could conceive or advocate. No man who listened to him on the platform or in conversation, would ever form the idea that he could be trifled with. In society he was the model of a cultivated gentleman. Observant of all the conventional proprieties of life himself, he was yet utterly free from the trammels of mere form. Though he could put an inferior immediately at ease, there was something in his bearing which repressed undue familiarity, and rebuked assumption. It was difficult for any one to associate with him without feeling the elevating and refining influence of the unconscious dignity and repose of his manner.

His preparation for the pulpit was systematic and careful, generally by means of a brief which was laid on the Bible before him. His prayers were simple, direct and fervent. In preaching he always retained the tone and manner of the Bar, to which he had been bred. In defending the doctrines of Christianity against what he deemed to be error, he appeared ever to think and speak as one who had a learned and wary antagonist, or a dignified and unprejudiced Court, ready to detect any looseness of definition, unfairness of statement, or fallacy in logic. His mind was especially forensic and analytical, and he would undoubtedly have won much higher distinction relatively in the Forum, or at the Bar, than in the Pulpit. A close argument always brought out the best powers of his mind; and never was he more eloquent than when he had reached a conclusion by a logical process, and sought to bring its practical lessons to bear on the conscience and will of his hearers. On such occasions he would appear to lose all consciousness of the action of his own mind, and become absorbed in the subject, until he seemed a mere organ through which some inspiring power was uttering thoughts which had caught their glow in the light of a spiritual existence. Yet, with all this, his hearers seldom thought of his being eloquent. They thought of his clearness,

of the honesty and intenseness of his convictions, and the surpassing importance of the subject upon which the preacher had discoursed. He had little imagination or fancy, seldom indulged in figures of speech or illustration, and depended for producing effects on direct statements, sound reasoning, and pungent appeal to the conscience.

It was on the platform, and in the discussions of public religious and benevolent bodies, that his powers had their fullest play, and appeared to the best advantage. His acquaintance with parliamentary law, and the general forms of business, gave him the place of a leader in every public body. He was so free from personal ambition that he never excited envy, and all were anxious to avail themselves of his ready pen and legal mind for the despatch of business. In a purely business discussion he was equal to any man I ever saw. As a Secretary, his mind gave order and clearness to business. As a Presiding Officer, he was always master of his position. In the deliberations of Committees and Boards, his opinions were universally respected. Combining, as he did, in his own person, the culture of two professions, he was often able to reconcile the conflicting views of men of thought and men of action, while he commanded the respect and sympathies of both.

His native endowments and peculiar discipline were made available and effective by the proportion and excellence of his moral qualities. He was a thoroughly *honest man*. For all cant, hypocrisy, and indirection, he had an utter abhorrence. Whoever proposed to resort to these means for carrying a point, was abashed in his presence, and quailed under his rebuke. His reverence for religion, his allegiance to moral law, and the native clearness of his mind, contributed to make him an intensely *real* man; the hater of all shams in finance, character, or religion.

He was an eminently courageous man. Whatever he believed *ought* to be done or said, he was ready to do or say, in the face of any danger, moral or physical. This courage was an element in his usefulness and power, which the superficial observer failed to see. He never blustered or boasted, but was content with being simply equal to the demand made upon him when the time of action or endurance came. Then, whoever else quailed, it was certain not to be Morgan J. Rhees. He would have incurred misrepresentation or borne disgrace, gone to the stake or stormed a battery of cannon, with equal cheerfulness, when simply convinced that either lay in the line of his duty.

I am perhaps going beyond what you wished of me, in dwelling on the points of his character instead of giving you personal recollections. But his character and faculties were so admirably adjusted to each other; he was in all respects so complete that he furnished no eccentricities for his friends to regret or record. Had his life been less beautiful and useful, it would have been a richer theme for the sketcher, but far less emphatic and worthy as an example. The impression of his excellence which rests on the minds of those who knew him best, is greater, perhaps, than can be justified by any record save that which "is on high."

Yours very truly,

M. B. ANDERSON.

FROM THE REV. B. T. WELCH, D. D.

NEWTON CORNERS, June 20, 1855.

Dear Sir: Though my acquaintance with Dr. Rhees was confined to a few of the last years of his life, it had grown, before his death, into an intimate and endearing friendship. I had not indeed the opportunity of seeing him in a great variety of situations; but I saw him in circumstances well fitted to test both his powers and his principles—especially I had the opportunity of wit-

nessing the developments of his Christian character,—his strong faith, his joyful hope, his serene submission, through a protracted scene of suffering, which terminated his life. My acquaintance with him commenced at the time he was elected Recording Secretary of the American and Foreign Bible Society. As I resided at Brooklyn, and he at Williamsburg, less than two miles distant from each other, our opportunities for intercourse were frequent; and when his last illness took on an alarming form, my attachment to him took me to his chamber, and my visits were continued two or three times a week, until he was called to his final rest. By his own request, I preached his Funeral Sermon.

Dr. Rhees was small in stature, but every way well proportioned. He had a remarkably fine, intellectual face, and a bright eye, which easily kindled, especially when speaking, and gave to him a commanding expression. His manners were those of an accomplished gentleman. I think he did not unbend with great freedom in the presence of strangers, and perhaps might have been regarded, on the first introduction, as somewhat distant; but, as he became acquainted, his reserve all disappeared, and you found him a most agreeable companion, with not only a highly cultivated mind, but warm and genial sensibilities. He was well acquainted, from the circumstances of his education, with the various forms of society, and he knew how to accommodate himself with graceful ease to any situation in which he was placed.

If there was much of the poetical or imaginative in the character of Dr. Rhees' mind, I never happened to witness it. From all that I ever saw or heard of him, my impression is that his predominant intellectual characteristics were uncommon quickness and clearness of perception, soundness of judgment, and the ability to reason with great logical correctness. He never thought, nor talked, nor preached, nor did any thing, at random. He always had a well defined object before him, and you could see that every step that he took was a step in advance towards it. He was above every thing like sophistry—he reasoned fairly as well as forcibly and perspicuously, and always kept you impressed with his own unwavering belief of the point he was endeavouring to establish. I have known minds that moved perhaps with more rapidity, and with more imposing effect, but I have rarely, if ever, known one that moved in a more lucid track, or reached its conclusions in a more satisfactory manner.

What I have said of the general character of Dr. Rhees' mind will give you some clue to the character of his preaching. His themes were generally decidedly evangelical, and his grand aim evidently was to bring the truth in saving contact with the minds of those whom he addressed. He preached directly to the understanding of his hearers, and always brought reason, or Scripture, or both, to prove every proposition he advanced. There have been many preachers who had more power to sway and melt the feelings of an audience than he; but for manliness and force of argument in the pulpit, for propriety of diction, for familiarity with the Christian system in its various parts, and the power to render every thing clear and tangible to the common mind, I should unhesitatingly place Dr. Rhees in the first class of preachers whom I have known. His manner was distinguished rather for calm dignity than for extraordinary emotion,—much less for violent gesture, his utterance was at once free and deliberate, his voice agreeable and penetrating, without being very loud, and his attitudes and movements in the pulpit appropriate and graceful. There was, in respect to his preaching, as indeed in regard to his whole character, a remarkable symmetry. I believe he sometimes wrote his sermons; but he more commonly spoke from a well digested outline. I ought to say that I have not often heard him preach; though I think I cannot mistake in regard to the general character of his pulpit services.

Dr. Rhees had great executive powers. His training as a Lawyer had doubtless given him an advantage in this respect above most of his brethren. He was eminently wise in counsel, and was quick to discern dangers and difficulties, and to suggest the appropriate means of relief. He was a ready extemporaneous speaker, and was always listened to in public bodies with profound attention. His ruling passion was evidently for doing good; and whether in carrying forward the great objects of Christian benevolence; in pleading the cause of the Bible, or of Temperance, or any other charity; or in watching most carefully the interests of his flock; or in visiting, as an angel of mercy, the dwellings of the poor; it was manifest to all who took note of his career, that he was walking closely in the footsteps of Him who went about doing good.

Yours truly,

B. T. WELCH.

LEVI TUCKER, D. D.*

1829—1853.

Levi Tucker, the second son of Elder Charles Tucker, was born in the town of Broome, Schoharie County, N. Y., on the 6th of July, 1804. At the age of sixteen, he was brought to serious consideration, and indulged a hope that God's forgiving mercy was extended to him. He connected himself with the church under the care of his brother, the Rev. Elisha Tucker, and went to live in his family, to commence his studies with a view to the Ministry; and about the same time was licensed to preach. In due time, he became a member of the Hamilton Literary and Theological Institution, where he took the regular four years' course; and, by extraordinary diligence in study, made up, in good measure, for the want of better early opportunities. He was graduated on the 3d of June, 1829, and, on the 10th of the same month, was ordained as Pastor of the Church at Deposit, N. Y.

He remained with this his first charge about two years; and, during this period, his labours were signally blessed, and one hundred and seventy-four were admitted to the fellowship of the church by Baptism. In the summer of 1831, he accepted a call to settle in Blockley, (now West Philadelphia,) Pa. Here he laboured with acceptance and success five years, and admitted to the church by Baptism seventy-four, among whom were two of his own brothers. He was also, for a while, Agent of the Baptist Educational Society of the State.

From West Philadelphia he removed, in the spring of 1836, to Cleveland, O. Here he entered upon his pastoral charge in the midst of a revival of religion, which proved the harbinger of an uncommonly successful ministry among them. During the seven years in which he remained here, the number added to the church, by Baptism, was two hundred and twenty-nine, and, by letter, two hundred and four.

His next field of labour was the Washington Street Baptist Church in Buffalo,—then the only Baptist Church in the city. Here, as in his pre-

* Amer. Bapt. Mem.—MS. from his family.

vious charges, his labours were greatly smiled upon. During his six years' Pastorate, a hundred and sixty-three were added by Baptism, and two hundred and thirty-eight by letter.

On the 29th of December, 1848, he became the Pastor of the Bowdoin Place Church, Boston, as successor to the Rev. Dr. Stow. During the first year of his connection with this congregation, an interesting revival took place, which brought into the church fifty new members. But his labours here overtasked both his physical and mental energies, and, after the lapse of two years, he was obliged to desist from labour altogether. At first, he journeyed to the South, in the hope that temporary relaxation would avail to his recovery; but every attempt to resume his labours was followed by great prostration. About this time, (October, 1851,) he experienced a most crushing affliction in the death of his wife. But, while he was yet smarting under the rod, his congregation was visited by another interesting revival, which seemed to give a fresh impulse to his physical energies as well as to renew his spiritual strength. At length, he became so enfeebled as to feel himself quite inadequate to any further labour, and, accordingly, early in September, 1852 he resigned his pastoral charge. In about a month from that time he sailed for Liverpool. Having spent a little time in England, he passed over to the Continent, visited France and Italy, and then proceeded to Egypt, where he enjoyed greatly a sight of those wonderful objects, which, through the medium of books, had been familiar to him from his childhood. He returned to Boston in the early part of August, 1853, and, after remaining there a few days, passed on to Cortland County, N. Y., and stopped with his brother-in-law, Mr. W. G. Lee, in the town of Cincinnatus. He consented to preach, the Sabbath after his arrival there; but the effort proved too much for him. On the Wednesday following, his disease assumed a more immediately alarming aspect, and on Saturday morning, (August 20th,) his spirit took its upward flight. His remains were conveyed to Boston, and his Funeral was attended, on the 23d, in the church in which he had been accustomed to preach, and an appropriate discourse delivered by the Rev. Dr. Stow.

During his whole ministry, Mr. Tucker administered the ordinance of Baptism to seven hundred and eighty-four persons, and admitted to church fellowship, by letter and otherwise, five hundred and two.

Mr. Tucker was married on the 10th of June, 1828, to Jennette, daughter of Jason Lee, of Butternuts, Otsego Co., N. Y. He left five children,—four sons and one daughter.

FROM THE REV. E. L. MAGOON, D. D.

ALBANY, July 5, 1859.

My dear Sir: In undertaking to comply with your request for my recollections illustrative of the character of the Rev. Dr. Levi Tucker, I feel bound to say that my relations with him were never very intimate, and that for what I shall state, I shall draw as much upon the testimony of his friends, and what I know was the general estimate of him in the community, as upon my own personal knowledge. I, however, met him frequently, and saw him under various circumstances, so that I am able to form, as the result of my own observation, quite a definite view of his general bearing and character.

Dr. Tucker's personal appearance was decidedly in his favour. He was a tall man, of symmetrical and graceful proportions, and had a face marked by a good degree of intelligence, and radiant with kindly and generous feeling. His manners were easy and graceful, but you saw at once that it was nature rather than culture that had made them so—there was nothing of artificial polish, and yet there was much of that attractive and genial simplicity that never fails to open a way to the heart. And the expression of his countenance and the tone of his manners strikingly shadowed forth his character. I should not attribute to him any extraordinary intellectual power, but he had a certain facility and aptness of mind which enabled him readily and successfully to meet the demands of any occasion upon which he was called to speak. His perceptions were quick, and his imagination somewhat vivid; and his mind was easily brought to concentrate its force upon any subject presented to its consideration. He wrote in a graceful and flowing style, and spoke with corresponding ease and freedom.

But while the type of his intellect was every way respectable, it cannot be doubted that in his fine moral and Christian qualities lay the secret of his highest power—it was a spirit of the very finest mould, acting upon an intellect of more then ordinary endowments, that made him what he was. On hearing him in the pulpit, you felt that you were in communion with a noble and generous as well as sanctified spirit; and your mind and heart would instinctively fly open to welcome the deliverances of one whose very presence had secured your confidence and good-will. And in all the relations of life he was one of the most gentle and genial of men. On all public exciting occasions, his voice was always for peace, unless indeed the alternative was the sacrifice of purity. He moved about among his people with the most considerate and affectionate regard to their varied circumstances, and they seemed to view him almost in the light of a brother or a son. With his brethren in the ministry, of whatever grade, he was decidedly a favourite—while those who were most distinguished for intelligence and occupied the highest places, were always happy in his society, he so entirely forgot all distinctions of place in his treatment of his humbler brethren,—not only welcoming them to the hospitalities of his house, but often putting in requisition their services in his pulpit, that so far from awakening their envy, he drew to himself their warmest regards. Indeed, I may say with great confidence that he never lived in any community in which he was not at once greatly respected and beloved.

Dr. Tucker's crowning excellence was his close imitation of his Master, and intense devotion to his cause. His desire to be always about his Father's business no doubt sometimes made him too prodigal of the small amount of physical strength which he was permitted to enjoy; but the weakness of his constitution and the early indications of insidious disease probably made him the more active, by admonishing him that his period of labour would be short He was cast into more than one furnace of affliction, but the melting down of his spirit was only the harbinger of a richer triumph. He passed through life, not as a meteor, but as a lovely and beautiful star, which, though it faded too quickly into the darkness of death, is still as bright as ever in the fond remembrances of many a grateful heart.

Yours very truly,

E. L. MAGOON.

JACOB H. SCHROEBEL.*

1830—1843.

Jacob H. Schroebel was born of German parents in Charleston, S. C., on the 17th of March, 1800. His father was a respectable preacher of the Methodist Church, and his mother a worthy member of the Lutheran Church. His predilection, as he grew up, was for the Church to which his mother belonged, and when he had reached a suitable age, the rite of Confirmation was administered to him in that connection.

When he was quite young, he was apprenticed to learn the business of a tanner and currier; for, though he evinced fine intellectual qualities, the circumstances of his family were not such as to favour the idea of his receiving a liberal education. In July, 1823, he was married to Louisa Colzy, of an ancient and respectable French family, who survived him,—the mother of seven children. Early in 1825, he removed from Charleston to Clairborne, Ala., where he lived about sixteen years.

Though Mr. Schroebel's moral conduct had always been unexceptionable, it is not known that he ever gave any special attention to the subject of religion, as a personal concern, until early in the year 1828. At that time, his mind was directed to the subject with great earnestness, and, after a season of deep remorse and anxiety, he was enabled to find rest and peace by a cordial acceptance of the offers of the Gospel. On the 18th of May, 1828, both he and his wife, who was already a member of the Methodist Church, were baptized by immersion, and became members of the Clairborne Baptist Church.

From the time of his conversion, he manifested a strong desire to be useful, and especially to do what he could for the salvation of sinners. He began first to pray and exhort in public, and, as he evinced much more than ordinary talents, as well as zeal, the idea of his becoming a preacher of the Gospel was quickly suggested. Being himself impressed with the conviction that it was his duty to engage in this work, he received license to preach from the church with which he was connected, on the 18th of September, 1830. He addressed himself to the duties of his new vocation with such energy and success that, in December following, he was, by request of the church, solemnly ordained to the office of a Minister of the Gospel. Immediately after this, the Rev. Alexander Travis, under whose ministry he was awakened, and by whom he was immersed, resigned the pastoral care of the church, and Mr. Schroebel was unanimously elected his successor.

A wide field of labour now opened before him. He preached not only in the neighbouring churches, but in the more remote destitute settlements, and his labours were attended with great success. Besides the Clairborne Church, he served the Mount Gilead Church, and the Churches of Limestone and Flat Creek; to all of which he greatly endeared himself by his faithful and earnest preaching, and devoted pastoral attentions. In the autumn of 1840, he organized a church at Montgomery Hill, after preach-

* Bapt. Mem., 1845.

ing there for some time; and, though it had a very small beginning, it gradually rose into a strong and influential church. During all this period, he was obliged to continue, in a greater or less degree, his secular engagements for the support of his family.

In March, 1841, he was unanimously called to the pastoral care of the St. Anthony Street Church in Mobile. This invitation both himself and his friends thought it his duty to accept; and, accordingly, having dissolved his connection with the four churches of which he had previously had the charge, he removed to Mobile, and entered upon his new field of labour.

The church of which he now became the Pastor was very feeble and rent by dissensions that threatened its very existence. But his course was at once so discreet, and conciliatory, and energetic, that he quickly succeeded in restoring harmony among the members, as well as in securing for himself their confidence and affection. Here he laboured with untiring zeal, and with manifold tokens of the Divine blessing. During the brief period of his ministry here, he baptized nearly three hundred persons, and was instrumental in raising the church to a high degree of prosperity.

During the last six or eight months of his life, his labours were greatly increased. Besides preaching to his own church two or three times every Lord's Day, and once or more during the week, he preached much in the adjacent neighbourhoods, and in Baldwin County, and attended the Church at Montgomery Hill, two days in each month. He was also always on the alert to meet every demand of sickness and sorrow, in whatever form; and, by his extraordinary labours in this way, his physical system became enervated and predisposed to disease. He was, accordingly, smitten down by the Yellow Fever, on Friday morning, the 15th of September, 1843, and died on the Thursday following, in the forty-third year of his age. From the commencement of his illness, he was strongly impressed with the idea that it would have a fatal issue; but his faith was so firm as to cast out all fear in respect to the future, and he had the fullest confidence that death was to open for him the gate of Heaven. His triumphant departure was worthy to crown his eminently devoted life.

Mr. Schroebel had but very limited opportunities for intellectual improvement in early life, but he had a passion for acquiring knowledge, which, to a great extent, overcame the disadvantages of his situation, and rendered him a well-informed man, and in some departments a highly respectable scholar. "His sermons were remarkable for clearness of perception, distinctness and accuracy of arrangement, power and compass of thought, expressed in rich and strong language, and were delivered in a graceful, artless, and energetic manner: but the points of chief excellence in them were seen and felt in his extensive and critical knowledge of the Scriptures, the number and aptness of his quotations and illustrations." "In him were happily blended, in a high degree, the amiable qualities of the gentleman and the Christian: it seldom occurs that one is so universally esteemed and so dearly loved; and it may be said with equal truth that it is rare to meet with one, in whom, in all the relations of life, there is so much to command respect." His character left a strong impress on the community in which he lived, and many who were not of his immediate flock were afflicted by the tidings of his sudden death.

The Hon. Judge Porter, of Tuscaloosa, the intimate acquaintance of Mr. Schroebel, writes thus concerning him:—

"He possessed an intellect exceedingly vigorous and clear. He was one of those bold, firm, ardent men in the cause of truth and virtue, whom to see and know inspires one with the highest opinion of the dignity and nobleness of human nature. He was of German descent, and the writer never saw him or heard him preach, without being reminded of the fine traits and the unshaken independence of Martin Luther."

JOSIAH SPRY LAW.

1830—1853.

FROM THE REV. WILLIAM H. McINTOSH.

MARION, Ala., April 29, 1858.

My dear Sir: My estimate of the character of the Rev. Josiah S. Law is such that I have no doubt as to his claim to a place in the "Annals of the American Pulpit;" and my relations with him and knowledge of him were such that I have no difficulty in furnishing you the information concerning him that you desire.

JOSIAH SPRY LAW, a son of the Rev. Samuel Spry Law * and Rebecca G. (Hughes), his wife, was born in Sunbury, Ga., on the 5th of February, 1808, and there received a good classical education, principally under the instruction of the Rev. James Shannon. In 1827, that gentleman, having removed to Augusta, at the solicitation of the Baptist Church in that city, and desiring an assistant in his school, offered the place to Mr. Law, who accepted it, and at the same time prosecuted his own studies. Here, during a revival of religion, he was converted, and united himself with the Baptist church. Up to this time he had designed entering the profession of the Law, to which his mind was peculiarly adapted, and in which he would no doubt have been distinguished. But God had other purposes for him, and his grace touched a chord in the bosom of his young servant that had never vibrated before. It was not long that he hesitated in regard to his duty. Surrendering all his previous ambitious aims, he resolved to

* SAMUEL SPRY LAW, a son of Joseph and Elizabeth Law, was born in Liberty County, Ga., in the year 1774. Until he reached the age of forty, he was a mere man of the world,—proud, gay, generous, and hospitable almost to a fault. At the age of twenty-five, he was married to Mary Anderson, of Liberty County, who died within less than a year after her marriage, leaving one son. In 1802, he was married to Rebecca G. Hughes, of Charleston, by whom he had ten children. Soon after his second marriage, he made Sunbury his summer residence, where he and his family attended the Congregational Church. His wife, some time after, became hopefully pious, and joined the Baptist Church. In 1815, after a season of deep anxiety, he found peace in believing, and also became a communicant in the Baptist Church. Having lost his second wife, he was married to Temperance Wood, in 1818, by whom he had three children. In May, 1819, he was ordained to the office of Deacon. In November, 1825, he was preaching as a licentiate, and in December, 1827, was ordained as an Evangelist in the Sunbury Baptist Church. He took charge of the Sunbury Church in May, 1829, and, in connection with it, he also served the North Newport Baptist Church, in Liberty County. In 1831, having given up the charge of the Sunbury Church, he accepted a call to become Pastor of the North Newport Church, and continued in this latter connection until three or four years before his death, from which time he devoted himself entirely to preaching to the poor congregations in Liberty County, and some of the adjoining counties, and to the coloured people. In his last illness, he was, part of the time, in a state of absolute despair in respect to his spiritual condition; but he emerged from it, and died with full confidence in his Redeemer's merits. His death took place on the 4th of February, 1837.

give himself, without reserve, to whatever work the Master had called him to. That work, he was persuaded, was the Gospel Ministry. Accordingly, with a view to prepare himself for it, he soon after entered the Theological Seminary at Newton, Mass., where he took the usual course of three years, and graduated with credit. On his return home, he was called to the care of the Sunbury Church, and was ordained in December, 1830.

In January, 1831, he entered upon his ministerial duties, which were discharged with so much zeal and ability that he at once won the confidence and affection of his brethren. In October, 1832, he accepted an invitation to take charge of the Baptist Church at Macon; but, after remaining there a few months, he returned, in the spring of 1833, and resumed his connection with the Sunbury Church. In 1835, he was called to the Pastorate of the Baptist Church in Savannah; and, after spending a year with them, was again called back to his first charge, the Sunbury Church; and, in consequence of the declining health of his father, he felt it his duty to return. In 1840, he became the Pastor of the North Newport Church, in Liberty County. He was also, for several years, Pastor of the South Newport Church, in McIntosh County.

The Baptists in Liberty County have, at no time, been very numerous, except with the coloured population, among whom they are the prevailing denomination. Of late years, the number of white communicants has been greatly diminished, by removal and death. Sunbury, where their chief strength lay, has been almost entirely forsaken. The dead who sleep in its quiet grave-yard, and whose faces are not forgotten by the present generation, outnumber far its living inhabitants. The old church is still there, like a lonely sentinel, amidst surrounding desolation. Faithful to its office, its bell yet breaks the silence of the Sabbath morning, to herald the coming of the missionary to the negroes, who, for convenience, meet there from different points in the neighbourhood, and for whose sake a church organization is still preserved. North Newport has also suffered severely, but not to the same extent, from the same causes. Winn,* and Screven, and Dunham,† and the elder Law, whose names are fragrant in the memory of Baptists, have years ago entered upon their rest. Those who succeeded them in the ministry have been called to other fields of labour, in our own and in heathen lands. The excellent brother whose career I have undertaken to trace, remained, and toiled through all discouragements, in a position that promised but little reward beyond the consciousness of a faithful discharge of duty.

* Thomas Sumner Winn was born in Liberty County, Ga., on the 16th of July, 1792. His parents had been members of the Presbyterian Church in Midway, but, having become convinced that there was no warrant in Scripture for baptizing infants, they became Baptists. Thomas was usher to Dr. McWhir in Sunbury Academy, when he was in his seventeenth year. In 1813, he entered Hampden Sydney College, in Virginia, but continued his connection with it for only a short time. While attending an Academy in Warren County, N. C., he was baptized, and soon after returned home, and was ordained Pastor of North Newport Church, Liberty County, and preached with great acceptance throughout all the low country. He died on the 27th of January, 1819, aged about twenty-seven years. He was a young man of uncommon zeal and energy, and of great promise.

† Jacob H. Dunham, a son of John Dunham, was born in McIntosh County, Ga., on the 26th of February, 1774. Having settled in Liberty County, he made a profession of religion in September, 1806; and two years afterwards, entered on the work of the ministry, in which he continued till his death, which occurred on the 25th of September, 1832. He was an eminently devoted, self-sacrificing and useful minister.

Deeply concerned for the spiritual welfare of the negroes, from the commencement of his ministry, he had been accustomed to devote part of his time to their special benefit, and, for several years previous to his death, the largest part of his services was given to them. He was successful in his labours among them,—an evidence of which is found in the fact that, a short time previous to his fatal sickness, he baptized thirty-six, and had, at the time of his death, about sixty candidates for Baptism. This was no unusual occurrence. Nor was it the result of excitement. They were well instructed and intelligent converts. It was his custom (as it is that of the Presbyterian brethren engaged in the same work in Liberty County) not only to preach to them, but also to teach them orally, old and young, upon every occasion, either before or after the sermon. He felt that the soul of a black man was as precious to the Saviour as that of his master; and every heart that loves Christ and the souls of men can appreciate the interest which he felt for this class, and sympathize in the reluctance with which he would contemplate a removal from his charge, that would perhaps leave them without a shepherd and a guide. His ambition was not for worldly distinction, but to do his Master's will, and to do it well. Had he sought distinction, it would not have been in vain. The positions he could have commanded, would have opened to him a field in which he could have gratified such a desire, had he cherished it. A few years before his death, he was elected Professor in the Theological department of Mercer University, which he declined, preferring the more immediate duties of the ministry.

He continued in the field of his early labours until attacked by a malignant disease, to which he was much exposed in attendance upon sick and dying friends, and which terminated his life, while he was yet in the vigour of manhood, on the 5th of October, 1853. From the commencement of his illness, his sufferings were great,—so great that he was unable to converse; but he was calm, patient and resigned; and, although sometimes bewildered, he was frequently heard to say,—"Thy will, O Lord, not mine, be done," and to repeat some passage of Scripture suited to himself and his sorrowing family. His last words were two verses of that beautiful hymn commencing—

"There is a land of pure delight."

It is no unmerited eulogy to say that the subject of this notice, in intellectual endowments, in devotion to his high calling, in earnest eloquence, and in fidelity to his office, occupied a very high rank in his profession. Endowed with talents that might have qualified him for any station, he knew no ambition but to serve God acceptably; he coveted no honour but that of being "found in Christ." The buoyancy of his spirit and the warmth of his heart, his frankness and the high tone of feeling which gave a beautiful finish to his character, rendered him a fascinating companion and a valued friend; while his integrity and manly independence secured the respect of all. His wit and genial humour in social intercourse made him highly attractive to all classes, and especially to the young, over whom his influence was happily exerted. Social in his feelings, he did not seclude himself in a cold isolation from the world around him; but, having a heart that could participate in the happiness, and sympathize in the sorrows, of

others, he gave freedom to the noblest emotions of the soul, and endeared himself to his friends by identifying himself with them in every scene of life. His attachments were strong, and he made no professions of regard but such as were the spontaneous breathings of a warm and generous heart. No man had warmer friends, and no one was worthier of them.

As a Preacher, he was nice in his discrimination, unfolding the doctrines of the Gospel with clearness, and applying them with great power to the practical duties of life. Independent in thought, and bold in declaring what he believed to be the truth, his sermons were rich in matter, logical, and habitually instructive. His preparations for the pulpit were thorough; and when he entered the sanctuary, it was with beaten oil. Ardent in feeling, his eloquence was often highly impassioned; and his whole manner was well fitted to give effect to his discourses. His last sermon, which was preached the day on which he was attacked by the malady that terminated his life, is said to have been characterized by remarkable unction and impressiveness. "Christ crucified" was always the burden of his preaching, as it was the ground of his hope.

Mr. Law was rather below the medium height, well formed, and of agreeable personal appearance. A free, open countenance, sparkling brown eyes, and a head of large intellectual development, were expressive of frankness, vivacity, and intelligence. His physical, intellectual and moral man were in admirable harmony.

Mr. Law was married on the 13th of January, 1831, to Ellen S. Barratt, of Augusta, Ga. This estimable lady, with ten children,— nine sons and a daughter, survives him. His eldest son had just entered the profession of Medicine, and the next that of Law, at the time of his death. He was very happy in his domestic relations, and proved to the wife of his youth a devoted husband. Practically a stranger to austerity, his children were encouraged to be open and frank in his presence. At the same time, he held them under all needful restraint, thus blending in his intercourse with them the freedom of companionship with the authority of "one that ruleth well his own house."

His servants were brought under the same rule of mingled kindness and decision by which he controlled his children. His interest in the welfare of this class of our Southern population I have already referred to; but it may not be out of place here to remark that in return he was greatly loved by them; and little is hazarded in saying that, in all our broad domain, the memory of no servant of Jesus is more sacredly enshrined in the hearts of his people, than is his by the grateful children of Africa, who received the Gospel from his lips, and to whose spiritual good his life was consecrated.

I am, dear Sir,

Very respectfully and truly yours,

WILLIAM H. McINTOSH.

JAMES HARVEY LINSLEY.*

1831—1843.

James Harvey Linsley, a son of James and Sarah (Maltby) Linsley, was born in North Branford, (Northford parish,) Conn., on the 5th of May, 1787,—the eldest of ten children. His parents were members of the Congregational Church for several years, but afterwards joined the Baptist Church in North Haven. In his childhood and early youth he evinced great energy and perseverance, which made him at once an efficient helper of his father on the farm, and the best scholar in the village school. He was also remarkable for filial obedience and reverence, insomuch that, after he had become the head of a family, his father, on paying him a visit, remarked to him that he did not remember that he had ever spoken to him a single disrespectful or undutiful word.

At the age of fourteen, a strong religious impression was made upon his mind in consequence of his dreaming that the day of judgment had come, and he was arraigned for his final trial—this impression continued for several months, but finally passed off, leaving him as indifferent to religion as he had been before. He remained at home, assisting his father, or else teaching a school in some neighbouring town, until after he had reached his majority. In October, 1809, when he was twenty-two years of age, he accompanied an uncle of his to the South on business, and, though he had previously indulged somewhat in profane language, yet, in the course of the ensuing winter, he became much more profane, though by a strange inconsistency, he always felt himself bound to defend the leading doctrines of the Gospel whenever they were assailed.

In February, 1810, while at Charlestown, Va., he was attacked by a violent illness, (pleurisy,) which was rendered instrumental of bringing him to a sense of his guilt and danger. So intense was his mental agony as to keep him constantly in a profuse perspiration; and this operated in some degree to his bodily relief. He, however, gradually made his way homeward amidst visions of horror, not unlike those of which Spira and Newport are said to have been the subjects; and, for eleven months after he reached home, he endured an uninterrupted and well-nigh intolerable agony. During this whole time, he prayed in secret from once or twice to ten or twelve times a day; though he was often impressed with the idea that his prayers were blasphemy, and sometimes that he was praying to the grand adversary.

But, at length, in December, 1810, he obtained a merciful deliverance. As he was meditating upon that passage,—"Believest thou that I am able to do this?"—he cried, "Lord, I do believe, help thou mine unbelief;" and instantly a flood of light broke in upon his mind, and love to Christ seemed to him to become the ruling passion of his heart. The intensity of his joy was in proportion to the previous depth of his anguish; and he was ready to call upon all around him to join in thanksgiving to God for his redeeming grace.

* Memoir of his Life.—MS. from his family.

Mr. Linsley was now teaching a school in the village of Cheshire, and was boarding in the family of the Congregational clergyman of the place. He soon after joined with a few others in establishing a weekly meeting for prayer and religious conference, the attendance upon which soon increased to several hundreds, and some who attended became the subjects of a hopeful conversion.

On the 12th of April, 1811, Mr. Linsley was baptized in North Haven, after making a public relation of his experience, together with eight other persons, who had been examined at a previous church meeting. He began now to be deeply impressed with the idea that it was his duty to preach the Gospel, and, with a view to this, determined to discontinue his school in Cheshire, and commence a course of preparatory study. Accordingly, within a week or two after his Baptism, he became a student at the Wallingford Academy. But, besides devoting from eight to twelve hours a day to study, he spent six hours daily in instructing a school of ninety pupils. But these combined labours overtasked his constitution; and in about eight or nine months a violent hemorrhage from the lungs ensued, which brought him near to the gates of death. Under medical advice, he took a voyage to Maine, which was the means of so far restoring his health that, in August following, he was able to resume his studies. He availed himself now of the instruction of the Rev. Mr. Dutton, of Guilford, and at the same time taught the Academy in that place.

He entered Yale College in September, 1813, but continued teaching in Guilford during the next winter, and returned to College in April. Three fourths of his Junior year he passed as Preceptor of an Academy in Bedford, N. Y.; and, during the greater part of his Senior year, he taught the New Township Academy in New Haven. But, notwithstanding these protracted absences from College, and the necessary interruption of his studies incident to teaching a school in New Haven, he maintained an excellent standing in his class, and graduated with honour at the Commencement in 1817.

Mr. Linsley, after he was graduated, continued teaching in the Academy at New Haven with which he had previously been connected,—at the same time reading works on Theology, and studying the French language,—until the next spring.

On the 1st of February, 1818, he was united in marriage to Sophia B., daughter of Colonel William Lyon. In March following, he suffered another attack of hemorrhage of the lungs, which greatly reduced his strength, and seemed for the time to render it quite certain that he would never be able to engage in the active duties of the ministry. Even after he began to recover, his physicians did not allow him to hope that his favourite purpose of preaching the Gospel could ever be accomplished. So great had been his popularity as a teacher at New Haven, that the Trustees of the Academy, as soon as he was able to resume his labours, made every effort to detain him there; but he had already come under an engagement to take charge of the Academy at New Canaan for a period of three years. Thither he removed the ensuing May.

During his three years' residence in New Canaan, he had several returns of his former alarming complaint; but, through the elasticity of his spirits,

and the recuperative power of his system, he was enabled, in each case, after a short period, to resume his labours. In April, 1821, having completed his engagement at New Canaan, he removed to Stratford, where he established a select boarding school, with a view to prepare young men for College. Here he spent the remainder of his life.

Sometime after his removal to Stratford, his religious affections seem to have become greatly deadened, and his hopes and comforts proportionally abated, through the influence of the world. But in November, 1826, he became painfully sensible of his wanderings, and, after a season of intense mental agony, not unlike that which he had experienced before he was brought to an acceptance of the Gospel offer, he felt that the joys of salvation were restored to him, and his feet were again planted upon a rock. He immediately opened his house for religious meetings, which were largely attended by members of the Congregational Society. At the same time, he commenced visiting in many of their families with a special view to arouse Christians from the lethargy into which they had fallen. These efforts were attended by a manifest blessing, and a revival of very considerable power ensued.

In the year 1828, Mr. Linsley became deeply interested in the religious meetings which were held under the name of "Conference of the churches." These meetings often marked the commencement of revivals in the towns in which they were held. He was repeatedly sent as a delegate from the Congregational Church in Stratford; and on one occasion in which twenty-eight churches were represented, he was unanimously appointed Chairman, although he was the only Baptist present. So fully convinced was he of the beneficial effects of these meetings, that he procured their introduction among the Baptist churches, and was Chairman of their first two Conferences.

The first time that he attempted to preach was on the 6th of July, 1828, at New Haven, in consequence of the illness of the Pastor of the Church. The Congregational Church at Stratford having, about this time, parted with their Pastor, Mr. Linsley—Baptist though he was—was appointed by the church one of their committee to call a clergyman to supply the vacant pulpit. He was in the habit, at this time, of conducting all their meetings, though, on the Sabbath, instead of preaching,—not being yet regularly licensed,—he was accustomed to read a printed sermon: subsequently, however, he preached in the evening a sermon of his own. His labours, both on the Sabbath and during the week, were received by the people with great favour, and his prayers, sermons, and exhortations were all listened to with profound attention.

In April, 1830, he had another season of awful spiritual desertion; but it was not of long continuance, and when it passed off, it left him, as in the other case, in the full assurance of hope, and enraptured with a sense of the Divine love.

Though Mr. Linsley had preached occasionally in different places, as opportunity offered, he was more deeply impressed with his obligation to engage in the active duties of the ministry, after his recovery from an attack of hemorrhage in the autumn of 1830. He then hired a store in Stratford, at the lower wharf, fitted it up at his own expense, and, on the

8th of January, 1831, commenced preaching in it regularly every Sabbath. About this time the Church in New Haven, of which he was a member, sent him a regular license to preach the Gospel.

After labouring with great diligence and zeal for a few months at the wharf, he determined, by the advice of some of his brethren in the ministry, to relinquish his enterprise there, and open a meeting in the neighbouring village of Milford, where there were a few Baptists, who were desirous of securing his services. Shortly after this,—on the 9th of June, 1831,—at an Anniversary of the Baptist State Convention held in Meriden, he was ordained to the work of an Evangelist. His school, which he had continued till this time with great popularity and success, he now relinquished, that he might devote himself exclusively to the work of the ministry. He commenced his labours at Milford, on the 27th of July, in the town-house, which was obtained for the purpose, and which, for months, was crowded to overflowing. About the close of October, an arrangement was made by which he divided his Sabbaths equally between Milford and Stratfield. The Milford town-house having been purchased and fitted up as a place of worship in February, 1832, a church was constituted there in June following, with nineteen members, which subsequently increased, under his care, to thirty-three. Before the close of this year, he had baptized thirteen persons in Stratfield, and eleven in Milford.

Mr. Linsley soon became dissatisfied with thus dividing his labours between the two churches, and as the Church at Milford was unable to support a Pastor, he deemed it his duty to remain with them, and, accordingly, resigned his charge at Stratfield about the close of the year.

During the year 1833, he ministered to the church he had been instrumental of establishing at Milford, and a blessing manifestly attended his labours. But, in the mean while, the Stratfield Church had found it impossible to agree upon any one as his successor, and they finally united in a request that he would return to them, giving them two thirds of his time, and the Milford Church one third. To this proposal he acceded; though, after three months, he became convinced that more good would be accomplished by his confining his labours to the Stratfield Church, and he resigned his charge at Milford, not, however, without contributing from his own funds to liquidate a debt which remained on their house of worship.

In the year 1834, he received calls from five or six churches, most of them among the most respectable and influential Baptist churches in the State; but he felt constrained to decline them all. In the spring of 1825 he went as a delegate to the Triennial Convention at Richmond, Va., at which he seems to have experienced the highest social and Christian enjoyment. In the course of this year, he started the enterprise of establishing a Baptist Church at Bridgeport, and in aid of it obtained, by personal solicitation, about twenty-eight hundred dollars, having headed the list with a liberal subscription of his own.

On the first Sabbath of 1836, he preached his Farewell Discourse at Stratfield, with the intention of visiting the destitute churches in the State, and of commencing his labours at Bridgeport in the succeeding autumn. But God, in his mysterious providence, was pleased to disappoint

his cherished hopes, and frustrate his schemes of usefulness. Within a month from the time he preached his Farewell Sermon, he suffered a severe attack of bronchitis, which took on so threatening an aspect that it was decided by a council of physicians that the only hope of his recovery probably depended on the excision of the palate. When the operation was performed, he was in Hartford, assisting his friend, Dr. Davis, in compiling the Conference Hymn Book, since in use among the Baptists, entitled "The Baptist Select Hymns." During this visit, he preached for the last time. His health continuing to decline, his physicians were decided in the opinion that he must desist altogether from public speaking. He felt this to be a severe affliction, though he bowed submissively to what he saw was God's holy will.

About the close of June, he sailed from Bridgeport to Maine, in the hope that the same beneficial effects which had resulted from a similar voyage in the early part of his life, might be experienced now. In this, however, he was disappointed. He returned without having received any benefit from his tour; and, on the approach of cold weather, it was determined that he should pass the winter in a Southern climate. Accordingly, about the close of December, he sailed from New York to Savannah, Ga., and, after remaining there a few days, repaired to St. Mary's, where he spent nearly the whole of the next three months. His disease, during this period, in consequence of a cold, took on the form of asthma, which, in the opinion of his physicians, prolonged his life. He reached home on the 23d of May, 1837, full of gratitude for God's preserving care and goodness.

On the 3d of September following, he administered the Lord's Supper, by request, to the Baptist Church in Milford, and three days after attended a meeting at Bridgeport with a view to make arrangements for the constitution of a Baptist church there. But, though he had long indulged the hope of becoming the Pastor of this church, he felt himself obliged now to abandon it, and he requested the Society by all means to secure the services of another individual.

Mr. Linsley, being now cut off from the hope of ever resuming his ministerial duties, began to devote himself to the study of Natural History, to which his taste strongly inclined him. He had given considerable attention to Botany during his residence at New Canaan, and he now resumed this, and devoted himself also to other branches of Natural Science, particularly Ornithology, Conchology, and Zoology, with characteristic ardour and enthusiasm. In May, 1837, shortly after his return from the South, he was made a member of the Yale Natural History Society; and, some time after, successively of the Connecticut Academy of Arts and Sciences, of the Hartford Natural History Society, and of the Boston Society of Natural History.

From the time of his return from the South, Mr. Linsley was subject to the most distressing attacks of asthma, which usually terminated in fever, producing great prostration of strength, and so passing off. But his recovery, owing to his great elasticity of constitution, was surprisingly rapid, and a few days only would intervene between his being apparently near the close of life, and his restoration to comfortable health. For a

year or more previous to his last illness, however, his health appeared radically improved; and his friends had begun to hope that the malady which had so long afflicted him might be entirely removed. About the beginning of December, 1843, he suffered from one of his old attacks, but still continued his studies, and neither he nor his friends apprehended any serious issue. But, after two or three weeks, his case assumed a more alarming aspect, and it soon appeared that his disease had seated itself in the brain. He was not, however, entirely bereft of his reason; but, owing, no doubt, to the great weakness of his mind and body, he was subjected for a time to extreme spiritual depression. But the cloud passed off, his reason was perfectly restored, and, while making his passage through the dark valley, he was enabled to utter the language of joyful triumph. He died on the 29th of December, 1843, in the fifty-seventh year of his age. His remains were conveyed to New Haven, where, after a Funeral Discourse by the Pastor of the First Baptist Church, they were followed to the grave by a large number of relatives, and Christian and Scientific friends.

Mr. Linsley had two children,—both daughters, one of whom is married to the Rev. Dr. Phelps, of New Haven. The daughters and their mother all survive (1859.)

Mr. Linsley was a ready writer, and a large contributor to several of the periodicals of his day. His articles took a wide range, including Religion, Politics, questions of Moral Reform, Philanthropic enterprises, Literature, and especially Natural Science. He prepared for the Yale Natural History Society a series of papers on the Zoology of Connecticut, which were subsequently published in the American Journal of Science and Arts, under the following title:—A Catalogue of the Mammalia of Connecticut, arranged according to their natural families. Then followed successively Catalogues of the Birds, the Reptiles, the Fishes, and the Shells of Connecticut. These papers were published in Silliman's Journal during the years 1842, '43, '44, '45,—some of them not till after the death of their author; and the last, left unarranged, was prepared for publication by one of his daughters. The Notes accompanying these Catalogues are full, learned and entertaining. The Rev. Dr. Phelps writes thus concerning him:—"His cabinet of specimens, mostly collected, prepared and arranged by himself, is still preserved, and is of rich beauty and rare interest. He ascertained more species of birds in Connecticut than Wilson found in the United States; more of Mammalia than had been found elsewhere in New England; and of Shells more than double the number supposed to be resident there."

FROM THE REV. ROBERT TURNBULL, D. D.

HARTFORD, Conn., May 7, 1858.

My dear Sir: Though my senior, I had the pleasure of a somewhat intimate acquaintance, for a few years, with the late Rev. James H. Linsley, of whom you desire me to give you some general estimate. I shall be obliged to be very brief, and, I fear, unsatisfactory; for these general estimates of eminent men are often too vague to be of much account. I can say, however, that Mr. Linsley was a most interesting, attractive man, of great mental vivacity and nobleness of disposition, and deserves a more minute and faithful description

than I can give of him. His learning was quite considerable, and his piety at once profound and practical. He lived upon the "sunny side" of the world, and took bright and genial views of men and things. He was about the ordinary height, compactly built, erect, of open countenance, and light blue eyes, with remarkable ease and grace of manners. Prompt in action, and eminently practical, he took an active part in all religious, benevolent, and scientific movements. He was intensely fond of nature, and successfully cultivated several branches of Natural Science.

Above all, Mr. Linsley was a man of God, of eminent faith and devotion to his Master's work. As a Preacher, he was clear, sober, instructive, generally brief and pointed, and aiming at a direct practical result. His manner was dignified and affectionate, as becomes an ambassador of Christ, and yet easy, vivacious, and even cheerful. His hopeful disposition and sunny temper helped to lend a charm to his preaching. Warmly attached to his own denomination, he was catholic in his views and feelings, and generous in his estimate of those who differed from him.

Mr. Linsley was an excellent classical scholar, and greatly given to apt quotations from his favourite Latin and Greek authors. This, however, occurred chiefly in his conversation with his intimate friends. He paid considerable attention to general literature, and was well read in the best English authors. Of speculative philosophy he knew little, and had great contempt for the obscure profundities of the higher metaphysics. In fact, this was a region into which he had never ventured, and which might, on that very account, appear to him the more perplexed and appalling. But he loved all genial, pleasant things, all graceful and practical books. He was at home among trees, and flowers, and shells; and in all found God, and, as Fenelon expresses it, "God's peace." He lived for one great end, the glory of God, and the salvation of men. He was a man of prayer, and daily walked with God. Amid his multifarious engagements, he was ever aiming to do good. Simple-hearted as a child, hopeful and peaceful, he trusted in God, and spent his busy life usefully and happily. When he died, all who knew him felt that they had lost a friend, and the Church of God a true and faithful minister.

With great consideration,

I am, dear Sir, yours truly,

ROBERT TURNBULL.

FROM THE REV. DAVID L. OGDEN.

New Haven, October 14, 1858.

My dear Sir: My impressions of the Rev. James Harvey Linsley are all agreeable. I remember him as a kind-hearted man, an exemplary Christian, and a zealous Baptist. He preached to the acceptance of the people till he was disabled by pulmonary complaints. He then purchased a house in Stratford, where he resided till his death. During the early part of his residence there, he was occupied in teaching at his own house; but he was still active in building up churches as he had opportunity. He organized several in the neighbouring towns, and preached to them occasionally as his strength permitted. While he zealously promoted the interests of his own denomination, he was never, to my knowledge, chargeable with any thing like bigotry. He had a large Christian heart,—large enough to embrace all who love our Lord Jesus Christ in sincerity.

I remember Mr. Linsley also as a lover of Natural Science, particularly of Mineralogy, Conchology, and Ornithology. He delighted to exhibit his specimens to his friends, and to call their attention to what he regarded as most curious and interesting.

Mr. Linsley possessed a decidedly thoughtful and inquiring mind. He formed his conclusions deliberately and carefully; but when he had once reached them, his confidence in them was not easily impaired. He was a man of great sincerity and integrity. If he professed to be your friend, you felt the fullest assurance that he was really so; and you would not hesitate to confide in him under any circumstances. He was always true to his own convictions of duty—neither frowns nor flatteries could induce him to turn aside from any path which he believed Providence had marked out for him.

His talents as a Preacher were considered highly respectable, though he doubtless would have attained to greater eminence in this profession, if he had given himself exclusively to it. His discourses, as I have always understood, were well considered, practical, earnest exhibitions of Divine truth; and his preaching was attended with manifest tokens of the Divine favour.

I have never doubted that Mr. Linsley was honestly and earnestly devoted to his Master's cause; and that he laboured up to the full measure of his ability to promote the best interests of his fellow-men. He was greatly and deservedly esteemed in the community in which he lived, and his memory is still gratefully cherished. It may safely be said that he made his mark in the sphere in which he moved.

Yours truly,

DAVID L. OGDEN.

RALPH MINER PRENTICE.

1832—1840.

FROM THE REV. WILLIAM CAREY CRANE.

Semple Broaddus College, June 10, 1859.

My dear Sir: I take pleasure in offering the following slight tribute to the memory of my lamented friend, the Rev. Ralph M. Prentice, whose exalted character, and brief but eminently useful career, are well worthy of being commemorated in your work. I knew him well, having been associated with him as student in the Hamilton Literary and Theological Institution, in your State; and his noble qualities of mind and heart are still fresh in my remembrance. For the facts embraced in the history of his life, I am indebted chiefly to his brother, Thomas H. Prentice, of Norwich, N. Y.

Ralph Miner Prentice was born in Norwich, Chenango County, N. Y., on the 4th of May, 1813. His parents, Thomas and Sally Prentice, had removed from Connecticut to Norwich, in 1811. His father had joined a Baptist Church in Stonington, Conn., in early life; and in August, 1814, was one of fourteen persons who were constituted into a Baptist Church in Norwich,—of which his wife, in 1817, also became a member. The son spent his early years in labouring on his father's farm in summer, and attending a district school in winter. He made a public profession of his faith in Christ, and was baptized, by the Rev. J. S. Swan, into the

fellowship of the Baptist Church in his native place, on the 12th of June, 1831. He was licensed by the same church to preach the Gospel, on the 6th of February, 1832. Shortly after, he entered as a student in the Hamilton Literary and Theological Institution, where he distinguished himself in a class that produced an unusually large number of eminent men. Having graduated from the College in 1836, he remained at Hamilton for two years, engaged in the study of Theology. In December, 1838, he went to Andover, Mass., to avail himself of the advantages for study and improvement which were there afforded. Having remained at that Seminary during the winter,—preaching also to a small church in the neighbourhood, he returned and spent the next summer, preaching and studying, in the vicinity of Hamilton. He was ordained to the work of the ministry by a Council convened for the purpose, on the 18th of September, 1839,—Professor A. C. Kendrick preaching the Ordination Sermon. Shortly after this, he went to Louisville, Ky., and thence to Vicksburg, Miss. In January, 1840, he took charge of the Churches of Vicksburg and Antioch. Here his prospects of usefulness were most promising, and he entered upon his labours with every thing to indicate that he was sowing for a plentiful harvest. In the course of the few months, during which he sustained the pastoral relation to these churches, he baptized thirty-five persons.

But scarcely had he entered his field of labour before his Master called him to "go up higher." It was his first summer in a Southern climate. He had taken a long journey on horseback to attend the Baptist Convention of this State, during a hot, dry season, and had had devolved upon him the duties of Corresponding Secretary of the Body; and, on his return, it was manifest that he had suffered great bodily exhaustion. He, however, still persevered in his labours, preaching three times on Lord's Day, and at other times twice and administering the ordinance of Baptism. This excessive amount of exertion, together with exposure to the intense heat of the climate, brought on a fever that, after a course of ten days, terminated in death. He died at the residence of J. B. Stevens, in Antioch, on the 28th of August, 1840. His last illness was a scene of unwonted triumph, and, in the prospect of its immediate termination, he expressed the fullest confidence that he was going to his home in Heaven. After engaging in prayer, he bade the weeping family farewell, and then broke out in feeble but sweet tones, and sung:—

"Jesus, my all, to Heaven is gone,
He whom I fixed my hopes upon;"

and shortly after expired. The Funeral service was performed by the Rev. C. K. Marshall, of the Methodist Episcopal Church, who also delivered an appropriate address at his grave.

Mr. Prentice possessed high qualifications for usefulness in the profession to which he had devoted himself. The natural kindliness of his spirit and the urbanity of his manners prepossessed all in his favour, and prepared the way for a cordial welcome to his ministrations. His intellectual powers were of a high order, and they had been subjected to careful discipline and culture. As a Preacher, he was at once simple, instructive, impressive, and sometimes highly eloquent. But his crowning qualification as a Min-

ister was his earnest and uncompromising devotion to his work—you could not resist the impression that he was indeed a man of God, and that all his faculties and affections were going forth in an unceasing effort to save the souls of his fellow-men. Had he lived, it is not easy to fix a limit to the influence which he would in all probability have exerted in building up Christian institutions, and advancing the cause of truth and righteousness in the region in which Providence had cast his lot. His successor in the ministry says of him,—"I have stood by his grave, among the walnut hills of Mississippi, and have heard white and black Christians discourse of the *good young preacher*, who was so faithful to them, and whom God so early took to Himself."

Mr. Prentice had a fine open face, that easily relaxed into a smile. His hair was light, inclining to red. His stature was about five feet and nine inches. His appearance, on the whole, was unusually attractive.

He lived in a city which then rejoiced in possessing the most brilliant orator of the Southwest, Sergeant P. Prentiss; and he was the compeer of a minister in Mississippi, than whom no other was more sincerely loved or more deeply and universally lamented—I refer to Samuel S. Lattimore.*

Yours truly,

WILLIAM CAREY CRANE.

ISAAC TAYLOR HINTON.†

1832—1847.

Isaac Taylor Hinton was born in Oxford, England, July 4, 1799. His mother was sister to the Rev. Isaac Taylor, senior, father of Isaac and Jane Taylor, whose works have been so widely circulated in this country as well as in Great Britain. His father was Pastor of an Open Communion Baptist Church, in Oxford, for thirty-six years. In addition to this charge, he conducted a boys' school of considerable note: it was under the paternal roof, therefore, that young Hinton received his education, deriving at the same time additional advantage from living in the

* Samuel S. Lattimore was born in Rutherford County, N. C., March 9, 1811. While he was yet a child, his father removed, and settled in Jennings County, Ind. At the age of about fourteen, he became a member of the Literary Institution at South Hanover, where he remained, supporting himself by his own exertions, for about nine years, until he completed his course in July, 1833. Some time during this period, he became a member of the Presbyterian Church, and he remained in this connection for six or seven years. Soon after he left College he went to live at Vicksburg, Miss.; but he soon after went to Clinton, in the same State, and engaged in teaching a school at Society Ridge. In 1834, he was baptized by immersion, and joined the Baptist Church; and the same year was married to Frances A., daughter of the Rev. Lee Compere. In 1835, he was ordained to the Gospel Ministry, and became General Agent for the Mississippi Baptist State Convention. In December, 1837, he settled at Middleton, Carroll County, Miss., where he was engaged in preaching and teaching a school until 1840, when he removed to Sumter County, Ala. In 1847, he was called to the Pastorate of the Macon Church, Noxubee County, Miss. After remaining there one year, he accepted a very urgent call from the Aberdeen Church, with an understanding, however, that he should return to Macon after the lapse of a year. He did, accordingly, return, and remained there until 1856, when he again accepted an invitation to take charge of the Aberdeen Church. He continued in this relation till his death, which occurred suddenly on the 17th of October, 1857. He was a man of marked abilities and warm and generous affections, an eloquent preacher, an able controversial writer, and an eminently successful minister of the Gospel.

† MSS. from Mrs. Hinton, Rev. J. Howard Hinton, and Rev. Dr. J. B. Taylor.

highly intellectual atmosphere which was created by the presence of a renowned University. It was, however, under his mother's eye, and frequently on her knee, that he acquired not only the rudiments of knowledge, but the first principles of religion, which, like seed sown and for a long time buried in the ground, finally matured into a harvest. From his infancy to six or seven years of age, his health was very delicate; yet, at that time, he had gone through the Latin Grammar, and made considerable progress in Geography and History. As a boy, he took great interest in the War with Napoleon, and read the papers diligently in order to trace his movements, drawing plans of the principal engagements,—of which that of the battle of Waterloo is the only one preserved.

At the age of fifteen, he left school, but not his home, and was apprenticed at the "Clarendon Printing Office," which he ever regarded as affording him a fine opportunity for carrying on an education so well commenced under his parents' care,—this being the office at which literary and classical works were printed by the University. During the early part of his apprenticeship, he became interested in the study of Prophecy, and was much engaged in Sabbath Schools. A Society was formed, consisting of several young men in his father's congregation, which was instrumental not only in establishing schools in several villages in the vicinity, but in otherwise extending and increasing the means of religious improvement.

In 1820, Mr. Hinton commenced business for himself, in Oxford, as Printer and Publisher. The first work which he printed he also edited—it was a monthly publication entitled, "The Sunday Scholar's Magazine." In the following year, (1821,) he was baptized and united with his father's church. His conversion he attributed, under God, more especially to his mother's pious teachings, and to his eldest sister's correspondence, while she was in deep affliction. He had been, for some time previous to his Baptism, addressing Sunday Schools, and taking part in evening meetings, at the village stations; and from exhorting he proceeded to preaching, and at the age of about twenty-three was regularly licensed by the church.

On the 15th of May, 1822, he was married to Sarah, daughter of the late Rev. William Mursell, of Lymington, Hampshire, and sister of the Rev. J. P. Mursell, of Leicester. In 1826, he removed from Oxford to London, where he preached less than he had formerly done, though he was often called upon to occupy pulpits in both the city and its suburbs; and, had he felt it his duty, might have devoted himself wholly to the ministry at that time.

In London he carried on a large business as Printer, Publisher, and Bookseller, and in 1830 undertook to assist his brother, the Rev. John Howard Hinton, in editing a History of the United States, in two volumes, quarto, with one hundred engravings. In prosecuting this work, his republican tendencies, which had before been somewhat marked, became increasingly strong, and so deep was the interest which he came to feel in this country that he began at length to meditate the purpose of migrating hither. On the completion of the work, which occupied him about a year and a half, he determined, after due reflection, to remove with his family to the United States; and, accordingly, they sailed from London for Philadelphia, on the 9th of April, 1832. They reached their destined

port on the 5th of June; and, four days after their arrival, were afflicted by the death of their youngest child. It was the first trial of the kind they had experienced; but their sorrows were greatly alleviated by the affectionate sympathy of Christian hearts around them.

Mr. Hinton fixed his family residence on the West side of the Schuylkill, and, by means of numerous letters which he brought with him, very soon became introduced quite extensively, especially into the *religious* society of the city. He often, by request of his brethren, occupied their pulpits, and was repeatedly solicited to accept the pastoral office; but this he declined until the indications of Providence in favour of it should become more decisive. It had been his intention, in coming to the United States, after remaining one year at Philadelphia, with a view to effect the sale of the expensive work already referred to, to proceed to some new place in the West; and Chicago was more particularly the point of attraction.

In May, 1833, as he was making preparations for a removal to the West, he happened to call on the Rev. Dr. Dagg, then one of the ministers of the city, and found him engaged in conversation with a gentleman who had then just come on, by request of the First Church in Richmond, Va., to ask him to recommend some suitable person to succeed to the pastoral care of that church. As Mr. Hinton entered the room, Dr. Dagg said instantly,—"Here is your man;" and the result was that, after some consultation, Mr. H. consented to go to Richmond, and supply the vacant church three Sabbaths. This visit resulted in his being unanimously chosen Pastor, and about the middle of June he removed his family, then consisting of his wife, three sons and three daughters, to this new sphere of usefulness, where he was shortly after ordained.

Here his labours were arduous and complicated, but were evidently attended with a blessing. The discipline of the church was greatly improved under his ministry, and not a few excellent people were added to its membership. In the early part of the summer of 1834, he joined a few friends in a tour to the West, and was absent from his family about two months,—the most distant point of his journey having been Chicago. The Church in Richmond contained a large proportion of coloured members, in the training of whom he took a special interest. In the carrying out of his principles in respect to this class, he found himself somewhat embarrassed; and this, in connection with the predilection he had always had for the West, led him to resign his charge. The church, however, at first, refused to accept his resignation, and earnestly entreated him to remain. But he felt it his duty to persist in his determination, and on the very day that he signified this, a letter reached him from Chicago, inviting him to the pastoral charge of a church there, which had then just become vacant. To this call he returned an affirmative answer; while yet it cost him a severe sacrifice to separate himself from a congregation with which, in many respects, he had been so happily united.

In June, 1835, he set out with his family for the then newly planned city of Chicago, and, after a tedious and protracted journey, they found themselves safely landed at their Western home. The church to which he had been called was in its infancy, consisting of about thirty members. It was not long after, that the Presbyterian church became destitute of a

Pastor, and, their place of worship being much larger than that of the Baptists, the two congregations united in the Sunday evening service, and Mr. Hinton delivered a course of Lectures on the Prophecies, which attracted large audiences, and awakened a deep interest. In the spring of 1836, he visited the East for the purpose of obtaining funds for the erection of a new place of worship. A lot was secured, and, on his return, a commodious house was built, intended, however, soon to give place to a better; but this plan was frustrated by the financial embarrassments of 1837, and was not carried into effect until after Mr. Hinton's removal from the place. In the mean time, he continued preaching in the frame building to large congregations, and was permitted to see much good fruit from his labours. The people were not able to afford him the support which his large family required; and he was obliged to teach a school in order to make up the deficiency; but such was his attachment to them that he preferred to refuse several advantageous calls rather than that his relation to them should be dissolved. During the latter part of his ministry here, the church was a good deal agitated by the question of Slavery, and a division actually took place soon after his removal.

In the fall of 1841, Mr. Hinton removed, with his family, to St. Louis. Here he took charge of a church consisting of about seventy members, and meeting in a commodious place of worship. The congregation at first was very small, but it increased so rapidly that it became necessary, in a short time, to enlarge the church edifice. On the re-opening of it, a revival of religion commenced, which resulted in an addition of from seventy to eighty to the church; and each successive communion season, during his connection with it, witnessed to the introduction of some new members.

Here again, in the winter of 1842, he delivered his Lectures on the Prophecies to a very large and deeply interested congregation; and, by request of some of his people, they were subsequently published. His pastoral labours here were very arduous, and were much blest to the awakening and conversion of sinners, and the edification and comfort of the church. He appointed prayer meetings and established Sabbath Schools in different parts of the city, which, under his direction, were the means of accomplishing a great amount of good. He was instrumental in forming churches in the neighbourhood of the several cities in which he dwelt, and his services were always at their command when his other duties would permit.

In 1843, the degree of Master of Arts was conferred upon him by Union College, Schenectady.

In the spring of 1844, he was invited to visit New Orleans, with the view of establishing the Baptist interest in that city. He, accordingly, spent a few weeks there, and, on his return, was quickly followed by an earnest request from the few members scattered through that large population, that he would come back and identify himself with their infant enterprise. As he had not only himself but a large family to care for, the fact that the city was so often visited by that fearful scourge,—the Yellow Fever, led him at first to doubt in respect to the matter of duty; but he finally became convinced that the Providence of God directed him thither, and, having reached this conclusion, nothing remained for him but to go. He,

accordingly, sent in his resignation to the Second Church in St. Louis, and, though they refused at first to accept it, and made the most earnest appeals to him to induce him to remain with them, he felt constrained, by a high sense of duty, to adhere to his purpose already formed. He removed with his family to the "Crescent City" in December, 1844, arriving there on the last day of the year. For the first six months, he preached in a large room rented for the purpose. There had been several previous attempts made to establish a Baptist Church in New Orleans, which had proved abortive; and Mr. Hinton soon found that he had obstacles to encounter which he had not met with in any former station. But Providence smiled upon his labours, and the congregation gradually increased, so that it was determined to erect a church edifice with as little delay as possible. A suitable lot having been obtained, he made provision for his family to stay at St. Louis during the summer of 1845, and in July left them, with a view to visit the principal cities at the North, to collect the funds requisite for prosecuting their enterprise. His applications proved successful, so that, immediately after his return in the autumn, the building was commenced, and in due time completed, and comfortably fitted up. It was opened for public worship first in February, 1846, and was at once well filled by an attentive congregation.

The next summer Mr. Hinton remained with his family in the city, and by this means did much to gain the confidence of the people. Many cases of Yellow Fever occurred, but it was not considered epidemic, and both himself and family passed through the season in their accustomed health. During the next winter, he felt increasingly encouraged in his work—his congregation was large, and the church grew by frequent additions, and it soon became apparent that a larger edifice was needed for their accommodation. Arrangements were accordingly made to commence the building of it in the fall of 1847—but God's ways are not as our ways. In the spring of that year, he visited Covington, and brought together a few scattered Baptist church-members who resided there, intending to return in the fall and constitute a church. Soon after his return to the city, however, the epidemic broke out with so much violence that it was thought best that he should not extend his labours beyond its limits. His health at this time (July) was remarkably good, and his pulpit exercises were observed to be unusually fervent and impressive. His visits among the sick, both in and out of his congregation, were unremitted until the 19th of August, when one of his daughters, a young lady of twenty, who had been much exposed from her attendance upon a sick family in the neighbourhood, was prostrated by the fever. He remained at home with his daughter several days, only answering the calls which were actually made upon him, until the next Sabbath, when, after preaching in the morning a glowing sermon on the Heavenly state, (his daughter having now become convalescent,) he went forth again to speak words of counsel or consolation to the sick and dying. In performing these tender and solemn offices he was occupied most of the time until ten o'clock in the evening; and, after that, he sat up an hour conversing with one of his sons, and in a manner that indicated a strong apprehension that he was drawing near to the end of his course. After retiring to rest, he sunk into a profound slumber

from which he was aroused by a paroxysm of the fever. A physician was immediately called, and the usual means resorted to, and the case was pronounced to be of a mild and hopeful character. But, on the fourth and critical day, it became apparent that an unfavourable change had taken place. In the morning of that day, he appeared much better, and sent word to his people who were expected to meet that evening to pray for him, that he hoped soon to be able again to join them in their devotions. But, shortly after this, he was seized with a violent hiccough, which is usually regarded in this disease as among the fatal symptoms. Immediately there was a consultation of physicians, and prescriptions were promptly made, but with little hope that they would prove availing. Having said with the utmost calmness,—"Now, Lord, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done,"—he fell into a sort of stupor, from which, however, he soon awoke, observing that he had had a refreshing sleep. After an interchange of a few affectionate words with his beloved wife, he relapsed into the same lethargic state, from which he was never aroused. The Rev. Dr. Scott and other Christian friends were at his bedside, but no words of comfort that were spoken there, fell upon his ear. His spirit was gently released about nine o'clock in the morning of the 28th of August. On the evening of the same day, his remains were conveyed to the church, where he had so often stood as Christ's ambassador, and were watched over by faithful and loving friends, and at nine o'clock the next morning (Sabbath) the Funeral services were performed by the Rev. Dr. Scott, who preached an appropriate Sermon on the occasion. His body was interred in the Protestant burying-ground in New Orleans, but the next spring was removed to St. Louis, and now lies in the Bellefontaine Cemetery, about five miles from that city.

Mr. Hinton was the father of eleven children, eight of whom survived him.

Mr. Hinton, besides assisting in compiling "The History and Topography of the United States of North America, &c.," which bears his brother's name, published a History of Baptism both from the inspired and uninspired writings, 1840; and the Prophecies of Daniel and John illustrated by the events of History, 1843. He also published two or three Discourses—one on the Spirit's Operations, preached before the meeting of the Dover Association in Williamsburg, Va., and another delivered on occasion of the Alton Riots.

FROM THE REV. JAMES B. TAYLOR, D. D.

Richmond, Va., July 12, 1858.

My dear Sir: It is only a labour of love with me to comply with your request for my recollections of the Rev. Isaac Taylor Hinton, as he was for several years one of my most endeared friends; and my estimate of his character is such as renders it at once easy and grateful for me to speak of him.

Mr. Hinton, after he came to this country, occupied important positions in no less than four of our cities; and in each place his name is fragrant in the memories and hearts of many excellent people to this day. He was eminently fitted to act as a pioneer in the cause of Christ,—to meet the obstacles neces-

sary to be encountered in bringing forward a new or depressed church under adverse circumstances; and no doubt it is to the fact of his having been aware of this that we are to attribute, partly at least, his several removals during a comparatively brief period. Naturally daring and adventurous, nothing could lead him to halt or even falter in what he believed to be the path of duty. What he found to do he did with all his might. He was one of the most diligent men I have ever known. Often have I seen him, on his little pony, with rapid pace, traversing the streets of Richmond, visiting from house to house among his members, and finding out the poor and wretched that he might dispense needed consolation. Wherever he became known, he was sure to be recognised as a friend. The natural strength of his emotional nature sometimes, perhaps, gave undue severity to his tone and manner, when he felt himself called upon to administer rebuke, or to express or advocate a contrary opinion. But, notwithstanding this, I may safely say that a warmer, more ingenuous heart than his never beat in a human bosom. He had no tolerance for deception and trickery—wherever he discovered these qualities, he loathed them. He had a cordial regard for all good men, and an intense sympathy for the children of sorrow. He was a most genial and agreeable companion. We were together by turns at each other's breakfast table, for many months, and, in the full exercise of mutual sympathy, we were accustomed to bow together at the Throne of the Heavenly Grace. These were seasons never to be forgotten.

As a public speaker, Mr. Hinton always secured attention. Rapid in utterance and impassioned in manner, it was never doubted that he felt the full force of the great truths which formed the burden of his message from the pulpit. Of the doctrine of God's Sovereignty he held strong views, and was accustomed to press them with great earnestness, though not in a manner to interfere with the claims of practical religion. He insisted much on the necessity of spiritual influence, but was perhaps too careful and anxious to reconcile, by a process of reasoning, its entire consistency with human agency. He was always ready to defend what he believed to be important truth, no matter who might be the assailants; but he never suffered himself to indulge in low personalities, or in an unlovely, unchristian spirit towards those who differed from him. An enlarged catholicity of feeling marked his character, and he loved all who love our Lord Jesus Christ in sincerity.

You will infer from what I have written that I regard Mr. Hinton as having been a much more than ordinary man, and fully worthy of the distinction you propose to confer upon him, in giving him a place among the worthies of our American Church. There are, I doubt not, many on both sides of the ocean, who will respond gratefully to every thing kind and approving that may be said concerning him. Fraternally yours,

JAMES B. TAYLOR.

FROM THE REV. HENRY M. FIELD.

West Springfield, Mass., October 13, 1851.

Dear Sir: I went to St. Louis in the summer of 1842, and almost immediately became acquainted with Mr. Hinton. He was then the leading Baptist clergyman in the city. He had previously been settled at Chicago. Soon after coming to St. Louis, he attracted public attention by a course of Lectures addressed to young men, and by a series of Sermons against Universalism. He enjoyed great popularity as a speaker, and on the nights of his Lectures his church was thronged.

Mr. Hinton was a man of middle height, stout built, with a round English face, and most genial and cordial manners. He seemed to me uncommonly

full of strong, healthy life. He possessed delightful powers of conversation. He had much humour and wit, and no one could be dull in his company. I attended the wedding of his daughter, when he was as gay as the young bridegroom. It was his delight to sit with a party of friends at the evening table, and, draining cup after cup of tea, of which he had almost the extravagant fondness of Robert Hall, entertain them with anecdotes of the distinguished men of Great Britain. His humour, like Rowland Hill's, sometimes slipped out unconsciously in his sermons. The next moment he rose to a high pitch of solemnity. He always preached without notes; his voice was clear and strong, and his feelings so truly and earnestly religious that he often produced a very deep impression.

Mr. Hinton was remarkable for his historical knowledge. Before coming to America he had assisted his brother, Rev. John Howard Hinton, of London, in writing a History of the United States. He took great interest in the Prophecies, and while in St. Louis published a book on that subject. I recall his animated explanations of the Book of Daniel and the Apocalypse. He interested me much, and advised me to read Keith's Signs of the Times, which he thought far the best book that had been published on the subject. He did not look for a peaceful advent of Christianity to universal empire. He believed that the powers hostile to Religion, the oppressive monarchies of the old world, were to be destroyed in terrible wars. He said,—"They would yet be drowned in blood."

Mr. Hinton was a truly catholic Christian. Though we belonged to different denominations, we often exchanged pulpits, and no theological difference ever impaired the warmth of our friendship. He was active in establishing a weekly "ministers' meeting," composed of the clergymen of different denominations. Our first meeting was at his house. At that time nearly half of the population of St. Louis belonged to the Church of Rome, and he was anxious to unite the whole Protestant strength.

The New England men of St. Louis had long wished to revive the annual festival of Thanksgiving. In 1843, they obtained a Proclamation of the Governor to that effect. It was the first Thanksgiving known in the history of Missouri. The Baptist, Methodist, and Presbyterian Pastors of St. Louis united to celebrate the day. The Second Presbyterian Church, under the care of Dr. Potts, was selected for the service, as the largest in the city. Mr. Hinton was appointed to preach the sermon. The immense building was thronged to excess, and Mr. H. spoke with great earnestness. He entered fully into the spirit of the day, bidding his hearers to put away all sadness and grief, not to mourn or weep, not to think even of their sins—"Neither be ye sorry; for the joy of the Lord is your strength." It was the last day of autumn. The smiling Indian Summer still lingered on the prairies; and it seemed indeed a day on which all sorrow was to be forgotten.

Mr. Hinton appeared to me remarkable for the enthusiasm with which he entered into a subject. His ardour of mind, perhaps, led him, occasionally, into rash opinions. Not long before he left St. Louis, some facts which fell under his observation, led him to examine, and finally to believe in, Animal Magnetism, and he delivered a series of Lectures on that subject in one of the public halls of the city.

In 1845, he was invited to New Orleans. The leading Baptist clergymen of the South and West wished to establish a church of their own communion in that city, and Mr. Hinton was selected as the only man who "both would do and could go." He left St. Louis to the general regret of all the churches. The last time I saw him was in New Orleans, in March, 1847. He walked with me to the new vestry-room, which had been erected by his congregation, as a temporary place of worship, while they should build a church. He was

full of animation at his prospects of usefulness in the vast field which he had entered. I was then on my way to Europe. He said with a sigh,—"Everybody seems to be going to England but me." Thus sadly and fondly he still turned to his native land. The next I heard of him, while abroad, was that he had fallen a victim to the Yellow Fever.

Faithfully yours,

HENRY M. FIELD.

WILLIAM MILTON TRYON.*

1833—1847.

William Milton Tryon, the eldest son of William and Jane (Phillips) Tryon, was born in the city of New York, on the 10th of March, 1809. His father died, when this son was quite young, leaving three children younger than himself. His mother was a native of England, came to this country with her parents, when she was seven years old, was baptized by the Rev. Dr. Staughton, of Philadelphia, and was a lady of high intelligence and refinement. William M. remained with his mother till he had reached the age of ten or twelve, and then went to live with a wealthy uncle in Connecticut, with a view to receiving a liberal education. But, in consequence of delicate health, he continued with his uncle but a short time, and then returned to his mother in New York, where he learned a trade, and remained till his seventeenth year, when he entered on the religious life, and was baptized by the Rev. Dr. Sommers.

Shortly after this, he went to the South, partly for the benefit of his health, and partly with a view to engage in business, and resided for a while in Augusta, Ga. He united with the church there on the 30th of December, 1832, upon a letter of dismission and recommendation from the church with which he had been connected in New York; and, on the same day, was licensed to preach the Gospel. With a view to supply the defects of an imperfect education, he very soon entered the Mercer Institute, (now Mercer University,) as a beneficiary upon the funds of the Baptist State Convention. Here he remained not far from three years, prosecuting a useful, though not very extended, course of literary and theological study. During this period, he was a most diligent student, exhibited a fine type of Christian character, and greatly endeared himself to both his teachers and fellow-students.

After leaving the Mercer University, he prosecuted, for a time, very successfully, an Agency for the Institution, and for increasing the Education fund of the Baptist State Convention. The first field of his ministrations was Georgia, and he served, for some time, the Churches at Washington, Lumpkin, and Columbus. In 1837, he received a call to become the Pastor of the highly respectable Baptist Church in Irwinton, (now Eufaula,) Ala., which he accepted. Here a manifest blessing

* MSS. from Mrs. L. J. Lawrence, (formerly Mrs. Tryon), Rev. Dr. C. D. Mallary, Rev. W. C. Crane, and Rev. James Hukins.

attended his labours; his ministerial gifts expanded; and he soon took a highly respectable rank amongst the useful and able ministers of the denomination. At the close of 1839, he accepted a call from the Church in Wetumpka, Ala., and held this charge one year. In 1841, he migrated to Texas, under the patronage of the Northern Baptist Missionary Society, and settled in the County of Washington. In 1845, he made a tour into the Northern States. In 1846, he removed to Houston, where he built up a large and prosperous church. For some time previous to his death, he had a strong presentiment that he had not much longer to live. When the Yellow Fever appeared in Houston, in 1847, he remained at his post, administering comfort and counsel to the sick and dying, until he was at length prostrated by the fearful malady. After an illness of ten days, he died on the 16th of November, in the forty-ninth year of his age. His sufferings were intense, but they were endured with the utmost fortitude, and closed in a triumphant death.

Mr. Tryon was married, in 1840, to Louisa J., daughter of James and Priscilla (Wootton) Reynolds, who were both natives of South Carolina, but removed to Alabama when this daughter was quite young. They (Mr. T. and his wife) had four children, one of whom was born after the father's death. Mrs. Tryon has since become a Mrs. Lawrence, and still resides in Houston.

FROM THE REV. AND HON. R. E. B. BAYLOR,
CHIEF JUSTICE OF TEXAS.

HOLLY-OAKE, March 1, 1859.

My dear Sir: The Rev. William M. Tryon, concerning whom you inquire, came to Texas a few years after I did, and we soon became intimate friends, and fellow-labourers in our Master's vineyard. I had seen and heard him preach, once before that time, and was greatly impressed by his discourse, as indicating a mind of a very superior order. He came among us in the capacity of a Missionary, and ready to endure all the privations and sacrifices incident to missionary life. He came well dressed, and had the bearing and manners of a Christian gentleman,—presenting, it must be acknowledged, rather a strange appearance to many who, at that early day, were seeking homes in our then untenanted solitude of nature. He, however, very soon became a real Texian, and I have often seen him going to church, mounted on an old Spanish horse, with his black cloak fluttering around him, and torn by the bushes, so that his person was scarcely protected from the winds and storms he had to encounter. Immediately on his arrival here, he entered on a course of vigorous ministerial labour which terminated only with his life. In organizing churches, establishing prayer-meetings, and giving direction to the religious state of things where all was new and unsettled, he exerted an influence the importance of which eternity alone can fully reveal.

As to his personal appearance—he was a little below the medium height, and his figure was symmetrical; his hair was dark flaxen or brown, hanging in profusion about his face; his eyes were grey and of a mild expression; and his countenance, altogether, intellectual, sedate, and sometimes tinged with sadness. At the greetings of friendship, however, his face easily lighted up with a pleasant smile, which revealed to you a fountain of generous, glowing sensibility. In the social circle he was often extremely agreeable, though never forgetful of the dignity that pertains to the character of an ambassador of Christ. For no moral quality, perhaps, was he more distinguished than firmness. Indeed,

he had this virtue almost to a fault; and, as an illustration of it, I may mention that, often, when we were in the pulpit together, the contest would arise which of us should preach, and it would sometimes be continued so long that I knew it must be observed by the congregation, and the result generally was that I yielded.

As a Preacher, Mr. Tryon certainly had a rare combination of excellences. While there was nothing in his sermons to suggest the idea that he was hunting after novelties, there was a freshness and originality in his thoughts and modes of expression that rarely failed to enlist and enchain the attention of his audience. His discourses were highly evangelical, and whatever his particular theme might be, he never strayed out of sight of the Cross. He always showed himself thoroughly possessed of his subject, and what he delivered was the result of well matured and well digested thought. He reasoned with great power and exhorted with great fervour. In his exhortations, however, there was nothing of rant or declamation, but the most solemn and impressive appeals, which, whether directed to the sinner or the saint, were well fitted to take effect upon the heart and conscience. He had an admirable faculty also of interweaving with his discourses incidents that had occurred in his own experience, or had been communicated to him by others—he would bring them out not only with graceful facility, but sometimes with surprising effect. But neither in this nor in anything else did he ever violate the proprieties of the pulpit. His style was chaste, his gesture simple and natural, and his manner generally composed, though I have sometimes seen him, in his addresses to impenitent sinners, affected to tears. I may add that his preaching was specially adapted to originate and sustain revivals of religion. In these he always appeared as the master spirit; and some idea may be formed of the success of his labours from the fact that, during his first year's residence in this region, he baptized nearly two hundred indi viduals.

Mr. Tryon was remarkably punctual in fulfilling his engagements. If he were not present to preach at the time appointed, the congregation always knew that some insuperable obstacle had interposed to prevent it. He was particularly felicitous in administering the ordinance of Baptism. While he often, on such occasions, explained the distinctive views of the Baptists with great clearness and impressiveness, he did it in that bland and conciliatory manner that rarely gave offence to Christians of other communions.

It is due to Brother Tryon to state that with him originated the project of establishing a Baptist University in this country. He first suggested the idea to me, and I immediately fell in with it. Very soon thereafter, we sent a memorial for a charter to the Congress of the Republic. As I was most familiar with such things, I dictated the memorial, and he wrote it. In it will be found the words,—suggested by myself,—"We wish it to be distinctly understood that we ask no donations from the Government, expect none, and never will receive any." Thank God, we have gone on thus far, relying solely upon his blessing, and the private charities of generous friends; and I may say with truth that our University ranks among the first Institutions of the kind in the State.

Accept the assurance of my regard.

R. E. B. BAYLOR.

GEORGE FELIX HEARD.*

1833—1844.

George Felix Heard, a son of Col. Abram and Nancy (Coffe) Heard, was born in Greensborough, Ga., on the 27th of February, 1812. He entered the preparatory school at Athens, Ga., in 1825, and in due time became a member of Franklin College in that place, and graduated with honour in 1829. When he was not more than eleven or twelve years old, he became deeply concerned for his immortal interests: but, having no one to encourage his serious thoughts and feelings, he gradually sunk back to his accustomed habit of indifference. Soon after he entered College, in 1827, his mind was again seriously directed to the subject of religion, but he again resolved to delay, fixing, however, a definite time when he would make it the all-engrossing concern. When the time which he had fixed, arrived, he made an effort to carry his purpose into effect, but found himself in a state of utter insensibility. Shortly after this, he was attacked with a severe illness; but even this, as he thought, only contributed to increase his obduracy. By the time that he had recovered, there were indications in College of an approaching revival of religion; and he resolved to throw himself into the current, and do his utmost to obtain the long wished for blessing. After a season of distress, bordering upon despair, light gradually dawned upon his mind, and the peace that passeth understanding took possession of his heart. From this time, (October, 1827,) his grand inquiry seems to have been, in what way he could most effectually promote the interests of his Redeemer's cause. He joined the Presbyterian Church in Athens, in November following, and at an early period resolved to become a Minister of the Gospel.

Shortly after his graduation, he joined the Theological Seminary at Princeton, and remained there, at that time, for about a year. He then went to the Andover Seminary, being attracted thither chiefly, as it would seem, by his great admiration for Professor Stuart as a teacher of Hebrew. Having studied here for about a year, he returned and resumed his connection with the Princeton Seminary, and continued it till the beginning of May, 1833. His mind had, for a long time, been unsettled on the subject of Baptism; and, having now become fully convinced that the views of the Baptists could be sustained by Scripture, he felt constrained to change his ecclesiastical relations, and cast in his lot with that denomination. On leaving the Seminary to complete his studies under Dr. Brantly, of Philadelphia, Dr. Miller introduced him to Dr. B., by the following note:—

"Princeton, April 30, 1833.

"Rev. and dear Sir: Although I have not the pleasure of a personal acquaintance with you, I take the liberty of commending to your notice and Christian regard Mr. George F. Heard, a young gentleman who has been between two and three years a member of the Theological Seminary

* MSS. from his brother,—Rev. J. T. Heard, and Hon. Thomas Stocks.

in this place, and who is now about to withdraw from it, and to study for a few months under your direction.

"Mr. Heard has always maintained with us an excellent standing, in every respect. He has good talents, hopeful piety, polished manners,—prudent and dignified deportment, and is well adapted, in my opinion, to be eminently useful in the Gospel ministry. In short, he is such that we should all have been glad to retain him in the Presbyterian Church, and cannot but regret his contemplated departure from it. He thinks it his duty, however, to attach himself to the Antipedobaptist denomination, to which his only surviving parent belongs, and in which he was educated. In making this change in his ecclesiastical position, though I doubt not he is in error,—yet I have as little doubt he is sincere and honest; and can, therefore, cordially wish him God speed, and affectionately recommend him to your friendly regard and confidence. May the great Head of the Church go with him and bless him!

"I am, Rev. and dear Sir, with great respect,
Your brother in Christ,
SAMUEL MILLER."

The present Rev. Dr. Brantly of Philadelphia, whose father was Pastor of the Church with which Mr. Heard became connected, has communicated to me his recollections of him at that period in the following paragraph:—

"Though young at the time, I well remember the appearance of Mr. Heard, as he rose before a large audience, to relate his experience in the investigation of the subject, in relation to which his views had undergone an important change. He spoke with great diffidence, and with an air of sincerity and candour, which made a very favourable impression on the hearers. In the Church which he was leaving he had many friends from whom he had experienced uniform kindness, and had many precious associations which it would always be grateful to him to cherish; but the irresistible promptings of duty had compelled him to change his ecclesiastical relations. Shortly after his Baptism, I heard him preach his first sermon, from Psalm ciii. 19. The only thing I remember of the discourse beyond the text, was the earnest desire which he expressed, in the conclusion, that his first sermon might be blessed to the awakening and conversion of some one soul. His desire, I believe, was gratified."

Having thus transferred his relation to the Baptist Church, and studied a few months under Dr. Brantly, he returned to his father's in Georgia. In February, 1834, he received a call to the Baptist Church in Black Swamp, S. C., which he accepted; but the next year he removed to Mobile, Ala., and became the Pastor of the Baptist Church in that city. He remained here, labouring with great zeal and fidelity, about five years, during the latter three of which he edited a Baptist paper called "The Monitor." In 1841, he removed to Harrison County, Texas, where his course was one of constantly increasing brightness until it was terminated by death. He died of a brain fever, after a few days' illness, in the year 1844.

In 1839, Mr. Heard was married to Emily Smith Traylor, of Perry County, Ala. She died in July, 1840, leaving an infant son, who lived

only a few years. In 1842, Mr. Heard was married to Mary A. Webster, with whom he had been acquainted in Tuscaloosa, Ala., and, by this marriage, had one son, who still survives, bearing his father's name. His second wife deceased, some years after the death of her husband.

FROM THE HON. THOMAS STOCKS.

OAKHILL, (near Greensborough, Ga.,) June 30, 1859.

My dear Sir: I have received your letter asking for my recollections and impressions of the late Rev. George F. Heard; but I can reply to it only in the briefest manner. He was born and lived up to the time of his entering College, within three miles of my residence, so that I had a good opportunity of knowing his early developments. He was a model youth, even before he embraced religion,—was distinguished for modesty, discretion, and an amiable and dignified bearing. After he commenced his ministry, he remained here nearly a year, and, during that time, I had the privilege of hearing him preach often, and observing what seemed to me his high qualifications for the profession he had chosen. Without any ostentation of superior sanctity, he made it evident to all that he was an eminently devout man, and that his heart was fully in his work. With a good personal appearance, he had an excellent voice, and a natural, effective gesticulation—he never attempted to *play* the orator, but he was really an admirable public speaker. The subjects of his discourses were generally taken from the very heart of the Gospel—no one who heard him could resist the conviction that he was determined, with the great Apostle, to know nothing in his public ministrations, save Jesus Christ and Him crucified. His preaching attracted great attention throughout this region; and one of our most prominent churches would gladly have detained him as its Pastor, but he believed that the Providence of God pointed him to another field, and nothing could be allowed to stand between him and his convictions of duty. It was but a few years, however, that he was spared to labour, before he was called to his reward. His course was brief, but it was bright, and the memory of his gifts and virtues is still among the cherished treasures of many hearts.

Yours with great respect,
and in Gospel bonds,
THOMAS STOCKS.

FROM THE REV. WILLIAM CAREY CRANE.

SEMPLE BROADDUS COLLEGE, June 30, 1859.

My dear Sir: I first saw the Rev. George Felix Heard in the pulpit of the First Baptist Church in Philadelphia, in June, 1833. He had then just left the Theological Seminary at Princeton, and was supplying the pulpit of the Rev. Dr. Brantly. I next saw him in Montgomery, Ala., while I was Pastor of the Baptist Church in that place, and he the Editor of the Mobile Monitor. I met him often afterwards. He aided me in a series of meetings, and preached, in connection with the Rev. William M. Tryon, from day to day, for nearly a fortnight. We met and co-operated in the Alabama Baptist Convention, and I regretted deeply his removal from Alabama to Texas.

Mr. Heard was of middling stature, florid complexion, light hair, face well formed, and expressive of great strength of purpose, and marked by traces of vigorous and earnest thought. His habits were scholarly. He was rather reserved in his intercourse with strangers, and might at first have appeared

somewhat distant; but with those who knew him well, he was both familiar and cordial. His sermons were well digested; highly scriptural in their tone; chaste and even classical in diction; and delivered with uncommon earnestness and grace of manner. I do not remember ever to have heard a clearer or better reasoned sermon on "Special Providence," than I once heard him deliver. Had he lived longer, he would have produced a stronger impression of his powers as a Theologian, a Preacher, and a Scholar; but, notwithstanding his course was so brief, more than one generation must pass away before his fine talents and accomplishments, and his earnest devotion to the cause of his Master, will be forgotten.

I am, as ever,

Yours sincerely, in Christian bonds,

WILLIAM CAREY CRANE.

ROCKWOOD GIDDINGS.

1835—1839.

FROM PROFESSOR J. E. FARNAM.

GEORGETOWN COLLEGE, Ky., April 15, 1859.

My dear Sir: I had an acquaintance with the Rev. Rockwood Giddings of several years standing, and sufficiently intimate to justify me in speaking with some confidence of his prominent characteristics. I am happy to communicate to you my impressions concerning him, in connection with a brief narrative embodying the leading facts and events of his life.

ROCKWOOD GIDDINGS was born in Plymouth, N. H., August 8, 1812, and was consequently twenty-seven years of age at the time of his death, October 29, 1839. His father, William Giddings, Esq., sent him, at the age of fifteen, to the New Hampton Literary Institution, at that time under the direction of the late Rev. Dr. B. F. Farnsworth, where he remained two years, devoting himself to the study of the Greek and Latin languages, preparatory to a college course. Unlike most boys of his age, he manifested no disposition to engage in the ordinary sports of boyhood; and whilst others were spending their Saturdays in hunting, or fishing, or profitless lounging, young Giddings might be seen delving at his books, or, solitary and alone, wandering among the granite hills that encircle the Institution. His grave, self-reliant, yet unaffectedly modest, bearing soon acquired for him the *soubriquet* of "the young parson;" while his progress in learning, his graceful elocution, and a command of language wonderful in a lad of his age, secured for him the respect of all who knew him.

During his residence at New Hampton, his attention was drawn to the subject of religion; and, after several weeks of prayerful consideration of the plan of salvation by faith, he was enabled to see its adaptation to his case, and to accept of pardon through a crucified Redeemer. He was subsequently baptized, and united with the Baptist Church at New Hampton.

In 1829, he entered Waterville College, then under the Presidency of the venerable Jeremiah Chaplin, D. D., where he graduated in 1833. Though he was the youngest member of his class, and not as far advanced in his preparatory studies as were most of his classmates, he very soon took honourable rank, and at the end of four years, but very few of the class were superior to him in general scholarship, and not one his equal in the department of Belles Lettres.

At one period of his college course, he was impressed with the conviction that it was his duty to devote his life to the Christian Ministry; and the Baptist Church in Waterville, apprized of his views in the premises, tendered him a license to preach the Gospel. But, as he did not, for some years thereafter, exercise the authority thus conferred, it is probable that a sense of his own unfitness for the sacred office deterred him from entering the pulpit.

Soon after leaving College, he went to Virginia, where he commenced the study of Medicine, for which he had a great partiality, having entered upon his collegiate studies with the medical profession in prospect as the goal of his ambition. He, subsequently, removed to Warsaw, Ky., which he made his residence until he had completed his medical studies. He was intending to locate himself in that part of the State, where he had become extensively known, and was highly esteemed by all who knew him. But an elderly physician residing in Missouri, who desired to retire from an extensive and lucrative practice, and who had formed a high opinion of young Giddings' qualifications for ultimate success and usefulness in his profession, offered him a partnership on such terms as were entirely satisfactory; and his arrangements were soon made to enter upon the field of labour which seemed to have been thus providentially opened before him. But the profession which Mr. Giddings had chosen, was not the one for which the Master had prepared him. The Great Physician again called,—and again the love of souls burned more brightly upon the altars of his heart. He hesitated, but not long. His decision was reversed. "I cannot," he wrote, "go to Missouri, unless I go to preach the Gospel."

He was shortly afterwards ordained, and, by invitation, visited the Baptist Church in Shelbyville, with a view to a settlement with them. The church were delighted with his preaching, and gave him a unanimous call to become their Pastor. This was in the winter of 1835. That church had, for several years, been without a regular Pastor, and had become, in consequence, feeble and inefficient. But, under Mr. Giddings' ministrations, it was soon revived, its membership greatly increased, and its inefficiency was succeeded by an active co-operation in the benevolent enterprises of the day for extending the Redeemer's Kingdom, at home and abroad. It was one of the very few Baptist churches in Kentucky that then enjoyed the entire services of a regular Pastor.

Of Mr. Giddings as a Preacher, a Pastor and a Christian, the late Dr. J. L. Waller thus speaks, in an obituary notice of him shortly after his death. "The high and commanding station which he occupied among his brethren, the strong hold that he held upon their affections, though but a youth and but a few years among them, and *the work that he has done*,—these are his eulogium. His memory will be cherished by all who knew

him. The writer of this was intimate with him. We sat under his ministry for nearly twelve months; and never has it fallen to our lot to form acquaintance with a man more devotedly pious and exemplary in all his walks and conversation. During these twelve months, we were with him almost every day; nor do we remember once to have heard a word escape his lips that would not bear the criticism of the severest moralist. Young as he was, such was the dignity of his deportment, so amiable and excellent was he in his manners, that he commanded the respect and esteem of all. He never acted, in any company, or on any occasion, beneath the Gospel Minister. His talents were of the highest order; and, had he lived, he would have ranked with the giant intellects of the age. He never took a commonplace view of any subject, but was always masterly and profound upon whatever he treated. His manner as a preacher was always solemn and impressive. Nothing unworthy the pulpit ever escaped him. He aimed at no display; made no studied efforts to amuse or to amaze by rhetorical flourishes or theatrical starts. His was the eloquence of thought, of religion; and no man who could think, or who was pious, ever listened to him without interest and edification. So equally balanced was his mind, that no one faculty seemed better developed than another. He seemed to possess all the discretion that age and experience could give. He indulged in no vain speculations, no impracticable schemes. He wasted no time in spinning gossamer theories, or in devising utopian plans. His was a practical mind. He was quick in decision, planned with discriminating clearness, and executed with promptness and energy. He filled every station to which he was called with an ability that astonished his most ardent admirers. He was the best model for young preachers that we ever knew."

During his Pastorate at Shelbyville, Mr. Giddings was married to Miss Mary Hansborough, daughter of Joel Hansborough, Esq., of Shelby County,—a devotedly pious and most estimable lady. But this union, seemingly auspicious of much good to the cause of religion, was of very brief continuance. In less than twelve months, his young wife was taken from pain and suffering to the mansion of rest prepared for her in Heaven. For a time, this afflictive dispensation of Providence pressed heavily upon his spirit; but he repined not. A great work was before him, and to its accomplishment he addressed himself with increased devotion and energy.

In the fall of 1838, Mr. Giddings was appointed to the Presidency of the Baptist College at Georgetown. This Institution, originally established and partially endowed with a view to the education of young men preparing for the ministry, had passed through a succession of reverses, and its friends had almost abandoned it in despair. Without funds, without a Faculty, with a Board of Trustees composed of men connected with three different religious denominations, at that time uncompromisingly hostile to each other, with a rival College springing up by its side and already overshadowing it, the Georgetown College stood the personification of starving orphanage, quietly awaiting its dissolution. Mr. Giddings was fully apprized of all these facts, and he knew, too, that several attempts by older men than himself to resuscitate the Institution had failed; but he believed that what ought to be done could be done, and that the Kentucky

Baptists were abundantly able, and that they would be willing, to endow their College, if the matter were properly placed before them. He accepted the appointment to its Presidency, with the understanding that he should be permitted to spend whatever time might be necessary in securing an ample endowment, and with a firm resolution to return to the pulpit as soon as he should have accomplished this object.

His church at Shelbyville had not been apprized of his appointment, when one of its members, meeting him on the street, said to him,—"Brother Giddings, I have had laid aside, for some time, five hundred dollars for our College at Georgetown; but, as there is no prospect of our doing anything there in the way of educating our young preachers, I am undecided what I had better do with it." Mr. Giddings then informed him of his appointment to, and his acceptance of, an Agency for the College, and proposed to him to head a subscription for its endowment with the five hundred dollars. The gentleman cheerfully gave the money, and offered to double the sum if the College would find some other suitable Agent, and let him remain with his church. A similar spirit animated the members of his church generally; and, though they felt that they were sustaining a great loss in giving up a beloved Pastor, their approval of his course was manifested by a subscription of several thousand dollars towards the endowment of the College.

With this earnest of future success, Mr. Giddings entered upon his Agency. Wherever he went, he was received with cordiality, and his very presence seemed to inspire confidence in his ability to accomplish what he had undertaken. Old prejudices against "educated" ministers melted down before the fervid eloquence of his pulpit ministrations, and the simplicity of his piety, as exhibited in his conversation and deportment. Many, who had never before given a dollar for ministerial education, now subscribed their hundreds, and pledged themselves to give more if it should be found necessary. Encouraged by his success, the Trustees of the College filled the vacant Professorships, purchased additional grounds, and contracted for the erection of a new college edifice. Students flocked to the resuscitated Institution, and among them several who are now among the most efficient and useful ministers of the Baptist denomination in Kentucky. The rival College was, in a few months, removed to a more eligible locality, and Georgetown College entered upon a career of prosperity highly encouraging to its friends.

In less than eight months President Giddings had secured, in unconditional promissory notes, more than eighty thousand dollars towards an endowment,—about one half of the sum he proposed to raise, and which, had he been spared, he felt confident he could obtain in the next twelve months. But the self-imposed labour of an Agency, performed on horseback, in all kinds of weather, proved too severe on a constitution naturally feeble. He could not resist the temptation, occasionally presented, during his travels through the State, of participating in protracted meetings; and, on two or three occasions, his labours in these meetings had prostrated his physical powers and thrown him upon a bed of sickness. On the last of these, at the Long Run Church, after preaching every day for nearly two weeks, and baptizing a large number of converts, he sank in the pulpit in

the midst of his sermon. In a few days, he was carried to the house of his father-in-law, in Shelby County, where, in spite of the best medical aid, he gradually declined, until it became obvious to himself and others that his labours on earth had terminated. He calmly arranged his temporal affairs, pertaining chiefly to the details of his Agency; and, when this was done, he expressed a perfect willingness to depart, if it should be the will of God,—assured that, if the endowment of the College was desirable for the good of his cause, He would raise up some one to complete what he had been enabled to commence and to prosecute with so much success.

Much of the time during his last illness, his mind was wandering; but, even when the paroxysms of fever were upon him, "the ruling passion, strong in death," possessed his mind. Sometimes he imagined himself in the pulpit, when he would go through, in a few moments, all the forms of a public service,—prayer, singing, the sermon, the benediction,—would address the impenitent, the awakened, the professors of religion, and with language that seemed almost inspired. At other times, he supposed himself to be engaged in the work of his Agency,—would solicit from his visiters subscriptions to the College endowment, setting forth the importance of ministerial education, and commenting upon the liabilities of his brethren who had already aided him. But, during the intervals between his febrile paroxysms, his mind was calm, peaceful, and resigned to the will of his Heavenly Father; and his death was such as might have been anticipated by all who knew him well.

At the request of the Shelbyville Church, his remains were deposited in their church-yard; and a beautiful marble monument was erected over them. The Trustees of the College also caused to be erected upon the College campus an obelisk, of Kentucky marble, commemorative of his Christian character, and of their gratitude for his self-sacrificing services in behalf of the cause of Education and Religion.

Mr. Giddings was a man of uncommonly prepossessing personal appearance. He was about six feet in height, finely proportioned, with dark hair and eyes, a countenance beaming with benevolence and frankness, and, at the same time, indicative of great firmness of purpose. He was beloved by all who knew him. Such was the maturity of his judgment, his prudence, his dignified yet affable bearing, that, while the younger members of his church looked up to him as a counsellor and a guide, the aged members found in their youthful Pastor a "staff of support" in their Christian pilgrimage. He was a great favourite with his aged brethren in the ministry, many of whom, still living, cherish his memory with the feelings of a parent for a departed child.

I am, dear Sir, truly yours,

J. E. FARNAM.

HIRAM ATWELL GRAVES.*

1835—1850.

Hiram Atwell Graves, a son of the Rev. Joseph M. and Susannah (Watkins) Graves, now (1858) of Charlestown, Mass., was born in Wendell, Mass., April 5, 1813. In his early childhood he evinced great precocity of intellect, as was evident from the fact that, within three months from the time that his parents thought proper to allow him to have a book, he could read the New Testament without difficulty, and when he was four years old, had read it through. At the age of seven, he had the reputation of being a good scholar in English Grammar; and if he had been allowed to continue his studies, he would have been fitted for College when he was not much more than twelve. At thirteen, his mind was awakened to the importance of religion, and he became deeply anxious for the salvation of his soul; and, after continuing in this state two months or more, he indulged the hope of a gracious acceptance through his Redeemer. He found great comfort now in reading the Scriptures, especially the twelfth chapter of the Prophecy of Isaiah. A few weeks after this, he was baptized by his father, at the same time with several other young persons in whose hopeful conversion he had been instrumental. His whole subsequent life proved the sincerity of his profession, and the reality of his religion.

Having fitted for College, chiefly under the instruction of Mr. Bicknell, long Preceptor of the Academy in Jericho, Vt., he entered at Middlebury, and graduated at the age of twenty-one, in 1834. As his health had become materially impaired, he was unable to prosecute a regular course of theological study; and hence, after a few months of rest, journeying and reading, he consented, in compliance with the earnest wishes of many of his friends, to attempt to preach. He received license from the Baptist Church in Ludlow, Vt., in the spring of 1835. He became at once deeply interested in his work, and scarcely any thing could exceed the ardour of his zeal for the salvation of his fellow-men.

At the age of twenty-three, he was ordained Pastor of the Baptist Church in Springfield, Mass.; and, a few months after, was married to Mary Hinman, of New Haven, Conn. The church and himself were exceedingly happy in each other, and he was at once earnest and successful in his efforts to promote their spiritual growth. But, as his health continued feeble, he was led to think that the sea air might prove beneficial to him; and, accordingly, he resigned his charge there in the spring of 1840, and accepted a call from the First Baptist Church in Lynn, Mass.

The beneficial effects which he had hoped for from this change of residence seem not to have been fully realized. After labouring about two years in this field, he became satisfied that his health was not sufficient to justify his continuance in the pastoral work; and he again felt constrained to resign his charge. Early in 1842, he removed to Boston, and became the Editor of the Christian Reflector,—a religious weekly newspaper,

* MS. from his father, Rev. J. M. Graves.

which had then only a few hundred subscribers. After he had served in this capacity some three or four years, the paper had gained a widely extended circulation; and, through his instrumentality, the "Christian Watchman" and "Christian Reflector" became united in one paper, and have continued so ever since.

In 1845, his health had become so enfeebled that it was thought absolutely necessary to the continuance of his life that he should leave Boston, and take up his residence in some milder climate; and, accordingly, under medical advice, he went, in December of that year, to the island of Cuba, and the change seemed, in a considerable degree, to benefit him. He returned home in the early part of the summer following, and remained till autumn, when the return of his former complaints admonished him that it would be unsafe for him to attempt to encounter a New England winter. Accordingly, in November, 1846, he removed with his family to the island of Jamaica, where he continued for three years, with the exception of two brief visits paid to his friends in this country in the warm season. But at length it became apparent that the mild climate, however it might have retarded his disease, had not eradicated it, and that it was gradually but surely working its way to a fatal issue. Preferring to die in his own country, and among his friends and kindred, he came home to spend the few remaining days that were allotted to him. He went immediately to the residence of his father, which was at that time in Bristol, R. I., and remained there till his death. He lingered after his return about eleven weeks, and died on the 3d of November, 1850, at the age of thirty-seven. His last weeks and days were full of peace and triumph. He was fond of repeating passages of Scripture and favourite hymns, and, after he had lost the power of speech, he expressed great pleasure in hearing some lines of a beautiful hymn repeated to him.

Mr. Graves was the father of three children, only one of whom survives, (1859,)—the other two having died in infancy. Mrs. G. died in April, 1856, and her remains occupy the same grave with those of her husband.

Mr. Graves was the author of two works,—one entitled,—"The Family Circle," the other, "The Attractions of Heaven."

FROM THE REV. ROBERT TURNBULL, D. D.

HARTFORD, Conn., November 6, 1858.

Rev. and dear Sir: Few men attracted to him, more powerfully, the respect and affection of his friends, and indeed of all who knew him, than the late Rev. Hiram A. Graves. Simple as a child, he was an accomplished Christian scholar, and Minister of the Gospel. His warmth of heart, and great mental activity and industry suffered no diminution by ill health and straitened circumstances. Indeed, his friends used to think that his wit was never so keen, and his spirit never so genial, as when he was suffering from severe attacks of asthma.

He was tall and slender, with a sallow complexion, black hair, and large grey or bluish eyes,—a combination of features somewhat unusual, but very agreeable. The predominant expression of his countenance was that of intelligence and refinement. His well formed mouth and ample forehead gave indication of mental breadth and vigour.

Profoundly pious and most exemplary in his deportment as a minister of Christ, he was especially distinguished by great naturalness and vivacity of manners. His exuberant spirits rarely failed,—a thing more marked in his case from the fact that he was more or less an invalid during the greater portion of his life. His ready smile, hearty sympathy, and genial converse, made him a universal favourite.

Mr. Graves was tenderly conscientious, but never ascetic or censorious. With fixed opinions of his own touching all spiritual and moral truths, he looked upon those of others who differed from him, with candour and liberality. He had an intense hatred of wrong and oppression, but pitied the oppressors only a little less than their victims. A man of faith and consecration, he yet mingled freely with his fellow men, and took a deep interest in their affairs. He loved all beautiful things, and ever felt at home in the bosom of nature. His taste was highly cultivated, and few things delighted him more than the beautiful creations of poetry and art. But he lived mainly for eternity; and now he is "made perfect" in the Heaven for which he pined.

As a Preacher, Mr. Graves was instructive and graceful, with a certain natural but subdued earnestness. His language, always accurate and elegant, had an easy, spontaneous flow, like the gush of a perennial fountain. His hearers always listened to him with pleasure and profit.

But it was as an Editor that he chiefly excelled. Indeed, he formed the character and laid the foundation of the prosperity of the "Watchman and Reflector," the leading Baptist journal in New England, and one of the best papers in the country. Easy, versatile and graceful, apt, also, in a high degree, with sufficient spice of wit and vigour, always sensible and often eloquent, his leaders, short or long, were the first things caught by appreciative readers. In full sympathy with the spirit of Christianity and the progress of the age in all benevolent enterprises, he threw himself into the grand movement of the Church for the salvation of the world. Our educational, missionary, and philanthropic schemes are largely indebted to his judicious, earnest advocacy.

In social life, and in the domestic circle, Mr. Graves was especially at home. There his gentle, uniform piety shed a happy glow over his life and conversation. He had some severe trials, which he bore with a manly patience, aided and cheered by the wife of his youth, now, like himself, in the better world. But even in sickness and sorrow he trusted in God and was not confounded. Ah! how his pleasant face and gentle ways recur to me now, as I think of the past with a sigh! I hear the echo of his "winged words," and the ring of his cheerful laugh. I listen to his low, earnest tones in prayer, and catch the warm expressions of his trust in God, as even on his death-bed he exclaimed,—

> "I hear at morn and even,
> At noon and midnight hour,
> The choral harmonies of Heaven,
> Seraphic music pour!"

Some illustrative anecdotes of our friend and brother might be added; but nothing of this kind will give a better idea of the man, in some of his more peculiar characteristics, than an extract from one of his rhyming letters. He had great facility in easy familiar versification, and some of his epistles, written in this style, have survived him. The Rev. Dr. Caldicott and myself, on one occasion, sent him a Christmas present of a new stove, which we knew was needed in his household, on which he sent us the following responsive and characteristic rhymes:—

"LYNN, November 8, 1841.

"DEAR BRETHREN:

"Duly we received
The note you sent on Wednesday last.
But shall we say a *sigh* we heaved
As over it our eyes we cast?
For while it touched our hearts afresh,
And bade us love the men who sent it,
The consciousness run through our breasts
That they might, one day, both lament it.
We knew that we could ne'er return
Like tokens of *paternal love;*
That soon, or late, you both would learn
Your sole reward was from above.
We recollected, too, just then,
(What had indeed occurred before,)
That you were *consecrated* men—
Of course apostle-like and poor.
Then wonder not our hearts misgave us,
And we began to feel regret,
That we had not declined these favours
Before we had incurred the debt.
Howe'er, we frankly will confess
We shed no *tears* about the matter;
But readily our fears suppressed,
And let our rising scruples scatter.
Forthwith equipped with hat and cane,
Urging his way adown the street,
A country curate might be seen,
Intent the parish clerk to meet.
The parish clerk *looked rather queer*
And said,—'*A noble present surely;*
To-morrow, Sir, it shall be here—
My teams will bring it down securely.'
And so they did. And what was more
There was *no charge* for transportation.
Whoever saw the like before?
It must astonish all the nation!
A *cooking stove!*—bran-new and nice!
And loaded, too, with furniture,
Bought *without money! without price!!*
And *e'en* delivered at your door!
Well, Sirs, the cooking-stove is up;
And nobly does it operate.
It gave us *tea*, last night, to sup,
And then, this morning, *chocolate.*
It bakes us buscuit, too, and pies;
Indeed, the oven is a charm—
Hannah extols it to the skies,
And Mrs. G. declares it prime.
The article in *all* respects
Doth *please* us. Take our *hearty thanks*,
With this epistle. Overlook *defects*,—
Our muse, you know, *will* have her pranks.
I can't control her, if I try.
But I can *check* her—*hold her in;*—
And *that* I'll *do. Good bye, Good bye,*
Yours, more than ever, . . . GRAVES, OF LYNN."

I know not, dear Doctor, if this quotation will be quite dignified enough for your Annals; but it is in such little things, so liable to beforgotten or lost, that character is best revealed.

Yours with great respect,

ROBERT TURNBULL.

ROBERT FULTON ELLIS.

1838—1854.

FROM THE REV. WASHINGTON LEVERETT.

UPPER ALTON, Ill., May 26, 1859.

My dear Sir: My acquaintance with the Rev. Robert F. Ellis commenced in the year 1834, when we became fellow-students at the Theological Institution at Newton, Mass. Our fields of labour, for a dozen years, were distant from each other, but, during the last seven or eight years of his life, our residence and labours were in the same vicinity. Having obtained from his brother, Asher Ellis, M. D., of Brunswick, Me., an account of his parentage, early education, and occupation in youth,—having also been favoured with a perusal of his correspondence with several of his friends, and of his private diary from the date of his public profession of religion,—I think my sources of information should furnish all the material that is necessary to such a narrative of his life as your request contemplates.

ROBERT FULTON ELLIS was born at Topsham, Me., October 16, 1809. Both his father, Jonathan Ellis, and his grandfather, John Ellis, were evangelical ministers of the Congregational communion. *John Ellis* was a native of Cambridge; was graduated at Harvard University in 1750; was settled in the ministry successively at Norwich, (Franklin,) Conn., and Rehoboth, Mass.; and died in 1805. *Jonothan Ellis* was graduated at Yale College in 1786, and was settled over the Congregational Society in Topsham, Me., in 1788, where he laboured successfully in the ministry fourteen years. He subsequently engaged in teaching, and had an important agency in the establishment of Bowdoin College. Mary Fulton, wife of Jonathan Ellis, was of Scotch descent, her grandparents having been driven by persecution from their native country, and settled in Topsham in 1753. She is still living at the advanced age of about ninety years. She is distinguished for energy, industry, and active piety. It has been her custom, since she was ten years old, to read the Bible through in course annually.

Robert was the youngest of ten children. Pious parental instruction and example shaped his character in childhood and early youth. He was remarkably conscientious even as a child; and, as he advanced in years, he evinced a mind of generous sentiments and elevated aspirations, and a desire that nothing could quench to obtain a liberal education. But, not having the requisite pecuniary means to gratify this desire, he went, at the age of sixteen, to learn the shoemaker's trade, in Bath, Me. For five years he occupied his bench, but never felt satisfied with the business—his mind was continually on the stretch for a higher measure of intellectual culture. But, while balancing the probabilities of success and of failure in an effort to acquire a collegiate education, his attention was earnestly directed to another subject, which appeared to him of incomparably greater moment. He saw himself a ruined and helpless sinner, though he was

accustomed to say that the convictions of sin which he then felt, were only the deepening of impressions which he had experienced for years. But his views of the great truths of the Gospel now became more clear and intense, and Christ was enthroned in his heart, quickening all the energies of his being, and constraining him to live for God and the spiritual welfare of humanity. He united with the Baptist Church in Sangerville, where he then resided; and the conviction was soon fastened on his mind that it was his duty to devote himself to the Ministry. He, accordingly, commenced the preparatory course of studies,—teaching school at intervals to obtain the requisite funds,—and in September, 1833, was admitted a member of the Freshman class in Bowdoin College. He remained in College, however, but a short time before his means failed, and he was obliged again to betake himself to the business of teaching; and he finally seems to have yielded somewhat to discouragement, and given up the idea of prosecuting a collegiate course altogether. In 1834, he became a member of the Theological Institution at Newton, Mass.; and, after having devoted a year and a half to classical studies, he passed through the entire theological course, and graduated in August, 1838.

The Second Baptist Church in Springfield, Mass. had invited him to become their Pastor, and he immediately repaired to this scene of his future labours. He was ordained here in September,—the sermon on the occasion being preached by the Rev. Jeremiah Chaplin, D. D. During the first year of his ministry, there was a revival of religion which brought upwards of forty into his church, and in 1842 there was another revival that resulted in the addition of more than fifty.

In 1842 and 1843, Mr. Ellis came in conflict with the then somewhat extensively prevailing views concerning the Second Advent,—commonly called Millerism. A few members of his church and congregation embraced the theory; and he found it difficult to conduct his public services in a manner which some of them did not regard as designed to convict them of error. Being perfectly convinced that the theory had no support from God's word, he could not even seem, in the most indirect manner, to give it any countenance. It was a sort of moral tornado through which he had to pass; but his prevailing sentiment, during the whole, was—"I will stay on board the ship till I die, or am thrown overboard, or till the ship is wrecked, or outrides the storm. Forsake it I will not, the grace of God assisting me." The law of kindness, here as always, was upon his lips; but he never faltered or wavered in his advocacy of the true and the good.

In 1845, he accepted an appointment from the American Sunday School Union to labour in the State of Missouri; though he did it at the expense of separating himself from a people to whom he was most ardently attached. Here he itinerated two years and a half, preaching the Gospel, establishing Sabbath Schools, and furnishing them with Libraries, and thus scattering the good seed of the word, which has already yielded plentifully, while the lapse of time is maturing a yet more abundant harvest.

In the summer of 1847, Mr. Ellis accepted an invitation to the Pastorate of the First Baptist Church of Alton, Ill., and in October following assumed the charge. Here he laboured with diligence and success for somewhat more than six years, enjoying the esteem of ministers of other

denominations, and co-operating with them in promoting the general objects of evangelical enterprise and social improvement. Soon after his removal to Alton, he was elected to a seat in the Board of Trustees of Shurtleff College, and continued an efficient member till his death.

Having become an associate editor of the "Western Watchman," published at St. Louis, Mo., he again took an itinerant agency in that State, preaching on the Sabbath, and often on other days, furnishing frequent communications for the Watchman, and introducing this weekly religious visiter into many families. While engaged in this service, in July, 1854, on a homeward journey to visit his family, he was seized with brain fever, induced by protracted exposure to the excessive heat of the season, and at the house of a kind Christian friend in Clark County, Mo., on the 24th of that month, his spirit departed. His remains were deposited in the family burial place of the friend at whose house he expired.

In April, 1839, Mr. Ellis was united in marriage with Mary Child, daughter of Epaphras Child, of West Woodstock, Conn. She was every way adapted to heighten the joys, and alleviate the burdens and trials, of life. Of three children only one daughter,—their first-born, survives.

Leaving it to another hand to portray the character of my friend,

I remain, with Christian regards,

Yours truly,

WASHINGTON LEVERETT.

FROM THE REV. WILLIAM CROWELL, D. D.

St. Louis, July 8, 1859.

My dear Sir: I became acquainted with the late Rev. Robert F. Ellis, as a fellow novitiate of the Newton Theological Institution, in the autumn of 1835. An intimate friendship soon commenced, which grew and strengthened during the three years of our theological study, and was prolonged by correspondence, and by as frequent visits at each other's residences as our separation admitted, till his lamented death.

In his personal appearance he was prepossessing. Of medium height, erect, well made, easy and graceful in carriage, with light hair inclined to curl, eyes light grey, neat in person and dress, always wearing glasses on account of some natural defect of the eye, he appeared to a stranger to be a modest, courteous, intelligent gentleman. His voice was monotonous, yet its tones,—the expression of a benevolent nature, which was also reflected from his ever cheerful and smiling face, readily won confidence. His defective eyesight was the probable cause of a seeming diffidence in his intercourse with strangers, and to the same cause is doubtless to be attributed his habitual shrinking from rough exercise. He was of an active, stirring habit, yet remarkably quiet and gentle.

In his studies he manifested no special fondness for mathematical or scientific pursuits; his taste inclining rather to history, biography, poetry, and elegant literature, whether in sermons or reviews, essays or theological treatises; yet his class exercises were always respectable,—never defective. He was attracted by the beautiful in style or sentiment, rather than the profound or original, and his sermons and essays, prepared for criticism, were marked by fluency, correctness, and elegance in diction, rather than terseness or originality.

He looked forward to the Christian ministry as the most dignified and truly exalted office to which any man could possibly aspire. He seemed desirous,

above all things, to be thoroughly furnished and disciplined for that sacred work. This desire was too evidently the animating principle and motive of his pursuits, to be mistaken by those who knew him best. To a casual observer he might appear to be a man of literary tastes and professional aspirations, chiefly; but those who shared his confidence, to whom he made known his hopes and plans without reserve, knew well the ruling desire of his heart. His deportment and conversation, even in his hours of retirement and of relaxation, were controlled by the great purpose of his life. He was ever cheerful, with a strong vein of the mirthful in his temperament, which, however, was never allowed to pass the limits of a correct taste.

Of his personal religious exercises and feelings he was not forward to speak. There was in him a native delicacy, an instinctive shrinking from the exposure of what was of such sacred personal interest to himself. He was free from all appearance of asceticism, his cheerful seriousness being that of a mind habitually occupied with things of the highest moment to himself and to all around him. While he was ready to converse on religious subjects at all times, especially on the vital truths of the Gospel, yet the truths themselves were the topics of remark, rather than his own feelings, impressions, or hopes respecting them. Whatever fears or anxieties he might have had, in regard to his personal acceptance with his God, whatever struggles he had with the evils of his own heart, he kept them to the privacy of his closet and of his thoughts. Yet all who knew him, were impressed with the conviction that his thoughts were habitually occupied with the things that are unseen and eternal.

His doctrinal opinions were decidedly of the Calvinistic school. The Holy Scriptures were to him a perfect revelation from God, the Divinity and Atonement of Christ their great theme. He believed that the ever present Spirit is working the regeneration of men by means of the truth, and therefore he preached salvation by grace through faith. Yet he urged his hearers to instant and earnest efforts to secure the benefits of this great salvation. Towards the latter part of his life, his interest in the person and work of Christ became intense and all-absorbing. The glory of the Redeemer in the work of salvation seemed to engage his whole thoughts. His conversation gave abundant evidence of the depth and sincerity of his convictions. I well remember the unwonted earnestness and deep feeling with which he conversed on these topics during the last year of his life. His manner was that of one who had made a new and most deeply interesting discovery, of which his heart was so full that he could not refrain from speaking.

In his ministerial labours he excelled as a Pastor. In the early part of his ministry, he wrote his sermons fully, and usually delivered them from the manuscript. From this circumstance, perhaps, his manner in the pulpit was that of a correct reader more than of an impassioned speaker. In the latter part of his life, he wrote less, or made less use of his manuscript in the pulpit. He often preached from brief notes, or with none at all, yet he was always methodical, his language select, easy and flowing. His writings for the press were chiefly confined to letters of correspondence, notes of travel, or brief articles on practical religious duties; yet they were always read with pleasure and profit. His weekly letters to the "Western Watchman," while travelling through the State of Missouri, are fine specimens of a familiar, dignified and expressive style of composition.

As a friend he was true. All his friendships were founded in truth and in duty. Beyond these he formed no friendships; within these limits he knew no change. He betrayed no trust, he was not double tongued, he was no fair-weather friend, he loved his friends with an undying love, unless they proved themselves unworthy. He was eminently without guile, and as naturally

without suspicion—he gave his confidence cautiously, yet, when given, he was firm and constant. With all the gentleness of his nature, and his natural and strong desire to please, nothing could induce him to speak disparagingly of a known and trusted friend, nor would he hear such a friend maligned without interposing a kind, yet firm, defence.

Such was Robert Fulton Ellis,—a man of genial and loving heart, of an honest, truthful spirit. He has served his generation by the will of God, and gone to reap a glorious reward. He loved God, he loved men, he loved the ministry of reconciliation. He fell as a faithful soldier at his post, toiling earnestly for his Master. Not only in Massachusetts and Illinois, where he laboured as a Pastor, but in Missouri, where he travelled as a labourer in the Sunday School cause, and in circulating religious literature, his memory is cherished with tender affection. The mention of his name calls for the tear of sorrow that he is no more on earth. He was "a man greatly beloved."

I am, my dear Sir,

Yours most truly,

WILLIAM CROWELL.

JOSIAH GODDARD.

1838—1854.

FROM THE REV. WILLIAM DEAN, D. D.

WYOMING, N. Y., February 17, 1859.

My dear Sir: In compliance with your request, I very gladly furnish you a sketch of my old friend and former associate in China, Mr. Goddard. While among the heathen, we often sat at the same table, slept under the same thatched roof, walked through the bazaars and busy streets of the Chinese together, and mingled in the same services, sympathized in the same sorrows, prayed and preached in the same chapels, and toiled together over the translation of the Scriptures, and laboured in concert in teaching those ignorant idolaters the saving truths of Christianity. Concerning his character and labours I speak that which I know, and testify that which I have seen.

Long after we were thrown together in the Pagan world, and brought into the most intimate relations, and the most endeared personal sympathy, we stumbled upon the fact that there existed between us a kindred connection. My maternal grandparent was a Goddard, and a cousin to his father. This relationship, though remote, seemed to us very near, when so far away from other kindred and the family associates of former life.

JOSIAH GODDARD was the son of the late Rev. David and Mrs. Hannah B. Goddard,* and was born in Wendell, Franklin County, Mass., on

* DAVID GODDARD was born in Cambridge, Mass., August 20, 1779. In early youth he became a member of the Second Baptist Church in Boston, under the pastoral care of the Rev. Dr. Baldwin; and, when he was between twenty-five and thirty years of age, he removed to Wendell, Mass., where he pursued his business as a mechanic. Finding the Baptist Church small and without preaching, he began to assist his brethren by speaking in their meetings, and about the year 1814 was ordained Pastor of the church, in which office he continued upwards of twenty-six years. About 1840, his health beginning to fail,—he resigned his charge, and afterwards resided at Leominster, Fitchburg, and finally, New Ipswich, N. H., where he died on the 4th of July, 1854, aged seventy-five. He had the reputation of being a

the 27th of October, 1813. He indulged the Christian's hope in 1826, but was not baptized till May, 1831, when he became a member of the church of which his father was Pastor.

He graduated at Brown University in 1835, and at the Newton Theological Institution in 1838, and was ordained to the work of the ministry in September following. A few weeks after, he was married to Eliza Ann Abbot, who, for some time previous, had resided in the family of Professor Ripley, of the Newton Seminary. In December, he sailed for the East, and landed at Singapore in June, 1839, in company with Mrs. Goddard, and the Rev. Mr. and Mrs. Slafter. After a short stay on that beautiful island of spices, nearly on the equatorial line, he proceeded to Bangkok, his destined station, where he landed, October 16, 1840. He found in that city a Chinese population of more than two hundred thousand, to whose Christian welfare he gave his unwearied and successful endeavours. In the year 1842, he succeeded to the pastoral care of the first Chinese Church, which I had myself gathered there, previous to my removal to Hong Kong. The church under his ministry was edified, and converts from the Pagan Chinese were multiplied and added to the Lord. While at Bangkok, he completed the translation and printing of the Gospel by John, some Christian Tracts, and an English and Chinese Vocabulary. His name will there long be held in hallowed memory by the native Christians, and his successors in missionary work. In 1848, after a severe attack of bleeding at the lungs, which threatened his useful life, he so far recovered as to be able to remove with his family to Ningpo, where, in a cooler climate, he could carry forward his work among the Chinese. There he so far regained his health as to be able to labour with little interruption; there he learned a new spoken dialect of the Chinese language so as to preach in it successfully to the heathen; and there, on the 4th of September, 1854, he closed a life of honoured service for his Master and the cause of Missions. He was attacked by fever in the early part of August, occasioned, as was supposed, by the diseased state of his lungs, and though he was sick three or four weeks, he was confined to his room only eight or ten days. It was not apprehended, for some time, that his disease would terminate fatally; and when he became aware of his danger, he had sunk so low as to be incapable of conversation. He, however, signified, by a gentle pressure of the hand, that all was peace. His death was in beautiful keeping with his life. The Master whom he had served so well, did not leave him to make the passage through the dark valley alone, but led him by his own gracious hand into the light of an eternal day.

In person, Mr. Goddard was an exemplification of the adage that "valuable commodities are put up in small parcels." He was short and thin, of pale complexion, with features and movements marked by rectangles, rather than by curved lines. When seated in a common chair, he needed a footstool; but in intellect he was a tall man. His native endowments were superior; his education had been extended and thorough; his study of the Chinese language had been patient and successful; his know-

highly respectable preacher, and an eminently wise counsellor. His eldest son, *Daniel*, was, for nearly four years, a minister in Leominster; afterwards preached a short time at South Orange, when, on account of the failure of his health, he removed to Athol, where he died, April 6, 1844, aged thirty-one.

ledge of the Sacred Languages and Literature was accurate and familiar, and he brought to his work a large share of common sense and sound judgment, and a warm heart and high-toned Christian principle. He saw clearly, formed his conclusions maturely, and then adhered to them tenaciously. As a scholar, he was diligent, thorough and accurate. As a preacher, he was methodical, simple and instructive. As a translator, he was laborious, prayerful and successful. He was a faithful missionary, a lovely Christian, a pleasant companion, a devoted husband, and a fond and faithful father. He honoured his God, and his God honoured him.

Mr. Goddard left four children, who, with their mother, returned to the United States, in 1855. Mrs. G. died at Providence, R. I., on the 28th of November, 1857.

I am, my dear Brother,

Very sincerely yours,

WILLIAM DEAN.

FROM THE REV. J. K. WIGHT.

SANDLAKE, N. Y. February 24, 1859.

Dear Sir: You could not have assigned to me a more pleasant duty than to give a brief sketch of my acquaintance with the Rev. Josiah Goddard. I have often urged the preparation of a memoir upon some of the more prominent ministers of his own denomination, and am glad you feel disposed to preserve his memory in your "Annals."

My acquaintance with Mr. Goddard began in June, 1849. Myself and wife landed at Ningpo, one sultry morning about daybreak. We had hardly breakfasted before in came Mr. and Mrs. Goddard, with a hearty welcome to China. I see him now as I saw him then,—a man "little of stature," and much reduced by disease, but with kindly feelings beaming in his smile, which was as bright and cheerful as the shake of his hand was hearty.

Mr. Goddard was obliged to leave Siam on account of his health; but, instead of going home, which indeed he felt unable to do, he determined to go to China with the hope of spending what remained to him of life in translating the Scriptures into Chinese. He was then so much reduced by bleeding at the lungs that his life was despaired of. And he only kept himself alive, that is as far as means are concerned, by a coolness and courage, which many a man has not, who can rush into battle in the thickest of the fight. The physician told him, when he went on board ship, that he must watch his pulse, and, when it beat beyond a certain rate, he was to take a particular medicine to prevent bleeding. When most would have laid themselves down to die, he held on, resolved to do a little more for the Lord. He came to Ningpo, I believe, the year before I arrived. And, instead of setting down to what might be done by a feeble man in his study, went to work to acquire the local dialect, and commenced preaching in it, bearing his full share of labour in this respect with the other members of his mission.

The work to which Mr. Goddard felt especially called, was that of translating the Scriptures. To this task, which has been an object of desire since the days of Morrison, Mr. G. brought many admirable qualifications. He was deliberate and cautious in his judgments, and generally accurate in his conclusions. There may have been somewhat of stiffness in his style, but there was an earnest and honest endeavour to give a faithful meaning of the original. He did not live to complete the whole Bible. He finished the New Testament, and part of the Old. His labours in this respect have been of

great service in guiding many to a knowledge of the truth, and in strengthening and assisting those who have commenced a new life, and will be of service in perfecting what is still an object of desire,—a good translation of the Scriptures into Chinese.

We were accustomed, at Ningpo, to have a service in English, every Sabbath morning, at nine o'clock, for our own benefit. It was attended by the missionaries of different denominations, and was usually conducted by them in turn. On these occasions, Mr. Goddard's sermons were remarkably edifying and appropriate. They were not only perfectly evangelical, but I always felt that they met my spiritual wants in an eminent degree. If my recollections and impressions are correct, few sermons would better bear publication than those which Mr. Goddard gave us in our little chapel.

Though Mr. G. was tenacious of his own peculiar views, he was kind and charitable towards others. His house was a home where we all loved to be, and where we were always welcome; though, whether this was owing most to himself or his excellent wife, I never could determine. I have reason to remember, with lasting gratitude, their self-sacrificing spirit for the good of others. When obliged to leave China on account of my health, in the spring of 1854, we had the alternative of leaving our youngest child, a babe, behind, or else submitting to the prospect of burying it in the ocean. Though they had a young family of their own, and were both in feeble health, they cordially welcomed our little one, and treated it in every respect as if it were their own. This was our last parting. We stood on the deck of a large American ship in the river Yang-tse-Kiang, and he on a small schooner, which came near being lost in a rough and stormy passage back to Ningpo.

Such are, in brief, my recollections of a brother missionary, whose earnest consecration to the work had inspired him with a courage that would have led him to endure martyrdom. He kept at his post in the face of death,—for he never expected to recover. He loved his work—worked earnestly, methodically, and cheerfully, and therefore well. His work will endure. Though but little known even to the churches of his own denomination in this country, those who did know him, especially on heathen ground, knew him as a kind and faithful friend, and as one of the best examples of an able and devoted missionary.

Yours truly,

J. K. WIGHT.

DAVID BLACK CRAWFORD.

1839—1849.

FROM THE REV. WILLAM CAREY CRANE.

SEMPLE BROADDUS COLLEGE, March 18, 1859.

My dear Sir: I am happy to furnish you with a brief narrative of the life of my friend, the Rev. D. B. Crawford, the materials for which are drawn from authentic sources; and my own personal knowledge of him enables me to speak with confidence of his prominent characteristics.

D. B. CRAWFORD was born in South Carolina on the 27th of June, 1794. His parents were of an honourable stock, and General Andrew Jackson was his cousin; and, though it may add nothing to his minis-

terial character, to link his name with one emblazoned with martial and civic glory, still, it may enable us to form a more correct estimate both of his intellect and his heart, to learn something about his earthly relationships.

In early life, he removed to the State of Tennessee, where he professed religion, and joined the Cumberland Presbyterian Church. Of this Church he became a minister, and sustained in it a high character for integrity and usefulness. After a few years' connection with this denomination, he was convinced, by careful examination, that believers are the only subjects, and immersion the only mode, of Baptism; and, acting in accordance with this belief, about the year 1839, he was baptized, by the Rev. S. S. Lattimore, and became a member of the Mound Bluff Church, Madison County, Miss., by whose call, immediately thereafter, he was inducted into the Baptist ministry. Having had the pastoral charge of this church for about two years, he accepted a call to the Antioch and Mt. Albon Churches, in Warren County. With these churches he remained four years; after which he was again chosen Pastor of the Mound Bluff Church. In the year 1846, his failing health led him to give up the active duties of the ministry. As soon, however, as his partially recovered health induced him to believe that he could preach, he again became Pastor of the Mt. Albon and Antioch Churches, (one eight miles,—the other twelve, from Vicksburg, Miss.,) and this charge he continued to hold until within a few months of his death. On the occasion of his entering upon his last Pastorate, it fell to my lot to preach his Installation Sermon. The several churches to which he ministered were ardently attached to him, and, by the blessing of God upon his labours, were built up in the faith, and increased in numbers. Each year witnessed some special indication of the Spirit's presence in his congregation. For many years, he practised Medicine; and, though strictly a self-made Physician, such was the ability which he manifested, and such the success which attended his practice, that the Transylvania University conferred upon him the degree of Doctor of Medicine.

Mr. Crawford's mind was naturally acute, investigating and discriminative. He was fond of metaphysics, and hence his preaching was generally of a didactic character. It is not known that he ever wrote a sermon, and yet his discourses exhibited profound thought, and were clothed in plain, forcible language. He rarely preached without making it manifest, before he closed his discourse, by the fervour of his manner and his tender and tremulous tones, that he was most deeply interested for the salvation of sinners. He was tenaciously devoted to Baptist tenets, and was a party to one or two oral debates, with others of opposite views. He was a lover of good-humour, and sometimes showed his own power, in a keen and mirth-provoking witticism. I remember distinctly a scene, illustrative of this remark, which occurred during the session of the Mississippi State Convention, at Hernando, in November, 1847. About twenty-five ministers and delegates were strewn about, at night, at a brother's house, upon banks of cotton seed, quietly reposing their wearied limbs in sleep. Among the number were Mr. Crawford, and a venerable brother whose praise is in all the churches. The two had travelled, a portion of the way, to the Convention, together, and, one night, had put up at Grenada. Both had fasted

during the day, and, accordingly, ate a very hearty supper. It fell to the lot of the old minister to preach that night. The day's fasting and the hearty supper were a poor preparation for the pulpit services. The worthy brother had made but little progress in the delivery of his sermon, when it was evident that, to use a Southwestern phrase, he was in the "brush." He went on, however, until he came to his exhortation, when he assumed the most approved *sing-song* style, little to the edification of his town audience, and much to the amusement of Mr. Crawford. The service ended, and they journeyed together to Hernando, without allusion to the sermon. But, on the night when we were all strewed upon the cotton banks, about midnight, Brother M. turned over and coughed. Brother C. was awake; and he instantly called out, in tones loud enough to awaken us all,—"I say, Brother M.—that sermon you preached at Grenada! tell me, did you intend to preach a song, or sing a sermon?" The loud laughter which followed this question proved how keenly we all appreciated the joke, and no one,—although he uttered a few "*tut*, *tuts*, Brother C.," relished the question more than the venerable Brother M.

During the spring of 1848, his ministerial labours were arrested by the fatal disease which had fixed itself upon his system. He lingered, in intense pain, until August 27, 1849, when he breathed his last, and left this region of toil for one of eternal rest. It was my privilege to see him, a few days before his decease. He was calm, resigned, and prepared for the summons. His dying moments were cheered by the consolations of our blessed religion, and his last audible expression was,—"The Star of Bethlehem hath appeared to light me through the dark valley of the shadow of death."

He was Moderator, at the time of his decease, of the Central Association, over which he presided two years with dignity, urbanity, and ability. The Obituary Committee of that Association, in their Report of 1849, say:—"Our Churches have sustained no ordinary loss in the decease of this able, devoted, laborious and talented minister of the New Testament. For a number of years, we have been accustomed to look to him as one of the pillars of the principles of the widely extended brotherhood to which we belong, and we deeply lament that we shall see his face no more on earth; but we rejoice in the precious hope that we shall meet him among the blood-washed throng of sanctified spirits which gather about the throne of God. We mourn his loss with heartfelt sorrow, and tender to his bereaved family our sincere condolence. They and we may be consoled with the belief that he understands the reality of those visions of eternal glory, of which he was accustomed to sing while on earth."

I am, my dear Sir, as ever,

Very sincerely yours,

WILLIAM CAREY CRANE.

JOHN LIGHTFOOT WALLER, LL. D.

1840—1854.

FROM PROFESSOR J. E. FARNAM.

GEORGETOWN COLLEGE, Ky., July 8, 1859.

My dear Sir: The Rev. Dr. Waller, of whom you ask me to give you some account, though his course was not a protracted one, has left behind him a name that will long be gratefully cherished and honoured, at least throughout the whole Southwest. I knew him well during his last fifteen years, and have since had every needful facility for becoming acquainted with the history of his life.

JOHN LIGHTFOOT WALLER was born in Woodford County, Ky., November, 23, 1809. His grandfather, Elder William E. Waller, a Baptist minister, emigrated to Kentucky, from Orange County, Va., with his family, in the fall of 1784, and settled near Lexington. After a residence of some twelve years in this part of the State, during which he preached for the Baptist Church at Bryant's Station, and supplied other destitute churches in the neighbourhood, he removed to Shelby County, where he remained until his return to Virginia in 1801, in which State he continued to labour until his death,—which closed a ministry of more than fifty years. He left in Kentucky two sons,—*George* and *Edmund*, both of whom became Baptist ministers, and were extensively known as uncompromising defenders of the ancient landmarks of their Church.

Edmund Waller, the father of the subject of this sketch, was, like most Baptist ministers in the West at that time, dependant upon the labour of his own hands for the support of his family,—receiving, for many years, from the churches he supplied, but a scanty remuneration for preaching to them two days in seven. It was, therefore, impossible for him, living remote from any public school, to educate his children but imperfectly, or to do even this except by practising the most rigid economy in his necessary expenditures. Occasionally, a school was taught for a few months in the neighbourhood, which his older children attended, and these taught the younger what they themselves had learned.

Until he was twelve years old, John L. received no instruction, except from his elder brothers. But as soon as he had learned to read. he manifested an extraordinary fondness for books; and, having now in his possession a key with which he imagined he could unlock all the storehouses of knowledge, he addressed himself to the task of "getting an education,"—schooling or no schooling. Until after he was sixteen years old, he had attended school only fifteen months. But, with occasional assistance from his father and his elder brothers, he had thoroughly mastered all the elementary branches of an English education,—Geography, Grammar, Arithmetic, Algebra, and so much of the Natural Sciences as was to be found in the text books then used in Western Academies and High Schools. He had, also, read and re-read every volume of History that he could buy or borrow. He had become especially interested in and familiar with the

historical portions of the Old Testament, and with whatever of Ecclesiastical History he chanced to find in his father's library, or in the books he could borrow in the neighbourhood. Endowed by nature with a memory of wonderful tenacity, he thus, in boyhood, without those facilities generally deemed indispensable, laid the foundations of his future fame as a defender of the Baptist faith and polity.

It was the custom of his father to permit his sons, on reaching the age of sixteen, to select for themselves a profession or business for life. When the question was propounded by Elder Waller to his third son, John L., what calling he preferred, he replied,—"I wish to get an education first, and then decide." Elder Waller was more than willing, but he possessed not the ability, to send his son to College, when he should be prepared to enter one; but he promised to render him all the aid in his power in his preparatory studies. He sent him to the Academy in Nicholasville, where, in three sessions, of five months each, he completed the Latin and Greek course required for admission into Transylvania University. But his father's pecuniary resources were altogether inadequate to meet the current expenses of his son at the University, and John returned, nowise disheartened, to his father's house, determined to educate himself. Procuring the text-books used at the University, he entered upon his "college course," as he called it, with his authors for his Professors. In the mean time, as a partial remuneration for what his father had paid to defray his expenses at the Academy, he devoted a part of each day to the instruction of his younger brothers and sisters. He remained at home thus employed until the spring of 1828, when he accepted an invitation to take charge of a select school in Jessamine County. He had never relinquished the hope of completing his studies at the University, and the prospect of being able to procure, by his own labour, the pecuniary means of accomplishing his purpose, induced him reluctantly to discontinue the instruction of the younger children at home. He was now in his twentieth year,—a young man much esteemed by all who knew him, unassuming in his deportment, social in his disposition, and of a cheerful and hopeful temperament. As yet he had made no profession of religion—indeed he had never, until the spring of 1828, made personal religion a subject of very serious consideration, though he had carefully read and studied the Bible, investigated its claims to a Divine origin, and had become familiar with the history of Polemic Theology, ancient and modern. His father regarded him and spoke of him as a sort of "Theological Encyclopedia," and frequently conversed with him for the purpose of eliciting information relating to Church History which he himself did not possess.

The parting words of his venerated parents, when he was about leaving the paternal roof, made a deep impression upon young Waller's feelings, and led him to serious reflection upon his relation to God as the moral Governor of the universe. The result was that, to use his own words, he "was brought to feel himself a great sinner, to seek, by prayer, the intercession of Christ, to adopt the language of the Publican, 'God be merciful to me a sinner,' and, ultimately, by faith in Christ, to indulge the hope that, for his sake, God had pardoned his sins." He did not, however, make a public profession of religion until July, 1833, at which time he was

baptized by his father, and united with the Baptist Church at Glenn's Creek, of which his father was the Pastor. Not long after the change in his religious views occurred, he seems to have entertained serious doubts concerning its genuineness, and, for the five years following, he made no open profession of personal piety. But he felt an interest to which he had hitherto been a stranger, in the Redeemer's Kingdom on Earth, and engaged with much zeal in the advocacy of what he regarded as the fundamental truths of Christianity. Several articles from his pen, over the signature of "Juvenis," appeared in the "Baptist Chronicle," a small monthly sheet published at Georgetown; but what brought him prominently before the public was a pamphlet entitled "Letters to a Campbellite, alias Reformer," originally addressed to a young friend of the writer, but, falling under the eye of Judge S——, were solicited for publication. These Letters, reviewing the history of the so-called "Current Reformation," inaugurated by Alexander Campbell, and defending the Baptist faith and polity against what he believed to be misrepresentations, were extensively read, and secured for their author, wherever they were circulated, the reputation of a bold and vigorous writer, and an able defender of the doctrines for the utterance of which, without "license" from the civil authorities, his ancestors in Virginia had suffered fine and imprisonment "according to law."

Mr. Waller's mind was, after his public profession of religion, deeply impressed with a sense of his duty as a disciple of Christ, and especially in reference to preaching the Gospel. He conversed freely on this subject with his father, who greatly desired that at least one of his sons should enter the ministry. John L.'s distrust of his own fitness for the sacred office prevented him, for several years, from receiving ordination, though, in the judgment of those who best knew him, he possessed, in a high degree, the requisite qualifications. He continued, until 1835, teaching a select school, composed principally of pupils studying the Greek and Latin languages and the higher English branches,—devoting a large portion of the time, however, to study, to general reading and to writing; and there is little doubt that, in his case, this course of self-instruction, carried out as it was with that self-reliant energy and untiring industry for which he was distinguished, better qualified him for his subsequent career than would a four years' college routine have done.

In August, 1834, he was married to Miss Amanda M. Beatty, daughter of George Beatty, Esq., of Scott County. This pious and excellent lady died in February, 1851, leaving three children,—all of them daughters. In 1835, he was solicited to accept the editorship of the "Baptist Banner,"—a small semi-monthly sheet published at Shelbyville, and the only organ of the Baptist denomination in Kentucky. He accepted the place, and, in September of this year, entered upon his duties as a public journalist, with Doctors S. M. Noel and R. T. Dillard as assistants. The denomination of which the Banner, under the direction of Mr. Waller, was to be the exponent, though it was, in numbers, the strongest Religious Body in the State, was in a condition of great inefficiency. Its churches had suffered greatly from adverse influences on the right hand and on the left. Its College at Georgetown, established for the purpose of educating young men for the

ministry, had for years been manacled by a board of Trustees composed of discordant sectarian elements,—Baptists, Campbellites, and Anti-mission Baptists. There were but two Baptist churches in the State that enjoyed the entire services of a Pastor, and weekly preaching. The general rule was preaching once a month. For several years, very little had been done by the Kentucky Baptists for either Domestic or Foreign Missions, or for the circulation of the Scriptures—in fact, so much of Antinomianism still lingered in many of the largest and wealthiest churches, that it was deemed inexpedient by their Pastors to introduce into their pulpits the Agents of the Mission Boards of the denomination. To rectify this state of things, to awaken the denomination to a sense of duty and to action, or, in the language of the youthful editor, "to arouse the sleeping giant to a consciousness of its own power, and to a perception of its duty to God," was the mission of the Baptist Banner. Mr. Waller had surveyed the whole field and well understood the nature of the work before him. The Banner, under his direction, became popular throughout the State, and its subscription list soon justified its enlargement and its weekly publication. It was shortly transferred from Shelbyville to Louisville, as a more eligible point of issue,—its circulation having already extended into other States, West and South. Mr. Waller continued principal editor of the Banner until 1841, during which period the subscription lists of the "Western Pioneer," of Illinois, and the "Baptist," of Nashville, Tenn., were transferred to the books of the Banner; and their respective editors, Rev. Dr. J. M. Peck, and Rev. Dr. R. B. C. Howell, became assistant editors of the "Baptist Banner and Western Pioneer," as the paper was styled after the union above indicated. The estimation in which Mr. Waller was held by his co-labourers, is expressed in the following paragraphs from the pen of the late Dr. J. M. Peck. "In the editorial corps, there was, from the beginning to the end, harmonious intercourse, fraternal feeling, and mutual co-operation. Not a jar, or note of discord can be found in the columns, nor were there any unkind suspicions entertained. Brother Waller was leader,—for he was at the office,—arranged the columns and looked over the proof slips; yet, in no instance, did he ever assume any superiority over his co-editors." "Nor did we permit any quarrelling in the Baptist family,—that is, among Baptists in general union. When factions broke away from those general principles that bound the whole Baptist fraternity in the United States in common bonds, by declarations of non-intercourse or non-fellowship on account of Missions; or when ministers and churches were carried into the muddy current of the 'Reformation,' and relinquished not only creeds in form, but the old scriptural creed (belief) always held by sound Baptists, we considered these factions as legitimate matters of controversy and exposure. '*Union and mutual co-operation*,' were our rallying words, and they may be found scattered over the columns of the 'Baptist Banner and Western Pioneer.'" "Mr. Waller was modest, unassuming, did not put himself forward, and yet attracted attention. In all our personal intercourse, we found him courteous, kind-hearted, affable and good tempered. We never heard him give an angry or an impudent word to any one. Yet we

have seen occasional articles from his pen that were terribly severe. This was not his customary style of composition."

The prudence and ability which, from the first, characterized Mr. Waller's editorial writings, secured the confidence of his brethren every where, and even the elder portion of the Baptist ministry in the State, who had been accustomed to *lead*, recognised in their young lay-editor an able champion of their faith, and a wise counsellor in all their plans. His unassuming demeanour, his calm self-possession in the midst of exciting and sometimes of angry discussion, in the Association or the Convention, and his warm-hearted conservatism, secured for him the confidence of all parties. During the six years of his connection with the "Banner and Pioneer," great and salutary changes were wrought in the denomination, especially in the State of Kentucky. The College at Georgetown had been reorganized, in its Board of Trustees and its Faculty, and a temporary endowment had been secured. The "General Association of Kentucky Baptists" had been organized for the purpose, mainly, of supplying the destitute portions of the State with the preaching of the Gospel. The wide-spread prejudice against an educated ministry had nearly disappeared from among the churches; preaching every Sabbath had come to be regarded as desirable, and had been secured by many of the churches; the Bible, Sunday School, and Missionary organizations were multiplying without opposition. Not only in the columns of the Banner, but in the District Associations, in the churches, by private correspondence, and in conversation with his brethren from all portions of the State, with whom he had become acquainted, did Mr. Waller contribute his influence to bring about this great change.

Mr. Waller was ordained to the Christian ministry in 1840, by the Baptist Church in Louisville, of which the Rev. Wm. C. Buck was the Pastor. His retirement from the "Banner and Pioneer" was prompted by a conviction that a field of more extensive usefulness was presented to him in his appointment to the office of General Agent of the General Association of Kentucky Baptists. He discharged the duties of this office for two years, during which time he visited every portion of the State, became intimately acquainted with the condition of the churches of his denomination, their past history and present wants, furnishing much valuable information to the Executive Board of the Association for their guidance in locating missionaries and in aiding feeble churches. He was every where greeted by his brethren with a cordial welcome, and succeeded in enlisting the active co-operation of the ministry and the more influential lay-membership of the churches, in support of the objects of the General Association. His "appointments," as published in the weekly issues of the Banner and Pioneer, represent him as preaching almost every day in the week.

On the death of his father, in 1843, the Glenn's Creek Church, of which his father had been Pastor for many years, invited John L. to become his successor in the pastoral office. He accepted the call, and entered upon his labours with a warm greeting from the companions of his early years. His pulpit ministrations were always of a high order, and generally attracted large congregations to Glenn's Creek. The church was united

and prosperous under his ministry, and, though no great revival occurred, accessions were frequently made to its membership.

In 1845, Mr. Waller commenced the publication of the "Western Baptist Review," a monthly periodical which he continued to publish till his death,—its title, after the fourth volume, being changed to "The Christian Repository." His design, as set forth in a Prospectus, was "to supply the denomination with a sort of reading not usually to be found in weekly newspapers, or, if found there, seldom read, and never preserved." In the prosecution of this design, he furnished the readers of the Review with a vast amount of historical matter, relating to the origin and progress of errors in polity, and heresies in creed, as they exist in Papal and in Protestant organizations; with articles, in a compact and readable form, in defence of the peculiar doctrines and the polity of Baptist churches; with critical reviews of books in the department of Polemic or of Didactic Theology; and with a monthly record of the progress of the Baptist denomination, as indicated by current statistics. Intermediate between the newspaper and the more elaborate "quarterlies," it supplied a felt want in the West and South, where but few of the clergy, and fewer still of the lay-membership, of the Baptist Churches, could be induced to subscribe for the more expensive and, perhaps, the more erudite Reviews, emanating from Princeton, Andover, or Newton.

An episode in the life of Mr. Waller, unanticipated by him and disapproved by some of his friends, occurred in 1849. The people of Kentucky had decided that a Convention should be called "to re-adopt, amend, or abolish the Constitution" of the State. The ablest statesmen and politicians of the Commonwealth were divided in their opinions in relation to the expediency of attempting to improve the fundamental law of the State, and the canvass for delegates to the Convention promised to be one of unusual interest. The Hon. Thomas F. Marshall was already the candidate of the party opposed to changing the Constitution, in Woodford County; and, as it was deemed doubtful how the question would be decided in that county, if the vote should be taken upon its merits, the "New Constitution party" felt the necessity of bringing out their strongest man. By common consent, Mr. Waller, who was understood to disapprove of some of the provisions of the existing Constitution, was the only man in the county that could successfully cope with Mr. Marshall, at that time regarded the most eloquent and best informed politician in the State. When the nomination was tendered to Mr. Waller, he at once declined it; but his acceptance of it was urged on the ground that, in all probability, the Constitution would be materially modified, that the religious rights of the people should be carefully guarded in that instrument, which might, for the next half century, underlie the State legislation; that already the other denominations had their ablest clergymen in the field as candidates for the Convention, and that the Baptist denomination, which was the largest in the State, should also have among its representatives at least one of its ablest ministers. With no little hesitation,—in fact, against the convictions of his own judgment, Mr. Waller accepted the nomination, and entered upon the canvass, which was conducted by the candidates with great ability, and with gentlemanly courtesy. Mr. Waller was elected by

a considerable majority; and, in the Convention, composed of the ablest men of the State, he ranked among the very first. He was always listened to with marked attention, and was treated with uniform courtesy, even by those who opposed his views and the measures he advocated. But he often, afterwards, spoke of his brief political career, as so much time lost; and no considerations could have again tempted him into even a temporary withdrawal from the great business of his life.

In 1850, he was recalled to the editorial management of the Banner and Pioneer, and the united voice of the denomination in Kentucky urged his return to his former position. Among the circumstances which led him to resume the responsibilities of editorship was the deep interest he felt in the subject of Bible Translation and Revision. The formation of the American Bible Union, for the purpose of furnishing correct translations of the Sacred Scriptures into all languages, was regarded by him as a measure of vital importance to the cause of Christianity; and, with that earnestness and unshaken confidence which characterized his advocacy of any measure which he believed to be sanctioned by the Great Head of the Church, did he address himself to the task of enlisting in its support not only the readers of his paper,—(now styled the "Western Recorder,") but Christians of all denominations, who desired a faithful version of the inspired original Scriptures into the English language, made by the best scholars of the age, untrammelled by any restrictions which would prevent them from furnishing in their translation "an exact transcript of the mind of the Spirit." The better to secure the co-operation of the West and the South, he proposed, by private correspondence with the friends of Revision in Kentucky, and adjoining States, the organization of a Society independent of the Bible Union located in New York, in nowise subject to its control, but to be, in fact, auxiliary to it, so long as it should adhere to the catholic principles upon which it was based. Such an organization, styled the "Bible Revision Association," was effected in April, 1852, at Memphis, Tenn., by a large convention of delegates from ten different States. Mr. Waller was elected President of the Association, and remained such to the time of his death. Through the columns of the Recorder and of the Repository, by an extensive correspondence, and by lectures, addresses, and oral discussion, in Kentucky, in Missouri, and in Mississippi, he greatly multiplied the friends of Revision, and obtained liberal contributions to the funds of the Society. The degree of Doctor of Laws was conferred on Mr. Waller by Madison University, in the State of New York, in 1852.

It is perhaps unnecessary to say a word, in reply to an intimation that was thrown out previous to Mr. Waller's death, and which took the form of a more open and direct statement afterwards, that he sympathized with the peculiar views of Alexander Campbell. During his lifetime, Mr. Waller treated all such insinuations with silent contempt. As a Baptist, he could cordially unite with Presbyterians, Methodists, Reformers, or even with Catholics, in any benevolent enterprise that did not involve a sacrifice of principle. But that he ever entertained a thought of compromising one iota of Baptist faith or Church polity, for the purpose of bringing about a union of Baptists and Reformers, his most intimate friends never had a suspicion. He was, indeed, hopeful that the evangelical portion of the

Reformed Churches would adopt such a creed, or such a basis of church organization, as would ultimately effect a separation of what he deemed the anti-evangelical elements from the heterogeneous mass, leaving a residuum of orthodox theology combined with scriptural ordinances. But to the day of his death, he persistently refused to recognise the Reformed congregations as Christian churches, declining, on all occasions, when invited, to commune with them at the Lord's table, though he was on terms of friendly intercourse with, and entertained a high regard for, many of their preachers, and he even preached occasionally in their houses of worship. In a work on Communion, written shortly before his death, and published since, he expressly deprecates intercommunion between Baptists and Reformers, and advises Baptists, if they cannot conscientiously abstain from communing with Reformers at the Lord's table, to leave their own denomination and become Reformers themselves.

Mr. Waller's death, which occurred on the 10th of October, 1854, may be said to have been, at that time, sudden, though it scarcely took his intimate friends by surprise. His health had been, during the last ten years of his life, in a precarious condition; and, on several occasions, his recovery from sudden and severe attacks of illness had been despaired of. Several times, without any premonition, he had fallen senseless, and remained so for hours,—once, when travelling alone on horseback. For this reason he never, during the latter portion of his life, journeyed without some friend as a companion. After his recovery from one of these attacks, as far back as 1844, he thus writes to his sister:—"I have always had a presentiment that I should die young; and I know that I am liable to go without a moment's warning. But I have nothing to do with life—my death is with God. I never felt more cheerful in my life—I am persuaded you never saw me more so. Had I died the other night, I should have had a most pleasant exit. I almost murmured because it was not the time."

In reply to a suggestion from a friend, that preaching was calculated to increase the frequency of these attacks, and that he had better, therefore, abstain for a while from public speaking, he says:—"I believe we ought to use all laudable means to preserve our lives. God requires this at our hands; but I am slow to believe that our health is ever set against our duty, or that we are any longer required to live in this world, when we can do no good. When a Christian can do nothing in the vineyard of the Lord, his time of departure has come. I intend, therefore, to do what I can while I live, for I have no other motive in living. If preaching proves an injury to me, it must do so; for I shall certainly preach when I can." A few days before he died, on leaving Louisville for the purpose of meeting an engagement to lecture on his favourite theme,—*the Bible faithfully translated into all languages*,—he left with his family a paper containing suggestions and directions relative to his temporal affairs, to be consulted by them in the event of his not returning,—remarking that, of late, his mind had been strongly impressed with the idea that he had but a short time to remain with his friends on earth. He had looked forward with much interest to the annual meeting of the General Association of Kentucky Baptists, which was to occur on the 12th instant, two days after his decease. The announcement of his death in the Association created a

profound sensation. All felt that a great and good man, a wise and able counsellor, had been removed. Resolutions expressive of their sympathy with his surviving relatives, and especially with his orphan children, were passed, and brief eulogies upon his character were pronounced; and, as a testimony of their respect for his memory, they solicited the privilege of superintending the interment of his remains, with appropriate ceremonies, in the cemetery near Frankfort, where, it was understood, Mr. Waller had desired to be buried. On the 27th instant, the time fixed by the Association for the Funeral solemnities, his remains were taken to Frankfort, where an able discourse was pronounced by the venerable Elder William Vaughan, at the close of which the corpse was accompanied to the cemetery grounds by the largest Body of Baptist ministers ever convened in Kentucky on a similar occasion, and deposited in its final resting place.

In person, Mr. Waller was somewhat below medium stature, of a broad and compact frame, and rather inclined to corpulency in the latter portion of his life. His features were expressive of great kindliness of disposition, rather than of a high order of intellect, except when animated by strong mental excitement.

Very respectfully yours,

J. E. FARNAM.

JAMES WHITSITT.

1789*—1849.

FROM THE REV. ROBERT BOYLE C. HOWELL, D. D.

NASHVILLE, Tenn., June 16, 1859.

My dear Sir: I am happy to comply with your request for a brief sketch of the life and character of the Rev. James Whitsitt; and, as I knew him intimately, I am able to rely, in respect to the former, on communications which he has made to me, and, in respect to the latter, upon an extended course of observations which I have made upon him.

JAMES WHITSITT, a son of William and Ellen (Maneese) Whitsitt, was born in Amherst County, Va., on the 31st of January, 1771. When he was ten years old, his parents removed to Henry County in the same State, where they remained until their removal to the Great West. His early advantages for education, though limited, were as good as the part of the country in which he lived, afforded. At his father's suggestion, he engaged very early in business, and before he had reached his twentieth year, had accumulated considerable property. He was eminently prospered in this respect through life; and, though he was as far as possible from the slightest tendency to parsimony, and was even very liberal in the distribution of his charities, he scarcely ever engaged in any pecuniary enterprise from which he did not reap very considerable profits.

Mr. Whitsitt was born and educated in the Episcopal Church, then the Established Church of Virginia; though his mind seems not to have been

*See Preface for the reason of this sketch being out of place.

directed, in his early years, to the subject of religion as a personal concern. In the course of the year 1789, an extensive revival of religion took place in the neighbourhood in which the family lived, under the ministrations of the Rev. Joseph Anthony,* an evangelical and earnest Baptist minister of that day. Having learned, on his return from Richmond, where he had been on business, that there was great religious excitement among his friends and associates, he was not only disposed to regard it as the workings of enthusiasm, amounting well-nigh to madness, but indulged in not a small measure of indignation towards those who were specially active in it. To satisfy himself more thoroughly of the gross impropriety of the procedure, he resolved to attend a meeting in the neighbourhood, on a week-day evening, at which Mr. Anthony was to preach. But the effect of the service was very different from what he had expected—instead of going away to cavil and condemn, he went away to weep over his own sins, and to think of salvation as the one all-engrossing concern. He betook himself to the word of God for light, but no light yet dawned upon his troubled spirit. After a few days, his affairs demanded his presence in Richmond again, and he yielded to the necessity and went. On his way, he revealed his anxiety to the driver of one of the wagons by which he was accompanied, who had himself already become a subject of the revival. The effect of his conversation with this man was, for some time, only to deepen his own sense of guilt, and make his case appear more desperate; but when, on a certain evening, the wagoner came to speak of the Saviour, and the fulness of his gracious provision for sinners, the mind of the listening inquirer seemed to take a new direction. At the close of the interview, Mr. Whitsitt retired into a neighbouring forest, and there, as he believed, laid down the burden of his guilt at the foot of the Cross, and made a solemn and unreserved dedication of himself to God, through a gracious Mediator. He returned to the place where the party had encamped, at a late hour, with a set of feelings which were entirely new to him,—full of gratitude, and peace, and joy. In due time, he returned home in substantially the same state of mind, and was most gratefully welcomed by

* Joseph Anthony was hopefully converted under the preaching of the Rev. Samuel Harriss, was baptized by the Rev. John Waller, and united with the Dover Church. Shortly after this, he engaged in the work of the ministry, laboured for a time in connection with the Rev. Mr. Webber in the County of Chesterfield, and was instrumental in forming two or three churches. Afterwards, he became an associate with the Rev. Elijah Baker, in the counties between Richmond and Hampton. He finally removed to the Western part of the State, and became the Pastor of Otter and Burton's Creek Churches, in Strawberry Association. When the Mayo Association was formed, he was chosen its Moderator, and held the office until his death. He was subjected to imprisonment in Chesterfield, in 1770–71, for preaching the Gospel.

Elijah Baker, above mentioned, was born in Lunenburg County, in 1742. He was of humble parentage, and his early years were spent in obscurity. After having yielded, for some time, to sinful indulgence, he was brought to a sense of his guilt and danger, and then to an acceptance of the Gospel offer. He was baptized by the Rev. Samuel Harriss, in 1769, and united with the Meherrin Church, in the County of Lunenburg. He almost immediately commenced preaching, and soon accepted an invitation to take charge of Malones Church in Mecklenburg County. After about a year, he relinquished this field of labour, and became an itinerant. For several years, he travelled extensively throughout Eastern Virginia. He subsequently settled on the Eastern Shore, and, after his marriage with Sarah Copeland,—a lady of respectable connections, he became a resident of Northampton County, and, in 1778, took charge of the Lower Northampton Church. His labours in this region were attended, as they had previously been elsewhere, with many tokens of the Divine blessing. He was at one time confined in the Accomac jail, as a penalty for the exercise of his ministry. He died on the 6th of November, 1798, in the fifty-sixth year of his age. Without possessing more than ordinary talents, he was a faithful and earnest preacher, and was instrumental in gathering large numbers into the Church.

his already converted friends and relatives, as a fellow-heir of the grace of life, a fellow-helper unto the Kingdom of God. He soon became satisfied that it was his duty to make a public profession of his faith, and to do it in connection with the Baptist Church; and, accordingly, the ordinance of Baptism was administered to him by Mr. Anthony. On the occasion both of his examination and of his Baptism, he made an address, characterized by great fluency, appropriateness, and fervour; and, on the latter occasion particularly, the congregation were greatly moved. Though he was then only beginning his nineteenth year, he entered at once with great zeal into the revival, not only praying and exhorting, but appointing and conducting meetings; and so acceptable were his services in this way that within a few weeks the church with which he was connected gave him a formal license to preach the Gospel.

But circumstances now occurred to give to the life of this young man a new, and in some respects a sad, direction. His maternal uncle, James Manecse, Esq., who resided near Guilford Court House in North Carolina, the theatre of the celebrated battle during the Revolution, had nearly all his property swept away by the belligerent armies; in consequence of which, he migrated, in 1780, with many others, to the Valley of the Cumberland, with a view to find there a permanent home. After he settled there, he sent back to his friends in Virginia such glowing accounts of the healthfulness, beauty, and fertility of the country, that they finally determined to follow him; and, accordingly, having made the necessary arrangements, the Whitsitt family proceeded on their way to the West, though James remained behind to attend to the settlement of his father's affairs. He now lived in the family of his brother-in-law, to whom he was strongly attached,—a highly gifted and intelligent man, all whose religious views, however, were strongly adverse to his own. An influence was here brought to bear upon him, which was designed to carry him back to his former habits of thought, and feeling, and action; and, though it did not avail to the extent of undermining his faith in the doctrines which he had received, it did greatly impair the vigour of his Christian graces, and generated the most painful doubts in regard to his acceptance with God. He felt himself constrained not only to relinquish preaching, but to withdraw from the communion of the church; and he even sought and obtained a formal exclusion from it. He now sunk into a state of utter hopelessness, which continued, without intermission, during his stay in Virginia, and for several years afterwards. Yet he ceased not, through this whole period, to love Christ and his people, and never fell into any open outward transgression. Often have I heard him refer to these days of darkness, and never without a choked voice and flowing tears.

In the autumn of 1790, Mr. Whitsitt, though he had not yet entirely closed his business in Virginia, set out for Tennessee; and, after a journey fraught with much hardship and peril, had the pleasure at length of finding himself once more in the bosom of his own family. There very soon grew up a mutual attachment between himself and his cousin, Jane Cardwell, daughter of his uncle James Manecse, which led to a matrimonial engagement between them. After making a visit to Virginia the next summer, to close up his business, he returned, and in the winter of 1792 they were

married. Mrs. Whitsitt was a lady of great fortitude, vigorous health, and a model of industry and economy in the management of her household concerns. A more estimable, affectionate and public-spirited Christian lady than she was, it would be difficult to find. They had eleven children, four of whom died in infancy, three reached maturity and died unmarried, and four became the heads of families. Mrs. Whitsitt lived through the allotted period of "threescore years and ten," and died on the 1st of June, 1840, rejoicing in our Lord Jesus Christ.

Mr. Whitsitt, by his marriage, became possessed of an uncommonly fine tract of land upon Millcreek, the cultivation of which he immediately commenced. But, for two years or more, he was still the subject of the most distressing spiritual conflicts, which, however, remained hidden in his own bosom. In the autumn of 1794, two events occurred, which again changed the whole current of his life. One was a violent attack of disease from which he expected never to recover; the other was the hopeful conversion of his wife, who was soon after baptized, with several members of his father's family and other relatives, all of whom united with the little church which, about that time, was organized in the neighbourhood. By these occurrences he was deeply moved, and with weeping and supplication again sought the Lord. After some weeks, the consolations of Christian hope were restored to him, and he was once more rejoicing in God's abounding grace. He was at first not a little embarrassed in respect to his former relation to the Church and the Ministry; but, after a few weeks, he wrote to his former Pastor, the Rev. Mr. Anthony, narrating with great power and pathos the recent dealings of God towards him, and asking to be restored to fellowship. The request was most cheerfully complied with, and his membership was immediately transferred to the little church on Millcreek, by whose advice he resumed at once his vocation as a Preacher of the Gospel.

From this time onward until near the close of his life, the history of Mr. Whitsitt's labours would be substantially the history of the Baptist denomination in the Valley of the Cumberland. He was soon joined by Dillahunty, McConnico, and several others,—all men of decided power, and eminently fitted to do good service as pioneers in the cause of Christ. He took the pastoral charge of four churches,—namely, the Church at Millcreek, Concord Church in Williamson County, Rockspring Church in Rutherford County, and Providence Church on Stones river, in the same County,—giving to each one Sabbath in the month, and as much of the preceding week as he was able. A few years later, the Church at Antioch, on Millcreek, was organized; and, as that was nearer his residence than Rockspring, he assisted the Rockspring Church to procure another Pastor, and took charge himself of the one at Antioch. The labour incident to his connection with all these churches continued from thirty to forty years, and up to the time that the infirmities of age compelled him to circumscribe his efforts and remain mostly at home.

Mr. Whitsitt was present at the organization of the Mero District, the first Association formed in the Cumberland Valley, and in this and all others of which he was subsequently a member, his influence was paramount. The Association included originally all the churches in Tennessee,

West of the Mountains. His connection with this continued until the formation of the Cumberland Association, to which his churches were transferred, and he of course went with them. Afterwards, on account of the too great extent of territory of the Cumberland, the Concord came into being, and among its churches were included those of Mr. Whitsitt. With this Body he remained ever after. The annual meetings of these Associations he always attended, while his health would permit, and their proceedings, and especially those of the Concord, bear much of the impress of his views and opinions.

The Baptist denomination in Tennessee, up to the year 1815, had generally been blessed with a large degree of peace and prosperity. But, from that year, a variety of influences were brought to bear upon them, at successive periods, and under successive leaders, which served not more to disturb their harmony than to mar their purity. It would not consist with the design of this communication to go into the details of the history of those troublous times—suffice it to say that the venerable man of whom I am writing, while he always showed himself ready to do his utmost either to prevent or heal divisions, was still, in all circumstances, the unflinching friend of evangelical truth and order; and, though he was sorely tried by the aberrations of his brethren on the right hand and on the left, he survived the difficulties in which he had been called to mingle, and went down to his grave rejoicing in a brighter day.

After the death of his first wife, Mr. Whitsitt married Mrs. Elizabeth Woodruff, a lady who had long been a member of his Church at Millcreek. She was eminently devoted to him, but survived only about four years. He now divided all his remaining property among his two surviving children and grandchildren, and lived with his youngest son, to whom he gave the homestead. The infirmities of age were now pressing heavily upon his manly form and naturally vigorous constitution. He solicited the Church at Millcreek,—the only one he still retained, either to release him from his Pastorship, or to provide an Assistant Pastor; and they chose the latter. The individual who became his associate, however, differed with him so materially in respect to both doctrine and discipline, that he could not with comfort to himself continue in that relation, and he accordingly resigned his charge, and, having obtained a letter of dismission, joined the First Church in Nashville, with which he remained in connection till the close of his life. Meanwhile, he continued to preach in different churches, as much and as long as his health would permit. The summer and autumn previous to his decease, he supplied the Second Church in Nashville, in the absence of the Pastor, most of the time; and, in addition to this, preached Funeral Sermons, and performed other occasional services at the houses of his friends in the neighbourhood. He also wrote many articles for the religious press, some of which were decidedly among his best productions.

On the second Lord's Day in October, 1848, he was with his church in Nashville, at their Communion. His addresses on that occasion were peculiarly affecting. At the close of the service, after having exhorted sinners to repentance, and the members of the church to increased zeal, spirituality, and fidelity, he said,—"And now, brethren and sisters, Farewell. We

shall meet no more upon earth. This is our last interview. I am old and rapidly sinking. The winter is almost upon us, during which I cannot visit you, and before the spring comes, I shall die. Farewell." This was indeed his last meeting with us. The cold weather came, and he was confined to his chamber. No particular disease had fastened upon him; he did not suffer; but his bodily powers were worn out; and, often, he could not, without assistance, rise from his chair. He was, nevertheless, cheerful and happy. He was not desirous to remain on earth, nor impatient to depart. He expressed his confident conviction in the truth of the doctrines he had preached; wept over his many imperfections and failures in duty; expressed great solicitude for several of his unconverted friends; and left kind messages to be delivered to the churches he had served. He died in perfect calmness, on the 12th of April, 1849, in the seventy-ninth year of his age, and after having been, for fifty-three years, a faithful, laborious and successful minister of Christ. His remains were taken the next day to the Church at Millcreek, where a sermon was preached, in the presence of an immense concourse, by his Pastor, from II. Tim. iv. 7, 8.

Mr. Whitsitt was a man of striking personal appearance and manners. His frame was tall and combined both elegance and strength; his hair was black; his eye dark, calm, and shaded by heavy brows. His countenance was regular, manly, intellectual—it united great benevolence with unyielding firmness. Indeed, his whole demeanour evinced a dignity which repelled every light approach, and a self-possession which never forsook him.

In social intercourse Mr. Whitsitt was somewhat reserved; and I may safely say that no one ever heard him, in any circumstances, utter a careless or silly remark. He enjoyed the full confidence and profound respect, not of his brethren only, but of men of all classes. His personal attachments were not hastily formed, but they were sincere and enduring; and he would cheerfully deny himself to confer a favour upon any of his friends. His house was the house of ministers, and many a weary wanderer has there spent weeks of grateful rest. You always felt in his family entirely at your ease, and could not well avoid doing just as you liked.

As a Minister of the Gospel, he held a very high rank. His sermons were always able, and had the appearance of being elaborately prepared. His conceptions were quick, clear and accurate. The reasoning faculty he possessed in unusual strength; and no metaphysical subtleties seemed ever to confuse him. In the latter part of his life, his sermons became less argumentative and more practical. His manner in the pulpit was marked by the most perfect self-possession—it was solemn, dignified, earnest, but without much action. His voice was heavy, and somewhat loud, but not unmusical. His sentences were generally short, and the Saxon element was very prominent in his language. He had a vein of quiet wit, of which he seemed utterly unconscious, that sometimes appeared in his sermons, and was quite irresistible. In his quotations from Scripture he was not only appropriate but sometimes strange and startling; and he often announced the topics of his discourses in bold and apparently paradoxical propositions. He was also occasionally intensely pathetic; and the effect of his utterances at such times was well-nigh overwhelming. He was a man whom no one could imitate, and whose style and manner could never

be forgotten by those who had once heard him. He was the uniform and earnest friend of Missions, and had a primary agency in originating and sustaining the missionary operations of our State. He left a broader mark upon his generation than almost any of his associates in the ministry.

Allow me very briefly to bring to the notice of your readers two other prominent Baptist ministers of Tennessee, to whom I have already incidentally alluded,—both men of note in their day,—whose labours are well worthy of an enduring record, though many of the important facts of their history are irrecoverably lost.

John Dillahunty

was born in Kent County, Md., about the year 1730. His family name was French, and was written *De la Hunte*. His ancestors were Huguenots, who, about the time of the Revolution of the Edict of Nantz, found their way to Holland. Thence the grandfather of Mr. D. removed to Ireland, where many of his descendants still reside. His father migrated to Maryland early in the eighteenth century; and, strange as it may seem, after what his family had suffered for their religion, he became a Catholic, and married a Catholic lady. They were prosperous and became wealthy. Their son, who was both gay and profane, was married to Miss Hannah Neal, of Talbot County, Md., a young and beautiful Quakeress; for which offence the husband and wife were both duly excommunicated from their respective Churches.

After spending four years in the neighbourhood of their parents, without restoring themselves to their favour or awakening their sympathy, they gathered up their little earnings and left the State, with a view to find a home farther South. They continued their journey till they reached the Neuse, in North Carolina, where they settled. Their residence was in the vicinity of Newbern.

Soon after his settlement here, Mr. Dillahunty was appointed Sheriff of Craven County, which office he held up to the time that he became a Minister of Christ. His profession of religion was on this wise. He heard the celebrated George Whitefield preach, and this was actually the first sermon of any kind he ever heard. It impressed him greatly, and directed his thoughts into an entirely new channel. Shortly after, Shubael Stearns and Daniel Marshall appeared in that neighbourhood; and, though his previous impressions concerning them were most unfavourable, he was finally induced by his wife, who thought she had been savingly benefitted by their ministrations, to attend one of their meetings; and it was the occasion, as he believed, on which his own heart was first opened to receive the word. Shortly after this, both himself and his wife were baptized by the Rev. Philip Mulky, and in due time a church was organized in that neighbourhood, of which Mr. D. became a Deacon. He evinced so much ability, especially in conducting religious meetings, that it was not long before the church gave him a regular license to preach.

Though Mr. Dillahunty was actively engaged in the scenes of the Revolution, he still continued, as he had opportunity, to perform the duties

of a minister. The church of which he was a member had become vacant, and withal had suffered a sad dispersion. In 1781, Mr. D. set about collecting the scattered flock, and they were re-organized at Chinquepin Chapel, in Jones County, a few miles from their former place of worship. At this meeting he was ordained to the ministry, received a unanimous call to the Pastorship, which he accepted, and was formally recognised in this office. Though the church had become greatly reduced, it increased rapidly under the labours of the new Pastor, both in numbers and in efficiency.

Mr. Dillahunty remained in connection with this church fifteen years. In his immediate neighbourhood was one of those splendid old parish churches, erected by the Government, in Colonial times, for the ministers of the Established Church. The incumbent of this church, on the breaking out of the War of the Revolution, as his sympathies were altogether with the mother country, fled to England, leaving his numerous and wealthy flock to the tender mercies of the Whigs. They commenced to attend the ministry of Mr. Dillahunty; and the consequence was not only that some of them joined his church, but that the Vestry met, and, having determined that the right of property was in them, unanimously gave the whole to him and his church, "to be owned and used by them and their successors, and by them and their successors only, forever." Mr. D., accordingly, took possession, and preached regularly, and so rich was the blessing that attended his labours that nearly the whole congregation professed religion and united with his church. The Methodists subsequently disputed their right to the property, on the ground that, as part and parcel of the Episcopal Church, they were themselves its legal representatives and successors; but their claim was summarily and successfully opposed by the old Vestry, and Mr. Dillahunty was allowed to proceed unmolested in his labours.

Towards the close of the last century this excellent man, in common with many others in Virginia and Carolina, was overtaken with a sudden and powerful impulse to settle in the West. Accordingly, he resigned his Pastorship, sold his property, and, being joined by about half a dozen families belonging to his congregation, they directed their course toward "Cumberland," where they arrived in March, 1796. During the next year, assisted by the Rev. Mr. Phipps, he organized the Church at Richland Creek, of which he was elected Pastor, and in connection with which he continued to labour, with great diligence and fidelity, during the rest of his life. He died suddenly, on the 8th of February, 1816, in the eighty-eighth year of his age. His wife, with whom he had lived sixty-eight years, died immediately after, as if they had both fallen under the same blow. The Rev. James Whitsitt paid a tribute to the memory of both in the same Funeral Discourse, the text of which was "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Garner McConnico,

another minister incidentally referred to in this sketch, was a native of Lunenburg County, Va., where his family occupied a high social

position. He became hopefully pious, under the instructions of an excellent mother, at a very early age, and united with the church; and such were the spirit and the ability which he manifested in the part he occasionally took in the social religious exercises, that the church in due time licensed him to preach, and ordained him as a Minister of the Gospel. In regard to the date of these events, nothing more definite can be ascertained than that they all occurred before he had reached his twenty-eighth year. Meanwhile, he was married to a young lady in the neighbourhood, and found the wants of a rapidly increasing family pressing heavily on his attention. As the beautiful Valley of the Cumberland, just at this time, presented extraordinary attractions as a place for settlement, Mr. McConnico, having sold out his property in Lunenburg, fell into the current of emigration that was setting Westward, and reached his destined distant home, near the close of the last century.

Mr. M. selected, as the place of his abode, a spot in Williamson County, than which it would be difficult to find another more beautiful. The region is interspersed with enchanting little streams, formed by the springs which gush out of every valley, and which, after a short meandering course between rocky and romantic banks, empty their waters into the Great Harpeth. It was then covered with a magnificent forest, presenting a sort of park-like appearance, vastly more elegant than art ever did or ever can produce. Here he became possessed of a large tract of land, put a sufficient portion of it to subserve his purposes under successful cultivation, lived for thirty-five years, and reared a large and most estimable family, some of whom have since reached high positions of usefulness and honour. His mansion was ever, after the old Virginia fashion, the scene of a profuse and generous hospitality. In it was found the best society then in the West; and especially was it the delightful resting-place of way-worn ministers of the Gospel of Christ.

Mr. McConnico immediately commenced among the settlers his appropriate work, for which he was as well prepared as most men not classically educated. Not only was he a most diligent student of the Bible, but his reading of standard theological works, with which his library was richly furnished, (considering the place and the period,) was quite extensive. He clung with unyielding tenacity to the great doctrines of the Cross, and had an intelligent and definite view of the whole evangelical system. He prepared his discourses with much care, and they were characterized by remarkable perspicuity, directness, and appropriateness of thought and style, and delivered in a manner which combined a graceful elocution with an impressive fervour of spirit. Nothing could exceed his industry. For many years he preached often in all parts of the Middle District, and sometimes beyond it. Many professed religion, and a large number of churches were raised up mainly through his instrumentality. Of the Harpeth Church, which was in his immediate neighbourhood, and which was numerous, intelligent and wealthy, he became the regular Pastor, and so continued till the end of his life. Of seven other churches around him he was the stated supply, according to the practice of the times. His popularity was almost unbounded. He died suddenly, full of faith and hope, in the year 1833, in the sixty-second year of his age.

Mr. McConnico was altogether an extraordinary man. His figure was tall and commanding; and in every movement there was a natural finish and grace, of which, however, he seemed himself to be utterly unconscious. His complexion was fair and ruddy; his hair black; his eye large and dark, overshadowed by brows not particularly heavy, but distinctly marked; his forehead was broad, high and smooth; an indescribably benevolent smile was ever playing about his mouth; his voice was remarkable for its manly tone and musical sweetness, and his whole finely chiselled face was, in conversation or in the pulpit, lighted up by an unmistakable expression of intelligence. His piety was nevertheless most uncompromising, and his presence would neutralize every tendency to levity. His manner was at once inimitably bland and yet perfectly dignified. Had you entered into conversation with him, or been one of his numerous auditors beneath the deep shade of the gigantic primeval forest, where he so often preached, you would soon have found coming over you a strange feeling of reverence for his mighty mind. Like an atmosphere, his intellect seemed to inclose you on all sides, and his very modesty and deference to your judgment made his conclusions so much the more resistless. His discourses seemed alike effective with persons of every variety of culture and of character. Though the more minute details of his life and ministry have already passed into oblivion, his memory can never die.

With hearty good wishes for the success of your enterprise,

I am very fraternally yours,

R. B. C. HOWELL.

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